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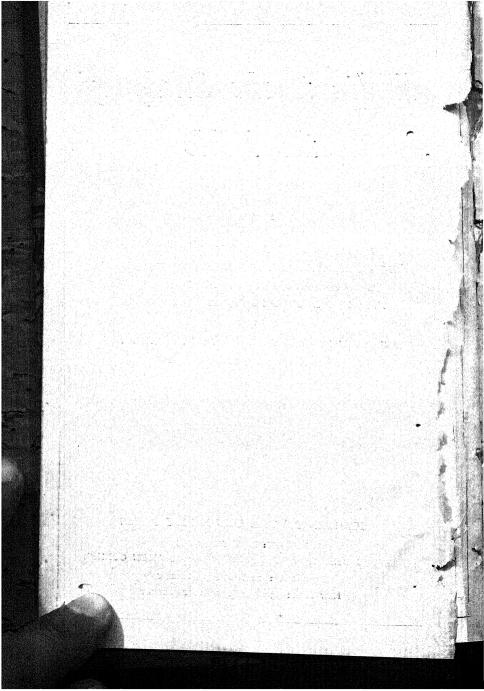
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PREFACE.

Origin of the Work.

EARLY in the eighteenth century, Dr. RICHARD CUMBERLAND (Bishop of Peterborough from 1691 to 1718) compiled a series of 'Tables of Scripture Measures, Weights, and Coins, &c.,' which, together with an Index to the Holy Scriptures, was appended to many issues of the Oxford Bible. Some twenty years ago, it seemed to the authorities of the Clarendon Press that the time had come when these, useful as they were, should be systematically supplemented and revised. A desire had long been expressed, more especially among Bible students in the United States of America, for a comprehensive work, which should embody—so far as might be found practicable within the compass of a single not unwieldy volume—the chief facts, ascertained beyond reasonable dispute, relating to the Bible and its various books, their authors and characteristics, to the history of the long tract of time with which they deal, to the physical aspects of the Holy Land, its fauna, flora, and topography. It was clear that such a work should likewise include in a tabular form for purposes of reference the vast mass of information which would most conveniently be cast into this shape; and that no matter should be admitted which could fairly be regarded as controversial, in order that those who mastered it might have at all events nothing to unlearn.

The Early Editions.

For the original compilation of their Helps to the Study of the Bible, the authorities of the Oxford University Press secured the

services of the late Rev. James Ridgway, B.D., Hon. Canon of Christ Church, whose extensive personal knowledge of the Holy Land and of the East, together with his long experience in the teaching of theology to students of all ages, gave him exceptional qualifications for the task. The first edition was published in 1876, and a second edition, revised and greatly enlarged, appeared a year or two later. Canon Ridgway had secured the co-operation of many distinguished specialists, including the Rev. Joseph Angus, D.D., President of the Baptist College, Regent's Park; the Rev. J. Earle, M.A., Professor of Anglo-Saxon, Oxford; J. O. Westwood, M.A., F.S.A., F.L.S., late Hope Professor of Zoology, Oxford; M. A. Lawson, M.A., F.L.S., sometime Professor of Botany, Oxford; and G. Rolleston, M.D., F.R.S., late Linacre Professor of Anatomy, Oxford.

The striking success of the book showed that it provided for a want which had been widely felt, and by October 1888 over one million copies had been issued. A work of so much difficulty, and dealing with so great a variety of subjects, could scarcely be expected to attain perfection at once. From the day of its publication, communications were received at the Oxford University Press by the editors from a great number of correspondents residing in all parts of the world, containing notes and suggestions for the improvement of the various portions of the book. Very many of these were incorporated immediately after they were received, so that the Helps became day by day more trustworthy on points of detail. Once more, in 1884, the entire book was subjected to a careful revision; many inconsistencies. which had in the course of time been detected, were removed, several sections were re-written, and the arrangement was altered in order to render the information given still more easy of reference. Among those who contributed to this revision, the University Press was specially indebted to the present BISHOP OF OXFORD (the Right Rev. W. STUBBS, D.D.); to the Ven. ARCHDEACON PALMER, D.D.; to the Rev. CANON RAWLINSON.

M.A., sometime Camden Professor of Ancient History; and to the Rev. Henry Deane, B.D., sometime Fellow of St. John's College, Oxford.

The present Edition.

On the completion of the Revised Version of the Bible by the publication of that of the Old Testament in 1885, it was speedily recognised that the time had come for a yet more systematic and thorough attempt to render the Helps a complete and accurate guide to the study of the Scriptures. Public attention had been called to the text of the Bible to an extent before unknown; and many questions of textual criticism and of interpretation had been practically settled once for all. Again, the remarkable progress of Archæology had necessitated, as in the case of classical authors, a re-investigation and consequent modification of many existing theories as to the history of the Jews and of the various races with which they were associated. The work of the Palestine Exploration Fund had caused a revolution in long-established views as to the topography of the Holy Land. Egypt. Assyria. Asia Minor, had yielded up many secrets that had been hidden for ages. Linguistic science had made notable advances. fact, there was scarcely a single book of the Bible on which fresh light had not been thrown by recent investigations and discoveries. It was accordingly resolved that every section of the Oxford Helps should be subjected to a searching examination, and should as far as possible be brought up to the existing standard of knowledge.

The results are now in the reader's hands. The present revision of the text has been carried out under the general superintendence of the Rev. Canon Maclear, D.D., Warden of St. Augustine's College, Canterbury, who has incorporated extensive and very valuable contributions from the Rev. Canon Girdlestone, M.A. With a view to the convenience of innumerable readers familiar with the book in its earlier forms, the order of the various

sections has been as far as possible retained, though efforts have been constantly made to bring together in its proper place information which, in the earlier editions, was dispersed or repeated. No alteration whatever has been introduced without the fullest consideration.

PART I.

The *General Introduction* has received careful attention, and has been somewhat re-arranged, while due deference has been paid to the contributions supplied by the eminent scholars engaged in former editions of the work.

PART II.

- 1. The Summaries of the Books have been almost entirely re-written by the Editor; but at the same time, wherever it was possible, the old matter has been retained and incorporated in the new text.
- 2. The Brief Summary of Old Testament History has been re-written.
- 3. The Itinerary of the Israelites to the Land of Canaan has been submitted to the revision of Henry Courtier, F.R.G.S.
- 4. All the sections relating to Biblical Chronology have been re-written and expanded, under the eye of the Rev. S. G. GREEN, D.D.
- 5. The Section on *The Witness of Modern Discoveries to the Old Testament Narrative*, which first appears in the present Edition, is due to the Rev. Canon Girdlestone, M.A., Reinhold Rost, M.A., Ph.D., Librarian of the India Office, and Carl Bezold, Ph.D., with the co-operation of E. A. W. Budge, Litt.D., and E. Maunde Thompson, C.B., D.C.L., LL.D., of the British Museum.
- 6. The Ethnology of the Jews and Surrounding Nations has likewise been revised by the authorities mentioned in the last section.

PART III.

1. The Section on *The Apocrypha* has been carefully revised by the Rev. Canon Churton, B.D., Fellow of King's College, Cambridge, Author of *The Uncanonical and Apocryphal Scriptures*, and a *Commentary on the Books of Tobit*, *Judith*, *Wisdom*, and *Baruch* (S.P.C.K. 1880).

2. The Historical Sketch of the Period between the Old and New Testaments, with the Chronological Table of the Period, has been contributed by the Editor.

PART IV.

1. The *Introductions* to the various Books of the New Testament have been thoroughly revised and expanded, but all that was valuable in the old editions has been incorporated.

2. The Sections on St. Paul's Missionary Journeys and the Apostle's Voyage to Rome have been re-written by the Editor, with the addition of notes and references to the historical truth of the narrative as confirmed by classical and other writers.

PART V.

1. The Section on the *Political Condition of Judæa in the first Century A.D.* appears for the first time.

2. That on Jewish Sects and Parties has been re-written by the Rev. S. W. Green, M.A., of Regent's Park College, with constant reference to the late Dr. Edersheim's Jesus the Messiah and to other authorities.

3. The Geography and Topography of the Bible has been revised and expanded from the best modern sources of information by J. Arnold Green, with assistance from the Rev. S. W. Green, M.A., in conjunction with Henry Courtier, F.R.G.S.

4. The Geology and Mineralogy of Bible Lands was undertaken by the competent hand of Professor Edward Hull, M.A., LL.D., F.R.S.

5, 6. The Sections on the *Precious Stones* and the *Botany of* the *Bible* were respectively revised by L. FLETCHER, M.A., F.R.S., Keeper of the Mineral Department, and W. CARRUTHERS, F.R.S., Keeper of the Botanical Department, British Museum.

7. The tables of Animals, Birds, Fishes, &c., of the Bible were entrusted for revision to E. B. POULTON, M.A., F.R.S., Hope Professor of Zoology in the University of Oxford; and here, as elsewhere, the Revised Version has received constant attention, and the most important of its various readings of the names of Animals, &c., have been embodied.

8. The Section on Music and Musical Instruments of the Bible was submitted to Sir John Stainer, M.A., D.Mus., Professor of

Music in the University of Oxford.

9. That on Jewish Weights, Money, Measures, &c., was revised by Barclay V. Head, D.C.L., Keeper of the Department of Coins and Medals, British Museum

PART VI.

1. The *List of Obsolete or Ambiguous Words* used in the English Authorised Version is the work of the Rev. W. W. Skeat, Litt.D., Professor of Anglo-Saxon in the University of Cambridge.

2. The Glossary of Antiquities, Customs, &c., has been revised and expanded by E. A. W. BUDGE, Litt.D., and rendered, it is

hoped, far more useful to Bible students than before.

3. The Dictionary of Scripture Proper Names has been greatly enlarged by the incorporation of numerous entries from the Subject-Index. It has been revised by the Rev. M. J. Simmonds, M.A., Balliol College, Oxford, Kennicott University Hebrew Scholar, and Fellow of St. Augustine's College, Canterbury.

4. The Subject-Index itself has been examined word by word, as also the Concordance at the close of the volume; while the

General Index has been considerably enlarged.

The Illustrations.

The Illustrations form a distinctive feature of the present They have been selected and described by E. MAUNDE THOMPSON, C.B., D.C.L., LL.D., Principal Librarian of the British Museum; A. S. MURRAY, LL.D., F.S.A., Keeper of Greek and Roman Antiquities, British Museum; and E. A. WALLIS BUDGE, Litt.D., F.S.A., Acting Assistant-Keeper of Egyptian and Assyrian Antiquities, British Museum. They consist of facsimiles from the most ancient and authoritative manuscript versions of the Bible in Greek (Vaticanus, Sinaiticus, and Alexandrinus), and from Latin, Hebrew, Syriac, Samaritan, Arabic, Ethiopic, and Coptic MSS. To illustrate the history of the English Bible, specimens of Ælfric's, Wyclif's, and Tindale's versions are given. A table of alphabets, showing the development of the Hebrew, Greek, and Latin alphabets from the Egyptian hieratic, has been included. Egyptian and Assyrian, Babylonian and Phœnician monuments, which refer directly to important historical events recorded in the Bible, such as the wars of Mesha, king of Moab, with the Israelites; the capture of Jerusalem by Sennacherib; the payment of tribute to Shalmaneser II by Jehu; the capture of Babylon by Cyrus; the capture of Ashdod by Sargon, king of Assyria, -are also represented. Assyrian ceremonies, scenes of war and the chase, &c., are fully illustrated from the unrivalled collection of bas-reliefs from the palaces of Assur-nasir-pal, Shalmaneser II, Tiglathpileser III, Sennacherib, and Assur-bani-pal, now preserved in the British Museum. Accurate copies are given of stelæ, papyri, tablets, and other antiquities which refer to the religion and manners and customs of the nations with whom the Jews came into contact. Among these are: -The Assyrian accounts of the Creation and of the Deluge; the tablet recording the manner of the ritual and the style of the sacerdotal vestments of the Sun-god at Sippara; a Babylonian landmark; a cuneiform tablet from Tell el-Amarna, in Upper Egypt, recording a siege of Tyre when under Egyptian rule; seals as old as the time of

Abraham, inscribed with mythological scenes; the Egyptian custom of mummifying the dead; the weighing of the heart of the dead man in the Judgment Hall of Osiris; the return of the soul to the body after judgment; Egyptian brickmaking, &c. Special care has been taken to insert only authentic copies of objects which bear indisputably upon matters recorded in Holy Scripture. To each illustration is added a short description, supplying dates and facts.

The Maps.

The study of Bible history has been greatly facilitated by the important advances made of late years in the knowledge of Bible lands. In Egypt, Cyprus, Asia Minor, Armenia, Persia, and other countries, surveyors and archæologists have gathered much valuable information; but the most important work has been accomplished by the officers of the Palestine Exploration Fund, in making an accurate survey of the Holy Land from Dan to Beer-sheba.

The accompanying Maps have been compiled by Henry Courtier, F.R.G.S., from the best available modern sources of information, notably from the Palestine Exploration Fund survey of the Holy Land (by permission of the Committee). Fresh information has also been derived from the publications of the Royal Geographical Society and kindred sources, both British and foreign; and the latest identifications have been inserted, down to the month of March, 1893.

The Index to the Maps contains, it is believed, the names of all places mentioned in the Bible the sites of which have been clearly identified, not only as printed in the Authorised Version, but also in the more accurate forms adopted in the Revised Version. In this way, as in all other sections of the work, the requirements of both the Authorised and Revised versions have been provided for; and this edition of the Helps is now offered, as a comprehensive, if not an altogether exhaustive handbook to the Bible, to students of the whole English-speaking race alike in the Old and New Worlds.

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(Full descriptions accompany each Plate; and further information will be found by reference to the General Index which immediately precedes this List of Illustrations.)

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|------------|-----------------------|------------------|-----------|----------------------------------|---------------------------------------|----------------------------------|
| a | eagle | B | a | 44 | ++ |)E |
| Ъ | crane | 2 | 6 | 99 | 2_9 | ے |
| | | 72 | CA | 71 | 1 | ٦, |
| g d | bowl | <u> </u> | ۵ | ۵۵ | 44 | ٦ |
| | hand | | <u>п</u> | 33 | aa | 77 |
| h | plan of house? | ПП | | YY | +7 | 37 |
| f, v | cerastes | . š <u>~</u> | ナ | = | = | 1 |
| t'(tch,z) | duck | | | ₽ Ħ | 日日 | n |
| $\chi(kh)$ | sieve | . ® _] | Œ | | | v |
| th | tongs; loop . | · == 0 | = 6 | _ a | | , |
| i | leaves | . 44" | ffu | 737 | 23 | |
| k | throne | · 🖾 | Z, | 77 | 11 |) 5 |
| 1 | lioness | 220 | K | 16 | 66 | 5 |
| m | owl | | 3 | 77 | 77 | מכל |
| n | water | | - | 17 | 75 | 3 1 |
| s | door bolt . | | -360 | 丰丰 | | 0 |
| ā | weapon | | - | 0 | 0 | 2) |
| p | door | 8 | ш | 17 | J | Þ |
| t(ts) | snake | ٠- | ور | nn | 125 | 7 |
| q | knee? | . ⊿' | д | የዋዋ | PP | \$ |
| r | mouth | . 🔾 | a | 4 | 99 | 4 |
| š(sh) | field | . गुगु | 出 | w | un | ש |
| t(tu) | arm with cake in hand | مــه | 24 | × | ×× | n |

PLATE I.

HEBREW AND PHŒNICIAN ALPHABETS, as derived from the Egyptian hieratic characters.

The Phoenicians, in order to form an alphabet, appear to have selected certain Egyptian letters from a type of the Hieratic character (a cursive form of Hieroglyphic), as found in papyri of about B. C. 2500.

| GREEK. | | | | | | LATIN. | | | |
|---------------------|----------|------------------------|---|---|-----------------|--|---|-----------------------------|------------------|
| | | Left to right, usau | Local forms. | Eastern. | Western. | Local forms. | Pelas- gian. | Latin. | |
| alpha | 8 | B | Melos, etc. C Paros, Siphnos, Thasos, etc. | A A BB | A A BB | | A B | AAA BB | a b |
| gamma delta epsilon | 700 | 1707 | Corinth. Corinth, Megara, etc. | Λ 7 Λ Δ D 3 3 | E Ε Δ Ο Ο | Chalcis, Phocas, Arcadia, Elis, Locris, etc. | ⟨ c Δ ▷ D ₽ | (C D E II | c d e f |
| digamma zeta | F | F | | [F] I | FF | | H H | Ganew Gletter formed from C | g |
| eta theta . | 8 | 8 | | 8H(h,ē) ⊗ ⊙ | 8H(h) ⊗ ⊙ | | 8 ⊗ | Н | h |
| iota kappa | K | K | § Crete, Thera, Melos, Corinth, etc. | K K | l k | | ۶۱ K | l K | i k |
| lambda | 2 2 2 | V ~ | LAMIGN TATEOR | M W | M M | L Chalcia Bozotia. | ا ا~ | L L M | l m |
| nu xi | B | <u>#</u> | H Later Argos | Z Z Z | (See below.) | | H | Ν | n |
| omikron | 0 | 0 | [χσ, Atticn, Naxes, Siphnes, Thases, etc.] Ω Pares, Siphnes, etc. C Meles | о гп | о г п | | 0 0 | O F P | o P |
| san (ss) koppa | MO | M O | Halicamassus, Teris, Mesembria | [9] | 0 | | MO | Q | q |
| rho sigma | 3 | P { | M Crete, Thera, Melos Argos, Corinth, etc | PRR ES | PRR { \$ | M Phocis, etc | PR {} | RR ⊹S | r s |
| tau upsilon | T | Т | | T V Y | T V Y | | T V | T V | t uv |
| xi phi | | | | (See above) Φ | х+ ОФ | | х Ф | X | X |
| psi | | | [do, Amea. Naxos Sudinos Thasos, etc.] | ↑ Ψ ×+ | 74 | * Ozol Locris Arcadia | 1 | | |
| omega | 2. | | O Meloi Siphin [O used v, our toni | s, Paros, Ω os, etc. Ω generally for v, ω, except in | | | Adopt at a la perior foreig letters | ter Y | y z |

PLATE II.

GREEK AND LATIN ALPHABETS.

The Greeks adopted for their alphabet twenty-two signs from the Pheenician. The letters which follow tarn were afterwards added. Originally the letters were written from right to left; but afterwards from left to right. The early Greek alphabet may be arranged in two groups (with local varieties), viz. the Eastern or Ionian, used in Asia Minor and in certain islands and states of Greece; and the Western, used in other islands and states, and generally in the Greek colonies in Italy and Sicily. The two groups chie'ly differed in the value to be attached to the letters χ and ψ . The early Italic alphabet, derived from the Western Greek alphabet, has been called the Pelasgian alphabet; of this the Latin alphabet rejected certain letters as superfluous, and at a later date it introduced others.





PLATE III. THE "ROSETTA STONE."

A slab of black basalt, bearing an inscription decreed between the years B.C. 198-195 by the priests of Memphis in honour of Ptolemy V. Epiphanes, king of Egypt, in recognition of the benefits conferred by him upon his subjects. It was discovered among the ruins of a fort near the Rosetta mouth of the Nile in 1799, and came into the possession of the British Museum in 1801, after the capitulation of Alexandria. The inscription is in the Egyptian and Greek languages; the Egyptian portion being in hieroglyphics or writing of the priests, and in demotic or writing of the people. The key to the decipherment of the Egyptian hieroglyphics and the interpretation of the Egyptian language was obtained from this inscription, a part of the hieroglyphic alphabet being recovered from the royal names which are enclosed in oval rings or "cartouches." It was ordered that a copy of the decree should be set up in every temple of the first, second, and third grade in Egypt.

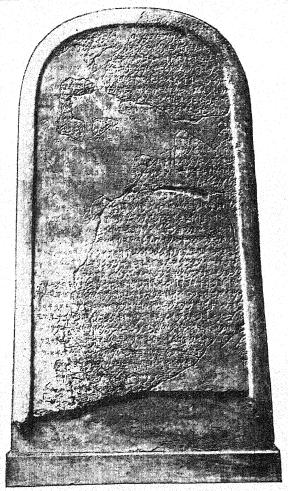


PLATE IV.
THE "MOABITE STONE."
(Paris, Museum of the Louvre.)

Monument dedicated to the god Kemôsh by Mesha, king of Moab, about B. C. 890, to record his victory over the Israelites in the days of Ahab, and the restoration of cities and other works which he undertook by command of his god. The stones the measures of ft. 501, \$\times\$ of the \$\times\$ in the Phonician characters sound at Dibhân in the land of Moab in 1868. It was unfortunately broken in pieces, but about two during the fragments were recovered, and it is possible to give a nearly complete text of the inscription from the paper impression which was taken before the stone was broken.

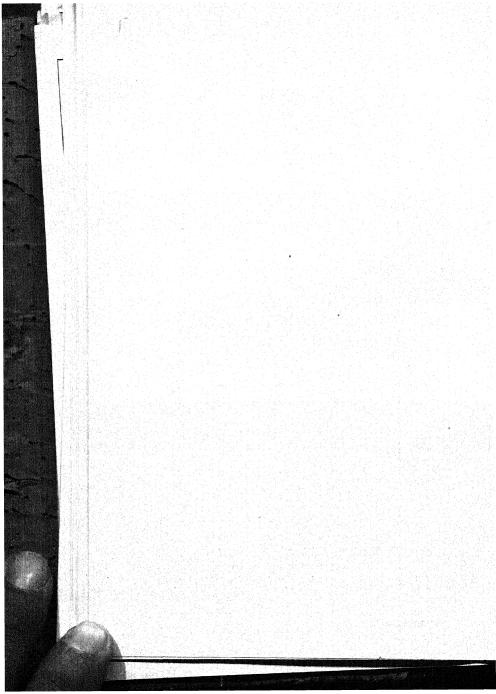
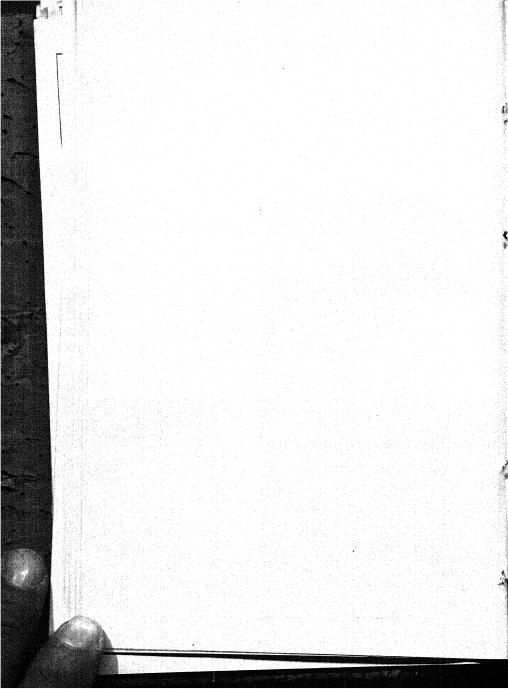




PLATE V.

THE "SILOAM INSCRIPTION," in the Phænician character, cut on the wall of the conduit of the Pool of Siloam (about B.C. 700). The text states that the excavators began to work at the ends and met in the middle of the tunnel. When the two bodies of miners were still separated by a wall of rock three cubits thick, they heard each others' voices; then "pickaxe hewed against pickaxe, and the waters flowed from the spring to the pool, a distance of 1,200 cubits."

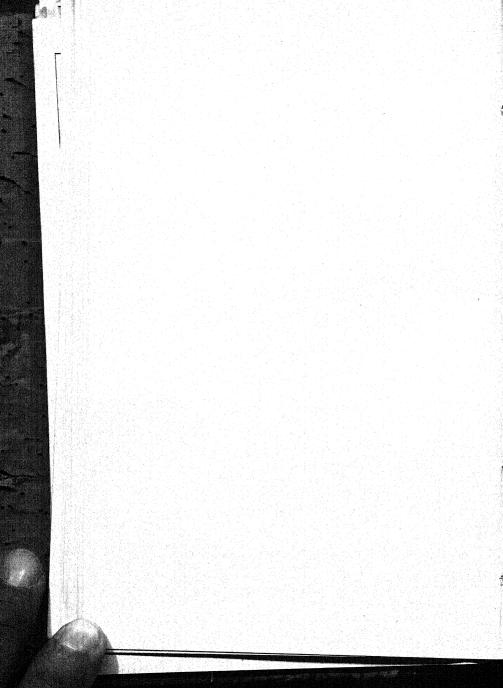


עשב

PLATE VI.

HEBREW MS. (Exod. xx. 1-5)—Written earlier than A.D. 916. (British Museum, Add. MS. 4445.)

Portions of the Pentateuch. The text is arranged in two columns to the page, and is accompanied by the Massorah Magna and Parva.



スとスカリススからつ הבנותים וצפיםם תומסא द्ध ध्यारिक द्वार हो। ن مي دري مرا عيدور क्रम्ट्री त्रिक एकाप्या विवाधिय אפשינהוא בל द्रमान्त्र द्रमान्य प्रदेशीय per अर्हिका क्षिक lexicod aff حذبكم حمل حمدتكم دم حدودهم لاجو عليهم Lecon Leasen دوريم ولم دوركم Keew His Lices ent endu river KEENDE COCKEN LEN DE DE DIRON ल्यान्त्र क्र स्थाप كالتلاجع حمال تسلم مراك دريس Kalerin near कं किया के किया के

PLATE VII.

SYRIAC MS. (Exod. xiii. 14-16)—A.D. 464.
(British Museum, Add. MS. 14,425.)

Four books of the Pentateuch, viz. Genesis, Exodus, Numbers, and Deuteronomy, according to the Pëshittä version, in the Estrangela-Syriac character. Written in the city of Amid, A. D. 464: the oldest dated Biblical manuscript in existence. From the monastery of St. Mary Deipara in the Nitrian Desert of Egypt.

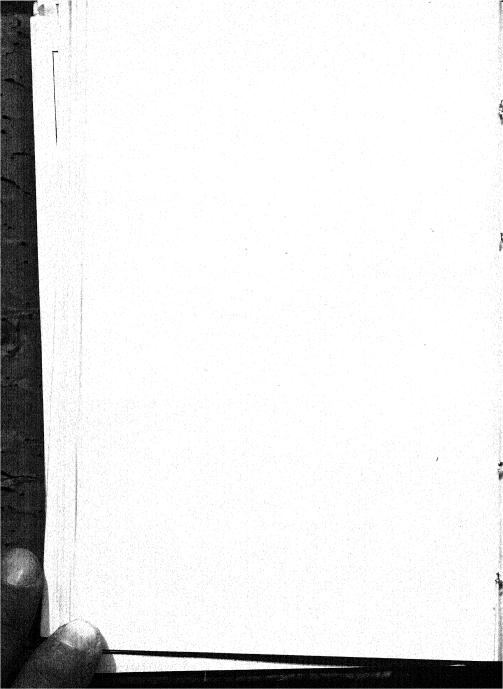
ジング・アクロス はまっままべいかい ス ほびより口は、ひろ、口 O. W. D. W. DAG IN D. EWNEW, CW 可以多次人人 まんえ、ほはえてそれる 74.25CV 京 下京: そかになる CH: KNOWN NO NH H WAY PERM I : 73 9 さいない かんない - WANDER H X WASKEW 一個日本 N D ON SEDENT OF 9.20 ななは、はなんなん :17 באיבוינים o : Shirt House ou me J.W. 2. 20 というないる BAN WAYER WW. WAR BUNNER JA WEREN GRADIN W **M** M DWOOND 世内 N'M J M BUX ロ・エゼ マ א שבחוב אושבעא ביבחימשם ם DAKEM H いることではいいませいは、そうな MY MERINE かくそん・そり り はなるのないがは、はは な GOW.WZ MAR'SHAD とりまからなっている。 LOWHURDE & MOZZ-WHOW IN W ZMOD: GENN WITH DANKEN स द्राया प्राथमिस द्रायमभास अभः NO ELENATION ש בצה המים אם WARDOWN ! MELLEN . TA ガス · #4004.500.24 ならからればいる。 - MD . M Z 16 0 カコカケル・カウは 多 ダ・エタロロイス # D WOMEN IN WAR

PLATE VIII.

SAMARITAN MS. (Deut. i. 44-ii. 7)—A.D. 1219.

(Cambridge, Univ. Library, Add. 714.)

The manuscript is bilingual, Samaritan and Arabic in Samaritan characters, written in parallel double columns. This plate represents the Arabic text.



クラネは、ほはえる * WODEN. A BRUCE SAD E DUR. SUKAN 7 マンロ シロ目のとははくる 7 B myx:3 BO CH **"**然 欠 73 77 これはしんが 次 次 次 内 で 出 m.W.C.X D M BARK W とか、出出とスプロ スロ MA ・まなるりる 400 MM.M C 20 は 必らむ、そらるとは、 ながるない。社会での ダヤ グランコンス コスターカッカ ひた.公口日口切る · 的 名於 吸收或的 H. Wind. 2000. A C C DANNED DO DUD. WITH WITH -: HMB 0 D WHZ:MZK るならか、口出から 父 日 はなどから スターガルへ・ロロ 범퇴 13K3 多項言語の必又 マストログロスコイン ほらりしてほるる "IDWA Z MN-CHO'S B 多好四、知以 · D WENDING I MX.KM O まとれまれてるま はほうみをひるる み .45g NN-AN-EN H 4 0 # 4 NW WE MY とりる 田子のなど はらりば、りつ・ダ 一方で、アンコンド 3 W DM WY WEE 3 WW.WN A 3 · 24% 040 m الإساق 75 9 אאה הבלה · W W ZINK. M N N W M A M はそ、任らほ、狂に、ス · to W MNWK 7479 LW. WENEWAY 出 は ロロ・ゴグス ス・ダークス・トゴ ロ ロロスは、はなり はないなが、はとはん 9 9 C. .3 MACKELLA 33.43 女白白のかは、日内の HANKIN PRIX PRINCE SIGNE HIS O DWD

PLATE IX.

SAMARITAN MS. (Deut. i. 44-ii. 7)—A.D. 1219. (Cambridge, Univ. Library, Add. 714.)

The manuscript is bilingual, Samaritan and Arabic in Samaritan characters, written in parallel double columns. This plate represents the Samaritan text.

Ľ,

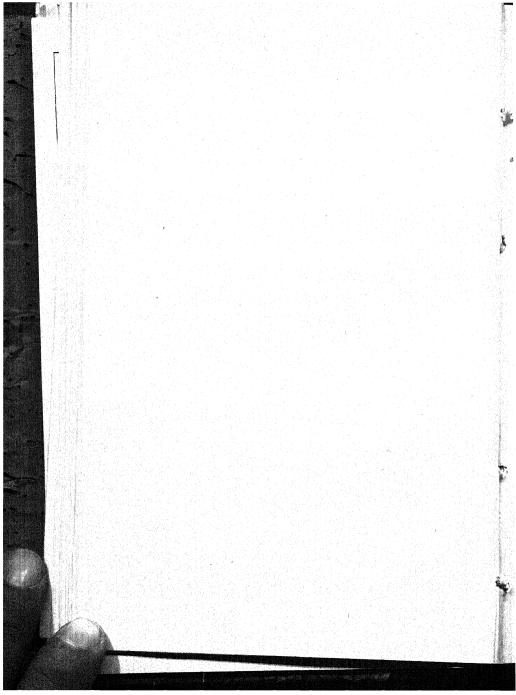


ጸ% ሃ: ለአ**ሙ**: ወሰዩ ማ: ያዕቆብ : ለራሐል።ወጸርን:በቀሉ:ወበ ክዩ:ወያዩአ:ለራሐል:ክሙ: OAS: 37 7: 101: 0.34: 0 ከመ: ወልያ: ርብታ: ውንተ÷ ወሮጸት:ራሔል፡ ወአደድደብ ለአቡሃ:ዘ3ተ፡ ነገረ። ወሶበ: ስምዊ:^ሳቃለ:ስመ: የዕቆብ: ወ ልደ: ርብታ: አኅቱ: ሮጸ: ወተቀ በሎ:ወሐቀራ:ወሰዓም:መወሰ 又:几千些の17で:入り1:竹か: Hit:17200 LD か: 17:1 ያዕቆብ:አም፤፡ዐጽምየ፡ወአመ 1:W79: 43 to 0 in 2: 10 ha ሁ፡ሡሳሳ:መዋዕለ።። OLLA: 17: A POP 11: X ስመ፡ አጜየ: አንተ፡ ኢትትቀን ጌ. ኢ፡አዋልድ፡ስማ፡ለንኝተ፡ትል

PLATE X.

ETHIOPIC MS. (Gen. xxix. n-16)—Fifteenth century.
(British Museum, Oriental MS. 480.)

On the margin of the manuscript, fol. 2a, it is stated that this Book of "the Law belonged to the Holy Saviour of the World," i.e. to the church which King Theodore intended to be built at Magdala.



I.MMNHAGEMILE. LCHIMNXGOYD MRILEXIGNIA XCHCLZ. INWIT SICCULCYONH THECHINGEI YMA. GARGIICK (I) A X G X G - M A X X XXVIIICECEDIENTZ --VI. GLOXLIFTIYE TACHOO AGGEOAPP PROVIDER STREET . 1.R. 1. (1113(1)(110)X. MELGITERCHIER X SINSING AY XOPHENCYORE CPC TTUIKC XOL GARGREITIGE --.1.()().1.() X 1111117. AAGIVESALIES. HXOIGHIY2(DG = 0. (; (; 0. b. (; X ())) (; ; TYOCNAYCHAL RULISSIL (ISTHUX GPHTCNICG(X0 IIIIOCXGCIZOR GROXIIIOIXGL MI OXPOHICA PEGPRIOREIIXO MGT() X SQE 1.Th.1.75()(HILEHIM OLONNINELLI HIGGXHICOOX SCHLELELLIX

PLATE XI.

COPTIC MS. (St. Luke v. 5-9)—Eighth century or earlier. (Zouche Collection.)

The New Testament, written in the Sahidic or Theban dialect of the Coptic language. It is one of the oldest known Coptic MSS. of the Bible. The letters $\lambda \in \mathbb{A}$ on the margin of line 23 mark the beginning of the Eusebian section No. 31. Parallel passages in other Gospels are also referred to. The MS, was brought from Egypt by the late Archdeacon Tattam.

CINETONESSONHK TPT LE ACIA ÉMONTOCKIM REPCONETOYORD TOYELCOYHTELEIAH HMATOCKYENCTOMA TILE LEMIOLHLEIDEN KCTO'THEY MAKY OY BACIA ÉWONE CON KA EKHTYZENOZHTHBAN LEIAÄYTÖYKANAMALA FPANTÜNAÉTUN TA AELETEIGENCILEYCHEP CONKYPOCEMENNEL ZEN BACILEATH COIKY ECHMHNENMOTOKO NENHCOKÝ I CTOCKI POMHCVITATOOLKON QANAMÔNEKLOJEONA LHIUAYYIYELLICECLI ENIELOACYYHMLHEN KYTOYECTWOKCLYTY METRYTOYKAIANIE GICTHNIEPOYCANHM THRENTHIOYALILOIK POMELLO LONGIKOMIL KY TOYICIAH AOYTOC ENLELOACYYHMOCOI ON HETETOYCTOFITE AYTO OLENTOTONO AYTOYENXIYCIWA ENYLLALIM KYICHT CECITIMESTATIONEN KTHNÜNCYNTÖICK ADICTOICKATEYXAC NICTEREIMENOICEIS TOTEPONTOYKYTOENT EPOYCAAHMKAI KATATH CYNTECOINEXIGINO TONHATPIONTHOTOPAL

PLATE XII.

CODEX VATICANUS (1 Esdras ii. 1-8)—Fourth century. (Rome, Vatican Library.)

The Bible in Greek, written in uncial letters probably in the fourth century. The text is arranged in three columns to a page, except in the poetical books of the Old Testament, which are written in double columns. Apparently in the tenth century, the writing was carefully, but quite unnecessarily, retraced in darker ink, only such words and letters being left untouched as appeared to the writer to be superfluous in a correct text. The same hand added the breathings and accents. The MS. was already in the Vatican Library in Rome in the fifteenth century, but nothing is known of its previous history.



KAIDOOHTWCMHF MYKVIHYOITHE HIMEXIAKAITYNII. HANAPECHTUBACI LEIRACILEYCEIAN TIACTINKAIHPECE TUBACIACITOTIPA **LMYKYIELIOIHGE** OYTOC: KYINHOLDLIOCH IOYALIOCENCOY COICTHITOLEIKA ONOMALYTOMA AOXAIOCOTOYIAI POYTOYCE MEELOY. LOYKEICHIOYEK CPYLH CRENIAMET OCHNALXMAXOD : TOCEZITHAMHN HXMALCOTEYCEN NAROYXOLONO COLKYCIVEACKY RYXWNOCKXIHN TOYTWHAICORE FITHOY! ATHEAM! NADARADEADOY LIATPOCAYTOYKA TOUNUMANTHO ECOH PENDETU METAXXAZAIAY THCTUYCIONEIC ENELEYCEN AYTHINGS. EXYTWEICTYNAI XXIK KKKAIHNTOKOPA CIONKANHTWEINIKWAN KAIOTEH KOYCOHT TOTOYBACIAECUC TIPOCTATMACYNH AI NYTIOXEIPATAT

PLATE XIII.

CODEX SINAITICUS (Esther ii. 3-8)—Fourth or fifth century. (Leipzig, Royal Library.)

The Bible in Greek, written in uncial letters probably in the fourth or fifth century. The text is arranged in columns to a page, except in the poetical books of the Old Testament, which are written in double columns. The MS, belonged to the convent of St. Catherine on Mount Sinal, where in 1844 it first came to the Columns of the Col



CAGIENACKAITOICOXAOICOIA іднтенефехнихня техмую. ATIONSCHIENELAGENCYELE TAIOTIOMEPOOEPACIALICUTE иетлюут Феклютанного TINCUNTARCIETEOTIKAYCW ECTAIKALIEINETAI YTTOKPHAI TOTTOCUTTON THEFTIC KAITET OYNOYOUATEAOKIMAZCIN LOHPEKYILOLLOLLOMLIMC оулокімілете тілеклігфе γλικομολκί ινει ετσπισιο. LICEAPPERAIGICMETATOYANTI WIKOLOOLOLISTA SALVONONING QAMPOCE LISUSTIFICIONS **АТГАУТОУ МНТТОТЕКАТАСУРІ**1 сеттростомкритникаюкр THECETTAPALLICEITUTISPHISH киотрикторсевинесфии книдегшестоумнетемоне ekelbenemctokkitonec. - XXTONXETTONXTTQXQIC Пунстичетегнесентим TUJKAIPWATTATTEALONTECAY TELILMULYIYYIMMONLO. AIMATICIANTOCCMIZENMETA LMHOLCIMNYALMH.KNIIIO KLIBEICOICELLENYALOIG? POKEITZIOIOILZZIZZIOIOAIO MAPTULATTA JATTONO VOOTO глийлоловьеном разы YALXILELIONOYCINOXXIYEUP үмтиллабанмнмстанонс<u>н</u> TETTAN TECUCAYTUCATIONEROE **Некегногогаекукуюкты** ефоусепесенопургосен TUDCIALDAM KAIATTEKTEINEN

PLATE XIV.

CODEX ALEXANDRINUS (St. Luke xil 54-xiii. 4) Fifth century.

(British Museum, Royal MS. 1 D. v-viii.)

The Bible in Greek, written in uncial letters in the fifth century. The text is arranged in two columns to a page. It once belonged to the Patriarchal Chamber of Alexandria (whence its name), and was probably carried away by Cyril Lucar, Patriarch of Alexandria, who became Patriarch of Constantinople in 1621. Cyril sent it as a present to King Charles the First in 1628. It came into the possession of the British Museum with the rest



eredceplusqueinstomanhic lis

etcondemnabiteam QUINTATINIBUS TERRAE AUDIRE SAPIENTIAMSALO MONIS IS Cumaureminmun dusspsexicalt ABDOMING AMBULATPERLOCAARIDA quaerens requiemer NONINUENIT TUNCOICIT RECERTARINDOMUM meam Intxaaqun CTUENIENSINUENITER UNCANTED scopismundatamet ORNATAD TUNCUADITE rapsumil septemaliossps SECUMNEQUIORESA CTINTRANTES LABITATION etriunthouissima homnisillius

PLATE XV.

LATIN GOSPELS (St. Matt. xii. 42-45)—Sixth century.
(British Museum, Harley MS. 1775.)

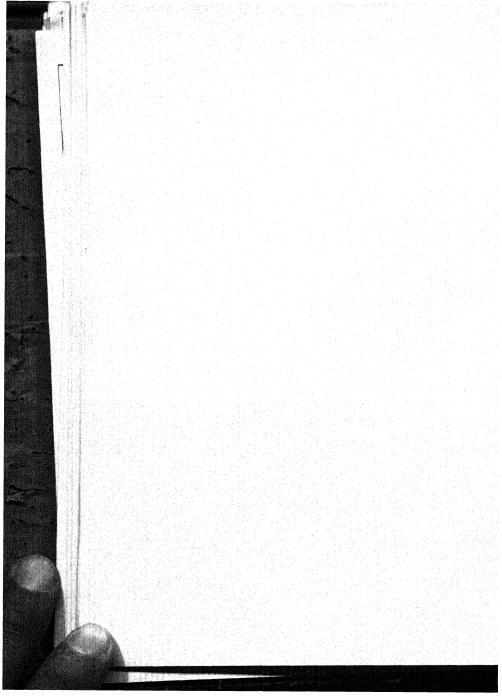
The Four Gospels, in Latin, of the version of Saint Jerome, written in uncial letters in the sixth century. The line written by the corrector at the top of the page is followed by the letters h. d. (probably hic deest), and is to be inserted at the end of line 5, which is followed by the letters h. s. (probably hic scribas or hic supple).

hpi tyhö une hlapono ur rpaniceler falgrer bærpeon pepe pundons onupum gacum, pelædon tope opchanaanlande, pengu par bonne axa puhi hpihipoloon zildan zoomio itele i frelatel prze poptation parminum blazope. Tpyge dyne ytele zedydon. heddoe ppahym bedoden par. Tpahi sepingine papon-hicpadon Mis grapping praiche mis prince beone min peop, Joeonpa oppie Upun ne dal peser serapen. Dachar torep toln serepen and. reparlon timer happiner zolo, oppering realing time orriesen repepular mio tyrae. Dacpar he tylir prag cpason. clane. hiergranga Adibon heopa faccapingen The folker fluin Syntan opherune pone lattelon mineringm palityterison thipapion beautifus that son pam ylbertan op pone

PLATE XVI.

THE PENTATEUCH, &c., in Anglo-Saxon (Gen. xliv. 3-12)-Early Eleventh century. British Museum, Cotton MS. Claudius B. iv.)

This MS, contains the Pentateuch and Book of Joshua, partly translated and partly epitomised by Ælfric, Archbishop of Canterbury, who died in 1006.



nyneye hour yatis noungatye nyve liour illa criete ibm grete voice scrige helop-helop-lamasabatany/pelbh the interptio is un god. nip god. 18hi oz 18hezto haft von fozsaken mest füme of men stondige aboute. heezynge: Cepten/loo he clepip hely/ sopli oon renpinge thillyinge alpoil ge usip vijneg. truttige aboute to a recu: zaue him drynke sevinge/sic fre zee. see use zie help come forto w him tou forfope the agreete voice Cente out opete or Cent out pe breep the sent offeteniple 18 kit in to two. fro pe herrit til to wil/02 bunepe/forlop centurio servige personitie stote euen azena. for to tunge he had dred: lery/ vrely pis man was goddis foue/forty per iveren top is finen. biholdynge fro a fez: a monge whiche was marie mantelepu. + marié of james velelle. + modir of joseph + salomee/+18hane thousas mgalile: per folcisiten him. men vat to god freneten im isip him

PLATE XVII.

WYCLIF'S BIBLE (St. Mark xv. 33-41)—Late Fourteenth century.
(British Museum, Add. MS. 15,580.)

This MS. contains the earlier Wyclifite translation, which was completed about the year 1382. Wyclif died in 1384. A later version, the work of John Purvey, was issued in 1388.

cromes/whichfallfrom theremasterstable. Then Jesusans wered and sayde unto her. O woman greate is thy fayth / be bit to the even as thou desyrest. Ind her doughter was mas

demboleeven at that fame tyme.

Then Jesus went awaye from thence / and cammye vnto the fee of galyle/and went uppe in to a montagne/and sat dos unethere. Ind mode people cam unto hym havynge with them/halt/blynde/dom/maymed/and other many: and cast them doune at Jesus sete. Ind he healed them /in so mode that the people wondred /to sethe dom speake /the may med whole / and the halt to go / the blyndeto set/and glery sted the dod of sirabel.

godosistabel.

*Dar. Abesus called his disciples to him and sayde: I have com:

*iii. passion on the people/be cause they have contynued with me
nowe iii. dayes/and have nothinge to eate: and I wyll not let
them departes as husberes specified in the waye. And his
disciples said unto him: where spulled we get so moche breed in
the wyldernes as shulloc suffyles greate a multimoetand Ies
sussaide unto the: howe many loves have yet and they seyde:
seve and a seawe system. And he comaunded the people to system
donne onthe grounde, and to be the seve loves/and the system
and save thanks/and brakethem/and gave to hys disciples/
and bye disciples gave theto the people. And they all ate/and
were suffyled, and they to be upe of the broke meate that was
leste vil basket full. They that are were iii. All, men/ beside
wemen and dyldren. And he sent awaye the people/and to be
specand cam into the parties of magdala:

The roi. Chapter. Mom cam to him the pharifes

Dar. viä. Luc.ic.

with the faduces also /and dyd tepte him /befreinge that he wolde shewe the some sygne fro bes ven. Reanswered and saide with them: At even

ye saye/weshall have fayre wedder and that be cause the strong yorced: 21 the mornigerye saye/todaye shalbe soule wedder/z Zuc.Fi. that because the strong that because the strong and reed. O yeypocryty/ye

PLATE XVIII.

TINDALE'S NEW TESTAMENT-A.D. 1525.

(British Museum, Grenville Library.)

The only remaining fragment, consisting of 31 leaves, of the first edition, printed at Cologne in 1525. The earnest specimen of a printed version of the Scriptures in English.





PLATE XIX.

DOCUMENT ON PAPYRUS, FROM EGYPT, in the form of a roll bound round with strips of papyrus and sealed with two clay seals; of the Græco-Roman period.

(British Museum.)

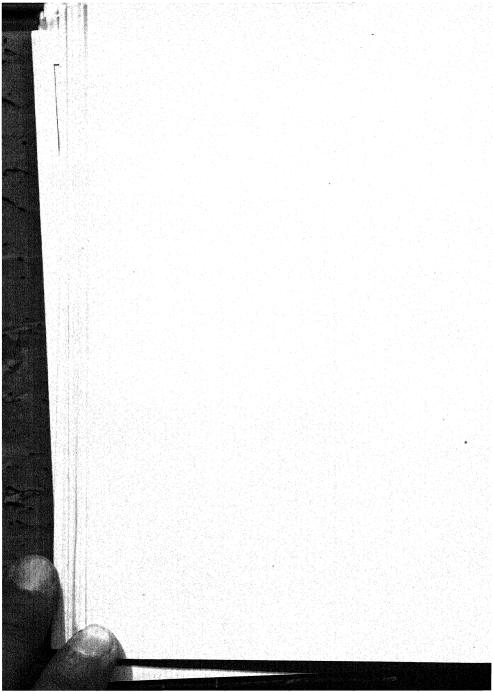


PLATE XX.

NAMES of EGYPTIAN KINGS mentioned in the Bible.



King of the North and South, Usr-maāt-Rā, setep-en-Rā.

se-Rā. son of the Sun. Rā-messu meri Amen. (Rameses II.)







the North and South,

King of Kheper-sekhet-Rā, son setep-en-Rā. of the Sun,

Shashanq meri Amen. (Shishak.)





King of the North and South.

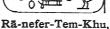


son of the Sun. Shabaka. Sabaco.





King of the North and South.



son of the Sun.

Taherq. (Tirhakah.)

5.





King of the North and South. Nem-ab-Rā,

son of the Sun. Nekau. (Necho.)

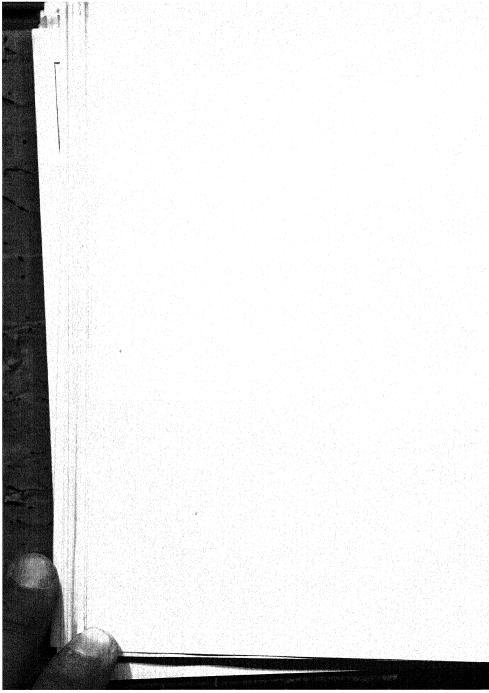


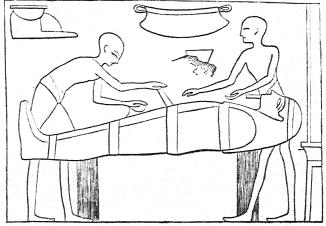


King of the North and South. Hāā-ab-Rā,

son of the Sun. Uah-ab-Rā. (Hophra.)

¹ The group of characters in this oval forms the prenomen. ² The group of characters in this oval forms the nomen.





EGYPTIAN EMBALMERS BANDAGING A MUMMY.

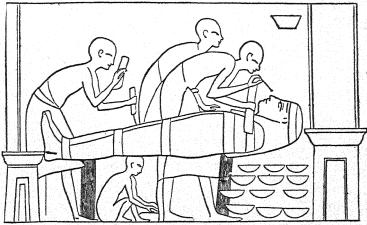
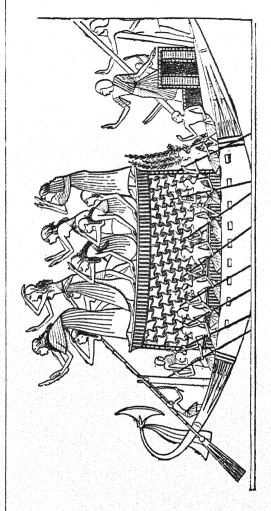


PLATE XXI.

EGYPTIAN EMBALMERS PAINTING A MUMMY.

THE EXPIRAN EMBALMENS FAINLING A MUMBY.

The Expirans believed that after the judgment of the dead in the Hall of Double Truth before Osiris, the judge of the dead, and after the soul had undergone all its "transformations," it would return and again enter and live in the body in the tornb. The bodies of the dead were preserved by filling them with guns, spices, and other aromatic and astringent substances, and by soaking them from forty to seventy days in a bath of natron or bitumen. For nummies of the poorer classes sait only was used. The principal intestines were also mummified, and were afterwards preserved in sealed jars. If by any chance the heart were destroyed, it was not possible for the dead to enjoy life in the world to come. The nummy was carefully bandaged with linen strips, between which amulets were laid in order to protect it from worms and decay, and to ensure the protection of Isis, Nephthys, Mut, Hathor, and other delities. It was ally covered with a thin layer of plaster, upon which were painted mythological scenes and prayers from the deceased to the gods; and it was then placed in a painted sycamore-wood coffin. The coffins of the weathy were placed in outer coffins or sarcophagi of wood or stone, and were then ferried across the Nile to the cemeteries, which were usually on the western bank. were usually on the western bank.



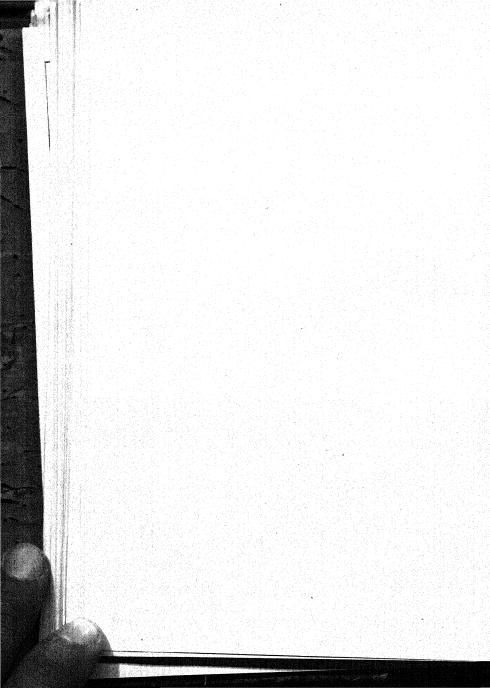
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PLATE XXII.

EGYPTIAN SEPULCHRAL BARGE.

(From a wall-painting in an Egyptian tomb.)

The mammied bodies of the dead were ferried across the Nile in sepulchral barges to the cemeteries, which were usually situated on its western bank. The above represents a sepulchral barge containing a decorated shrine or canopy, pylon-shaped, in which the mumny is laid. Above the shrine are the professional wailing women, who beat their faces and breasts, and tear their hair and utter cries.



JUDGMENT:SCENE FROM THE PAPYRUS OF ANI (OR ANNA) THE SCRIBE (about B.C. 1400), showing the weighing of the heart in the Hall of Double Truth in the presence of Osiris, PLATE XXIII.

(British Museum, No. 10,470.) the judge of the dead. 9 12 11

> Above are the twelve gods and (t) Harmachis,

goddesses:

presided over his s) in the form of

a human-headed objector "mesk. nen" (4) which is thought to be connected with sis place of birth. Behind Anubis 6) stands the

pue

bird

numan - headed

2

gods, having his palette and reed to record the weighing, and by his side stands (8) Ameniet, part otamus, ready o devour the heart if found scribe Ani (o) and Tutu (re) his wife are present

scribe of

5

result

bis-beaded 7) Thoth, ion, part hippo-

too light.

crocodile,

the beast called

(rr) Hu, and (rs) Sa.

8) Nephthy ro Hathor, 9 Horus,

(4) Tefrut (z) Tmu,

(5) Seb. (6) Nut, (7) Isis,

The heart of weighed against

is being

the feather, emblematic of Law. On the right of balance headed god [6] Anubis, scrutin of the balance,

Ising the tongue and on the left "Luck" or "Des-Buy," the goddesses (a) Mesknenet, and (3) Renenet, who

are: (1) Ani's

stands the fackal-





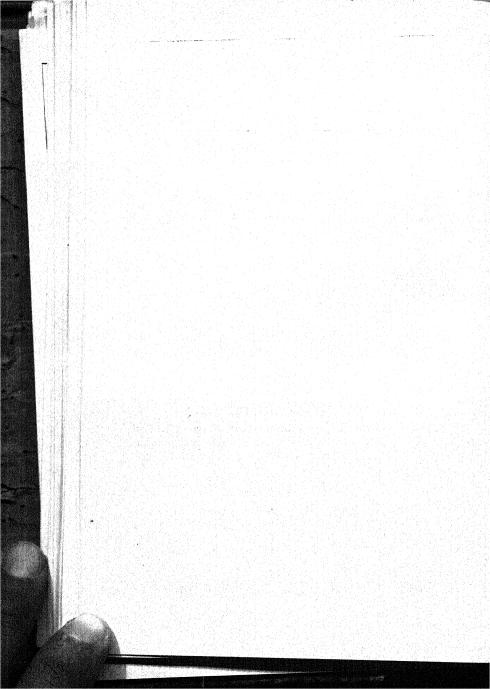
PLATE XXIV.

THE SOUL REVISITING THE BODY.

Vignette from the Papyrus of Ani (or Anna) the Scribe (about B.C. 1400), showing Ani's soul, in the form of a human-headed bird, revisiting the mummied body on a bier in the tomb.

(British Museum, No. 10,470.)

The emblem which it holds in its claws is the shen, symbolizing the sun's path in the heavens. In the stands at the head and foot of the bier incense is burning.



THOTH, scribe of the gods. EGYPTIAN GODS AND GODDESSES. RÂ, the Sun-god. PLATE XXV. PTAH, the Creator. AMEN, father of the gods.

HAPI, the god of the Nile. EGYPTIAN GODS AND GODDESSES (continued). The goddess SEKHET, the Sun-flame. PLATE XXVI. The goddess NEITH, the Weaver. OSIRIS, Judge of the dead.



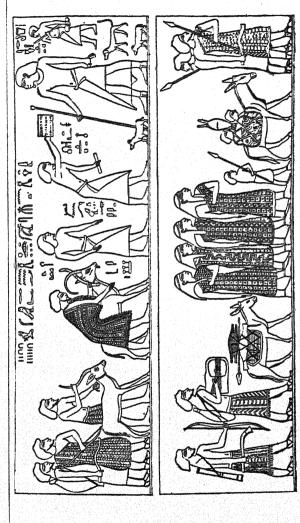


PLATE XXVII. STRANGERS COMING INTO EGYPT.

(From a tomb of the twelfth dynasty, about B.C. 2400, at Beni-Hasan in Upper Egypt.)

Here is depicted a company of the Ažmu, a nomad Semitic people whose home lay to the east of Palestine, who have come with their wives and children and animals to being a gift of mentacheng of the company is Absch, and the tables which being a saile frompany is Absch, and the tables which he ways sailes Nefer-deeps "is presenting to Kinemu-betep states that he and his company arrived in Egypt in the stath year of the reign of Usertsen II. This scene recalls the visit of Jacob's sons to Egypt and their gift of "a little balm, and a little honey, spices and myrrh" to Joseph, the governor of Egypt (Gen, züif, 11).



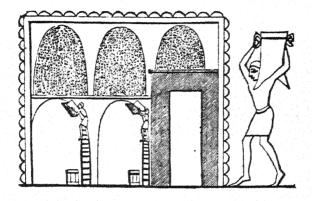


PLATE XXVIII.

EGYPTIAN GRANARY.

Scene showing the courtyard of an Egyptian farm, in which stand three large heaps of grain, and two chambers for storage.

Such chambers were usually vaulted, but some with flat roofs are often shown in drawings upon the walls of the tombs. Each chamber was labelled with the name and quantity of grain stored in it.

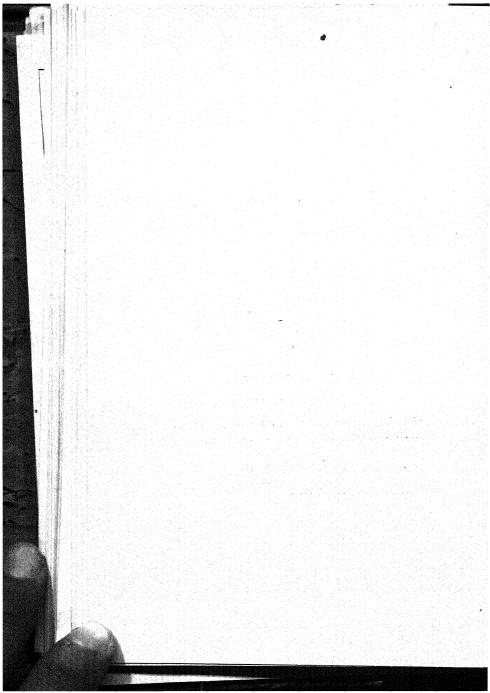




PLATE XXIX.

PORTRAIT OF RAMESES II, KING OF EGYPT, about B.C. 1330.

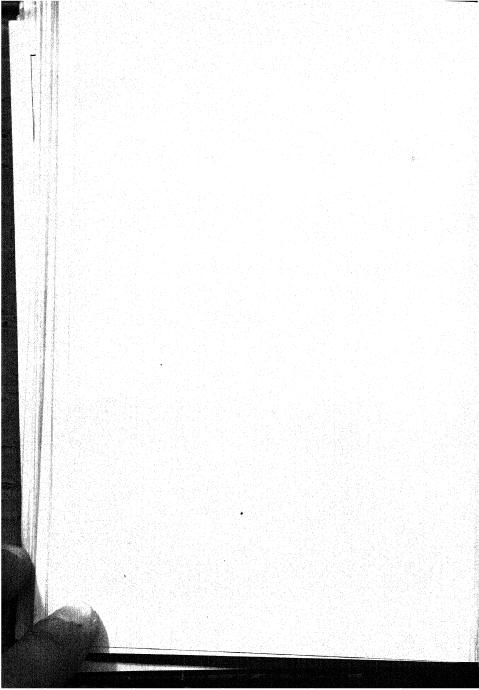
Rameses II, the Sesostris of the Greek writers, was associated with his father, Seti I, in the rule of the kingdom of Egypt for about thirty years, and reigned as sole king of Egypt about thirty-seven years. He carried on the wars in Palestine and Syria which his father had begun; and at Kadesh in the valley of the Orontes he totally defeated the league of Syrian kings who had revolted against him under the direction of the king of the Khita. He made an offensive and defensive treaty with the Khita, and established Egyptian garrisons in the country. He was the greatest conqueror among the kings of Egypt, and is famous as the builder of great temples at Abydos and Thebes in Egypt, and at Abu-Simbel in Nubia. He is supposed to be the Pharaoh for whom the Israelites built the treasure cities of Pithom and Raamses (Exod. i. 11).



PLATE XXX.

UNBAKED BRICK, made of Nile mud and chopped straw, stamped with the prenomen of Rameses II, king of Egypt, Usr-maāt-Rā, setep-en-Rā (about B. C. 1330).

(From brick No. 6020 in the British Museum.)



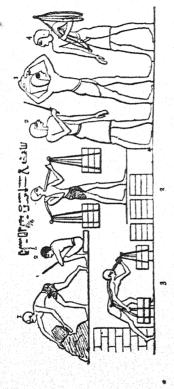
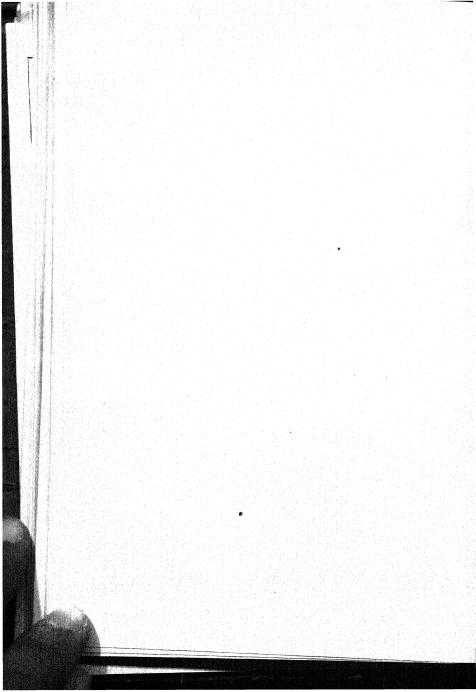


PLATE XXXI.

EGYPTIAN BRICKMAKERS.

(2) Overseets or taskmasters. (3) Carrying bricks with a yoke and cords. (4) Returning with empty yoke. (1) Carrying mud.



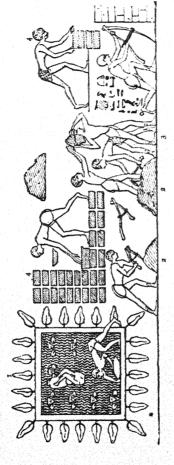


PLATE XXXII.

EGYPTIAN BRICKMAKERS.

(4) Moulding bricks. (1) Bringing water from a pool. (2) Mixing the mud. (3) Carrying prepared mud.

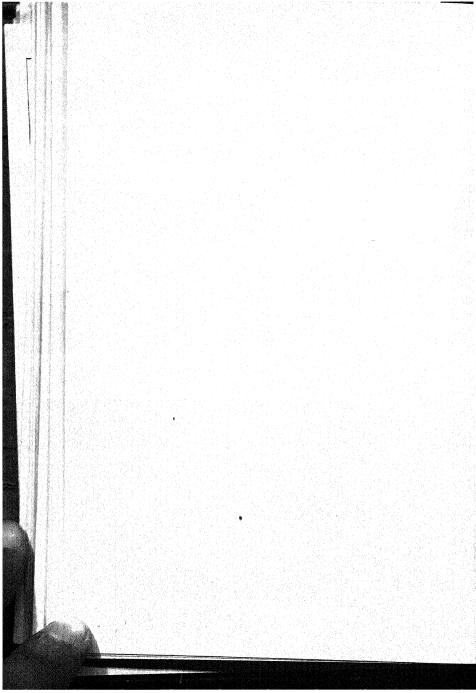




PLATE XXXIII. EGYPTIAN HARPER.

(From a wall-painting in a tomb at Thebes.)

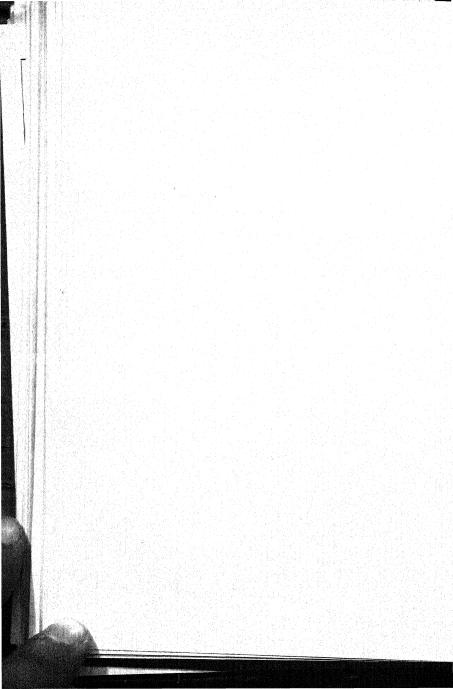


PLATE XXXIV.

NAMES of ASSYRIAN, BABYLONIAN, and PERSIAN KINGS mentioned in the Bible.

D.P. Tukulti - pal - ishar - ra D.P. Pu - lu Tiglath - pileser. Pul.

3. 1 - 子 《洋目 + 子 4. 1 起端 - 114 人 D.P. D.P. Shulma - nu - asharid D.P. Shar - gi - na Shalmaneser. Sargon.

D.P. D.P. Sin - akhi - ir - ba Sennacherib.

D.P. Ashur - akh - iddin - na D.P. D.P. Ashur - bani - pal Esar-haddon. Asnapper (Ezra iv. 10).

D.P. D.P. Marduk - pal - iddin D.P. Bel - shar - uşur Merodach-baladan.

Belshazzar.

10. 十 時 回 国 州 剛 剛 陸 章 二 D.P. Nabu - ku - dur - ri - u - su - ur Nebuchadnezzar II.

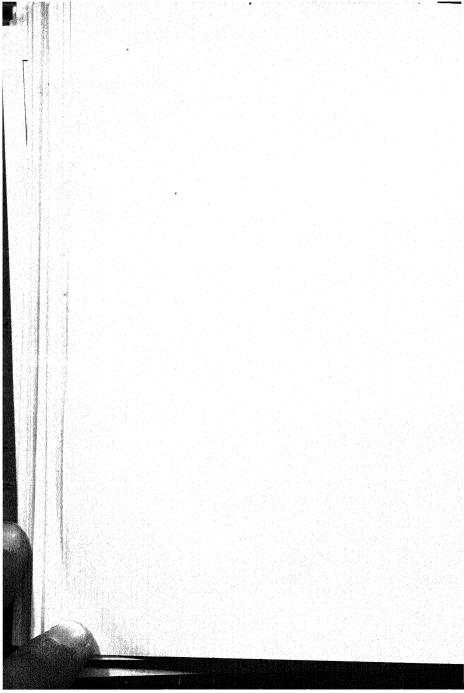
m. | 下图 -- | (二) D.P. A - me - lu - D.P. Marduk Evil - Merodach.

12. Y → Y <>Y <> ✓ ✓ ✓ ✓ ✓ ✓ D.P. D.P. Nirgal - shar-uşur Nergal-sharezer.

☆ E川 崖 (in Persian (() ()) K - u - r - u D.P. Kur - ra - ash Cyrus. Cyrus.

Darius. Artaxerxes.

1 D.P. = Determinative Prefix.



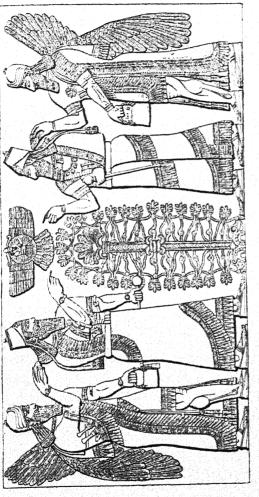


PLATE XXXV.

ASSUR-NASIR-PAL, KING OF ASSYRIA (B. C. 885-860), and winged attendants, performing (From a bas-relief on the walls of the palace of Assur-nasir-pal, discovered at Calah (Nimrud), a ceremony before a sacred tree. Above is the emblem of the god Assur. now in the British Museum.)



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SIEGE OF A CITY BY THE ASSYRIANS.

(From a bas-rellef on the walls of the palace of Assur-nasir-pal, king of Assyria (B. C. 885-860), discovered at Calah (Nimråd), now in the British Museum.)

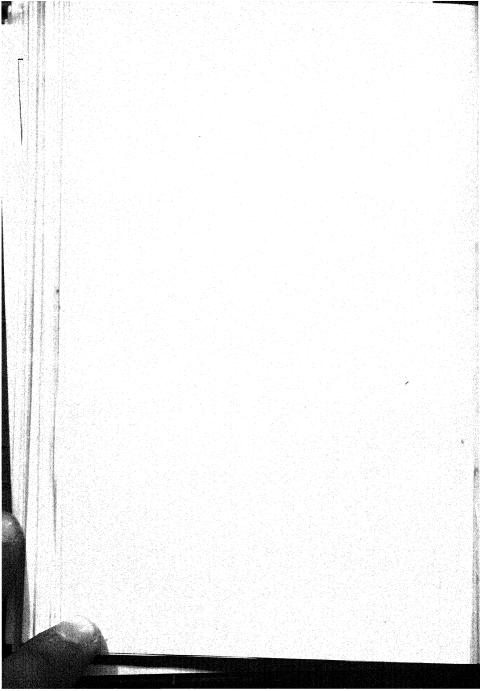
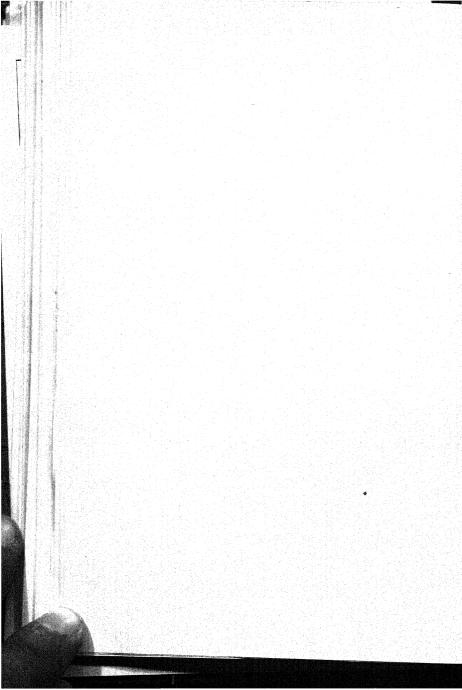
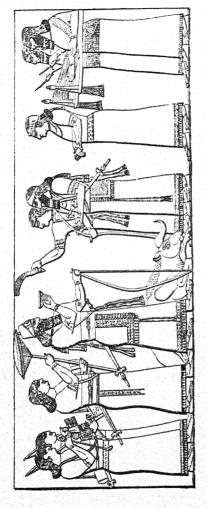




PLATE XXXVII. A ROYAL LION-HUNT IN ASSYRIA.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria (B. C. 885-860), discovered at Calah (Nimrůd), now in the British Museum.)





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PLATE XXXVIII.

ASSUR-NASIR-PAL, KING OF ASSYRIA (B. C. 885-860), attended by musicians, eunuchs, &c., preparing to pour out a libation over a bull.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, discovered at Calah (Nimrud), now in the British Museum.)

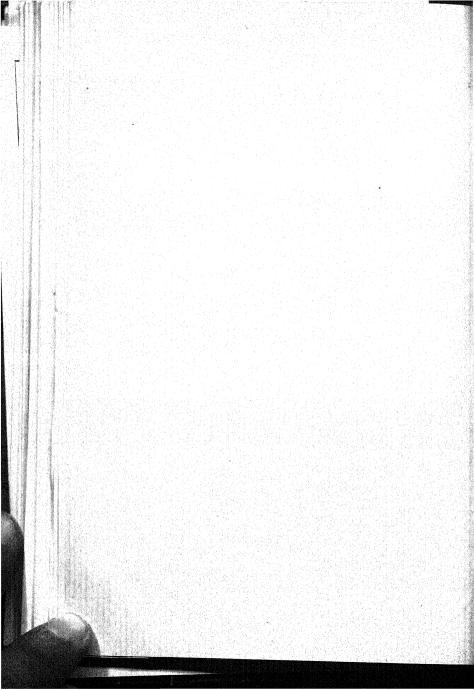




PLATE XXXIX.

VIEW OF ONE SIDE OF THE "BLACK OBELISK" set up by Shalmaneser II, king of Assyria (B. C. 860-825), to record the victories of the thirty-one military expeditions of his reign.

(From a black stone obelisk discovered at Calah (Nimrûd), now in the British Museum [No. 98].)

Scene I represents the payment of tribute to Shalmaneser by Zua, king of the country of the Gazunai; scene 2, the tribute of "Jehu, son of Omri"; scene 3, tribute of the country of Müsri, consisting of two-humped camels, elephants, apes, &c.; scene 4, the tribute of Marduk-pal-suar, king of the country of the Sukhai; scene 5, the tribute of Garparunda, king of the country of the Fatinai.



PLATE XL.

"JEHU, SON OF OMRI," king of Israel, bowing down before Shalmaneser II, king of Assyria (B.C.860-825), and bringing tribute.

(From the "Black Obelisk" discovered at Calah (Nimrûd), now in the British Museum [No. 98].)





PLATE XLI.

TIGLATH-PILESER III, KING OF ASSYRIA (B.C. 745-727), IN HIS CHARIOT. (From a bas-relief on the walls of the palace of Tiglath-Pileser III, discovered at Calah (Nimrâd), now in the British Museum.)

In the inscriptions of this king mention is made of Rezin, king of Damascus, of Menahem, king of Samaria, and of Azariah, king of Judah.



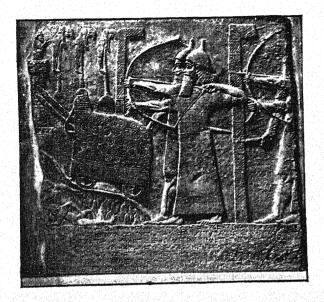
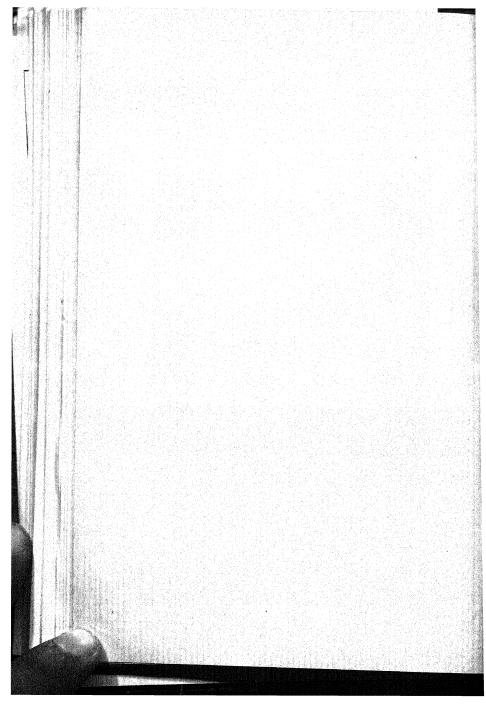


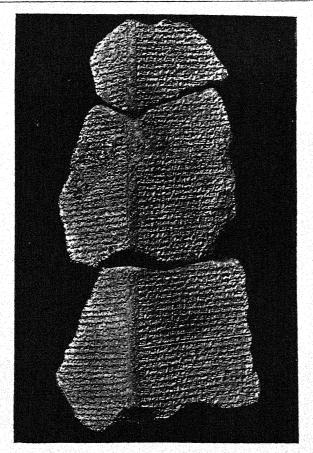
PLATE XLII.

SIEGE OF A CITY BY TIGLATH-PILESER III, KING OF ASSYRIA (B.C. 745-727).

(From a bas-relief on the walls of the palace of Tiglath-Pileser III, discovered at Calah (Nimrûd), now in the British Museum.)

A battering-ram is making a breach in the wall, under protection of archers who are shooting from behind screens. In the background are impaled captives.





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PLATE XLIII.

FRAGMENTS OF A CLAY CYLINDER OF SARGON, KING OF ASSYRIA (B.C. 722-705).

(From the Library of Assur-bani-pal, king of Assyria (B. C. 668-626), at Nineveh. [British Museum, Nos. 1668 a, 1671].)

The inscription states that Sargon made war against the Medes, and gives a list of the names of the governors of Median cities. It also gives a fairly full account of his famous campaign in the ninth year of his reign against Azuri, king of Ashdod, when Hezekiah was king of Judah (see Isa. xx. 1). Sargon succeeded in crossing the moat, thirty-six feet deep, which the inhabitants of Ashdod had flooded, and captured the city. The people of Philistia, Judah, Edom and Moab had sent gifts to Pharaoh, king of Egypt, and had asked his help; but the result of their mission is not known. Sargon attacked the allied forces near Egypt, and defeated them, and their leaders fled.

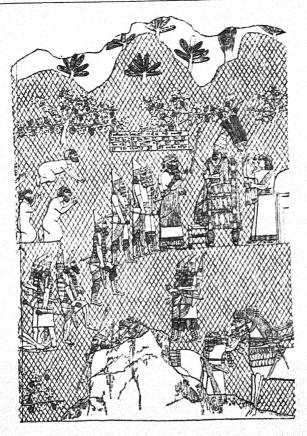


PLATE XLIV.

SENNACHERIB, KING OF ASSYRIA (B.C. 705-681), seated upon a throne set up against the city of Lachish, and receiving the submission of the inhabitants and the spoil of the city.

(From a bas-relief on the walls of the palace of Sennacherib, discovered at Nineveh, now in the British Museum.)

The inscription reads: "Sennacherib, king of multitudes, king of Assyria, sitteth upon a lofty throne, and the spoil of the city of Lachish passeth before him."



PLATE XLV.

EXTRACT FROM A CUNEIFORM TEXT recording the siege of Jerusalem, inscribed on a clay cylinder of the Annals of Sennacherib (B. C. 705-681), now in the British Museum.

The substance of Sennacherib's account is as follows:—"Six and forty of the fenced cities, and the fortresses, and the villages round about them, belonging to Hezekiah the Jew, who had not submitted to my rule, I besieged and stormed and captured. I carried away from them two hundred thousand and one hundred and fifty souls, great and small, male and female, and horses, mules, asses, camels, oxen, and sheep without number. In his house in Jerusalem I shut up Hezekiah like a bird in a cage. I threw ap mounds round about the city from which to attack it, and I blockaded his gates. The cities which I had captured from him I took away from his kingdom and I gave them to Mitinti, king of Ashdod."...





PLATE XLVI.

BATTLE on the bank of a river between Assur-bani-pal, king of Assyria (B.C. 668-626), and Te-umman, king of Elam. In the centre Te-umman and his son Tamritu are being slain. (From a bas-relief on the walls of the palace of Assur-bani-pal, discovered at Kouyunjik (Nineveh), now in the British Museum.)





PLATE XLVII.

ACCOUNT OF THE CAPTURE OF BABYLON BY CYRUS, the son of Cambyses, the grandson of Cyrus, B.C. 539, inscribed in the Babylonian character on a baked clay cylinder.

(British Museum.)

The inscription states that Cyrus was called to the rule of Babylonia by the god | Marduk | whose services and honour had been diminished by Nabonidus, the native king. The god aided Cyrus mightily, and marched by his side like a friend and ally. The outlying cities of Babylonia fell before the king one after another, and finally he and his troops, which are said to have been like the water of the river for multitude, marched into Babylon without striking a blow. The priests and nobles of the country came and kissed his feet, and rejoiced in their new king. The inscription ends with a proclamation of Cyrus announcing the good things which he will do for the country and its people, and the honour which he will show to the gods Marduk, Bel, and Nebo.



PLATE XLVIII.

CYLINDER-SEAL, INSCRIBED WITH THE NAME OF DARIUS.

The trilingual cuneiform inscription reads:—"I am Darius the great King." The seal is of hard stone, cut in the form of a cylinder, and is engraved with a design representing the king hunting lions; the emblem of the great god of Persia, in the shape of a winged figure protecting the king, being placed above.

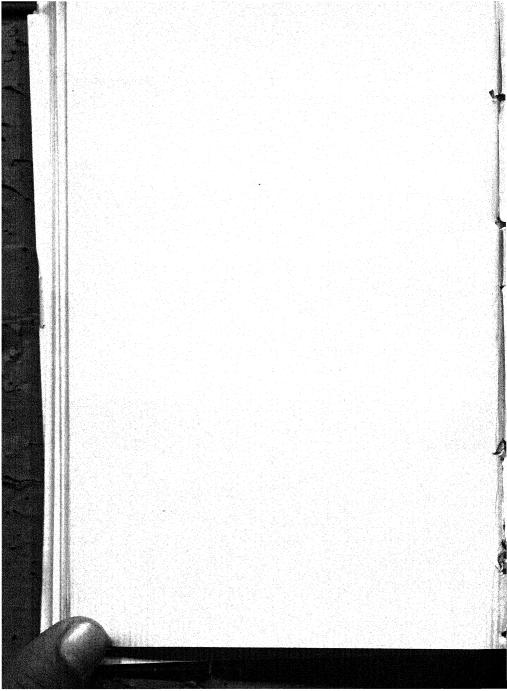


PLATE XLIX. GODS OF BABYLONIA AND ASSYRIA.



The Assyrian god DAGON.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria (B. C. 885-860), discovered at Calah (Nimrùd), now in the British Museum.)



The goddess ISHTAR of NINEVEH standing on a gryphon.

(From an impression of a cylinder-seal in the British Museum.)



The Babylonian MOON-GOD.

(From an impression of a cylinder-seal in the British Museum.)



The Assyrian heroes, GILGAMISH and EABANI, wrestling with a lion and a bull.

(From an impression of a cylinder-seal in the British Museum.)

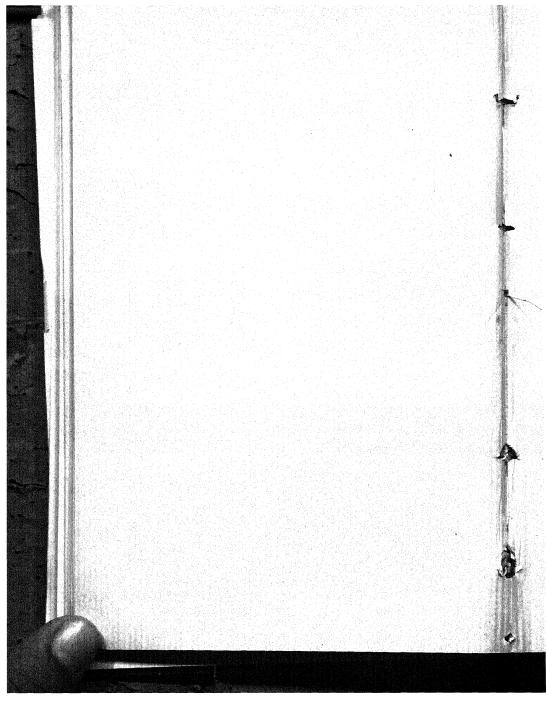


PLATE L.



BABYLONIAN BOUNDARY-STONE OR LANDMARK, recording the purchase of a plot of ground in Bit-Hanbi from Amil-Bêl, the son of Hanbi, by Marduk-Naşir, an officer of the king of Babylon (about B.C. 1100?).

(British Museum, No. 106.)

The figures upon the upper part of the stone are supposed to represent certain gods and signs of the Zodiac. The inscription upon the reverse gives the details of the place wherein the plot of land was situated, and states that the price of the land, viz. 816 pieces of silver, was paid in kind, and that the name of the landsurveyor was Shapiku, the son of Itti-Marduk-baladhu, It closes with a series of curses upon any future governor of Bit-Hanbi, or officer of the government, or other person, who shall remove this "everlasting landmark" or attempt to interfere with the boundaries of the land described upon it. The gods Anu, Bêl, Ea, Sin, Shamash, Ishtar, Marduk, Adar, Gula, Rammanu and Nebo are entreated to destroy any such offender and his children for ever and ever.

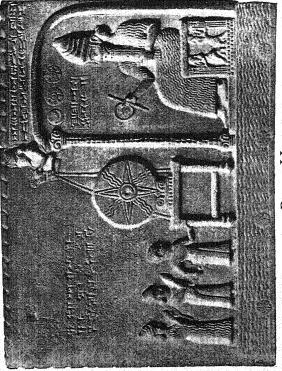
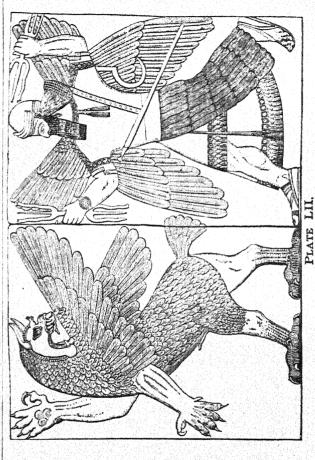


PLATE LI.

WORSHIP OF THE SUNGOD.

From a Stone Tablet in the British Museum, recording the restoration of the Temple of the Sun-god at Sippara, near Babylon, by Nabu-pal-idinna, king of Babylonia (about B.C. 900).

The inscription on the left, which appears to be a description of the whole scene, reads: "The image of the Sungrod, the great lord, who decelled in Estata which is making the Equal Sungrod in the Sungrad S



THE FIGHT between the monster Tiamat, the personification of chaos, darkness, disorder, (From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria (B.C. 885-860), discovered at Calah (Nimrûd), now in the British Museum.) and evil, and Marduk (Merodach), the god of light, armed with thunderbolts.

A terra-cotta tablet, inscribed in cunciform characters with the details of the combat and of the defeat of Tiamat, is preserved in the British Museum, [Kouyanjik Gallery, No. K. 3437.]



PLATE LIII.

ASSYRIAN EAGLE-HEADED DEITY.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria (B. C. 885-860), discovered at Calah (Nimrūd), now in the British Museum.)

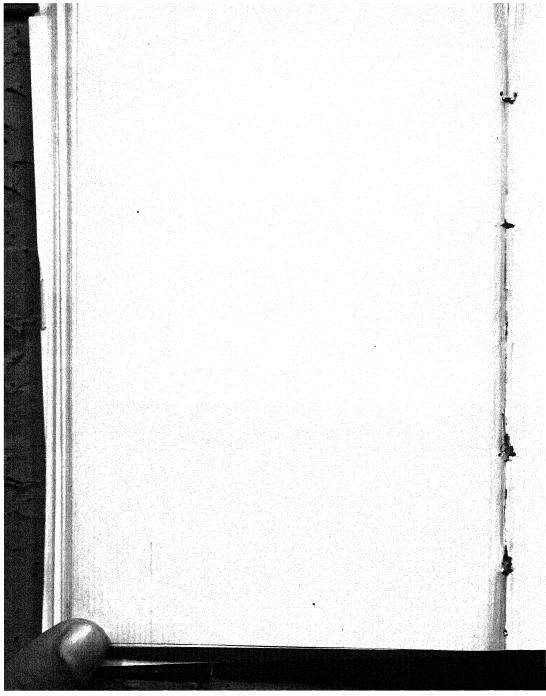




PLATE LIV.

ASSYRIAN WINGED MAN-HEADED LION.

(From a doorway in the palace of Assur-nasir-pal, king of Assyria (B.C. 885-860), discovered at Calah (Nimrûd), now in the British Museum.)

According to an inscription of Esar-haddon, the colossal figures which flanked the doorways of the royal palaces turned back the enemy and protected and blessed the paths of the kings who set them up.

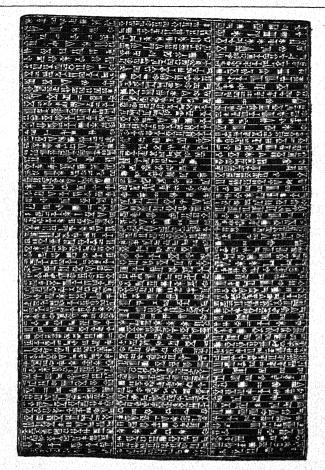


PLATE LV.

CUNEIFORM TEXT OF NEBUCHADNEZZAR II.

. king of Babylon (B.C. 605-561).

(Inscribed in archaic Babylonian characters upon a black basalt slab found among the ruins of Babylon, now in the India Office.)

This text records the genealogy and titles of Nebuchadnezzar, and declares his reverence for the gods Marduk and Nebo. To build a temple in honour of the god Marduk, Nebuchadnezzar has brought together gold, silver, precious stones, bronze, costly woods, &c.; and he describes the great works, architectural and other, which he undertook to the glory of his gods, the beauty of his city, and the good of his people. He restored and completed Imgur-Bel and Nimitti-Bel, the great walls of Babylon, which his father Nabopolassar had begun, and he fortified Babylon on all sides.

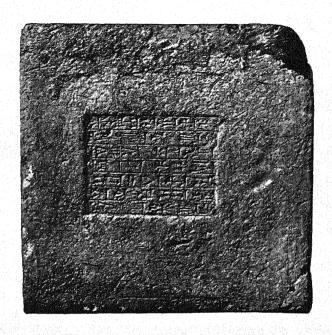
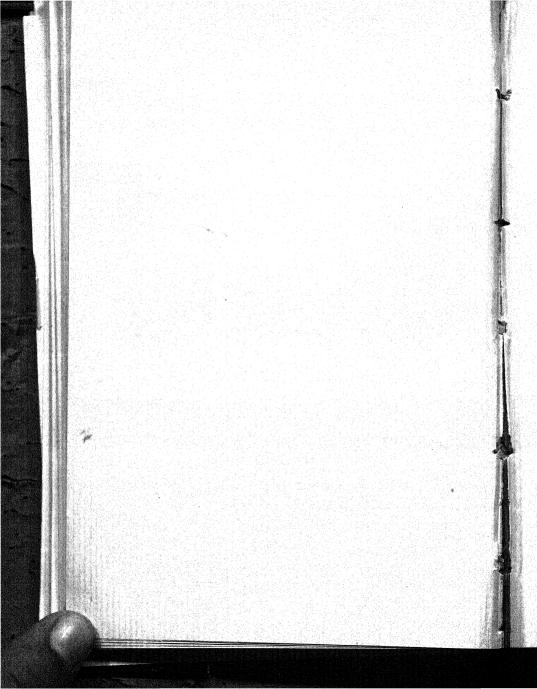


PLATE LVI.

BRICK OF NEBUCHADNEZZAR II, KING OF BABYLON (B.C. 605-561).

The inscription reads: "I am Nebuchadnezzar, the king of Babylon, the restorer of the temples of Sag-ili and Zida, the eldest son of Nabopolassar, king of Babylon." Bricks used in the construction of public buildings bore the stamp of the king in whose reign they were made. This brick measures 13×13 in.; it is now in the British Museum.



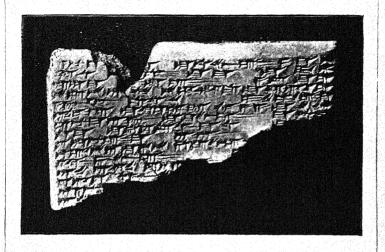


PLATE LVII.

PART OF THE ASSYRIAN ACCOUNT OF THE CREATION, inscribed in cuneiform characters on a fragment of a clay tablet, from the Library of Assur-bani-pal, king of Assyria (B. C. 668-626), at Nineveh.

(British Museum, No. K. 5419.)

The text describes a time when water was the parent of all things, when there was universal darkness, and when as yet there was neither heaven, nor earth, and when the gods themselves had not been begotten. Then the gods Lakhmu and Lakhamu were created, and afterwards the other gods, Shar, Kishar, &c., came into being.

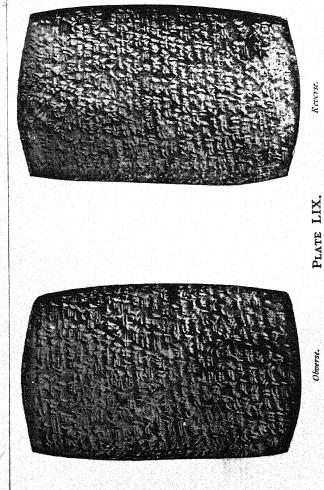


PLATE LVIII.

THE ASSYRIAN ACCOUNT OF THE DELUGE, inscribed in cuneiform characters on a terra-cotta tablet, from the Library of Assur-bani-pal, king of Assyria (B.C. 668-626), at Nineveh.

(British Museum, No. K. 3375.)

The Assyrian account of the Flood is told to the mythical hero Gilgamish by Khasisadra the sage. The gods Anu, Bel, Ea, and Adar, assembled together in the city Surippak on the Euphrates, decreed a flood, and they bade Khasisadra to build a ship or ark large enough to hold himself, his family, and his servants and cattle. When the ship was ready, Khasisadra entered with his possessions, and closed the door, and the floods came and destroyed mankind. The flood lasted six days and seven nights, when, the goddess Ishtar having entreated the gods on behalf of mankind, the rain ceased. The ship sailed over the sea towards the land of Nizir, where it remained until the waters abated. After seven days Khasisadra sent forth a dove, but it returned. He next sent forth a swallow, and that also returned; and lastly he sent out a raven, which did not come back. When Khasisadra saw this, he sent forth his family and servants from the ark, and upon an altar, set up upon a mountain peak, he offered sacrifices to the gods. The gods accepted the sacrifices, and rejoiced in their sweet-smelling savour; they clustered about them like flies. The "bow of Anu" (the Sky-god) is mentioned.



CLAY TABLET FROM TELL EL-AMARNA, IN UPPER EGYPT, inscribed with a letter from

Abi-milki (Abimelech), governor of Tyre, to the king of Egypt, about B. C. 1450.

The writer accepts with great by the appointment of commander of the troops in Tyre; without him the city would have been lost. He will bold out to the end of Tyre being the sensines fleed by Emrita, governor of Sidon, and Aziro, a disaffected Egyptian official), but prays the king to send him wood and water (the citaded of Tyre being built on a rock separated from the mainland).

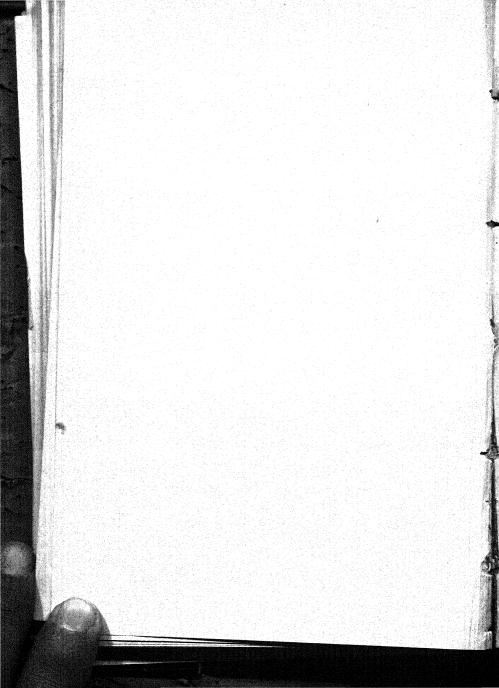




PLATE LX.

THE EMPEROR AUGUSTUS.

Born in Rome B. C. 63; died A.D. 14.

(From a marble head in the Vatican Museum.)

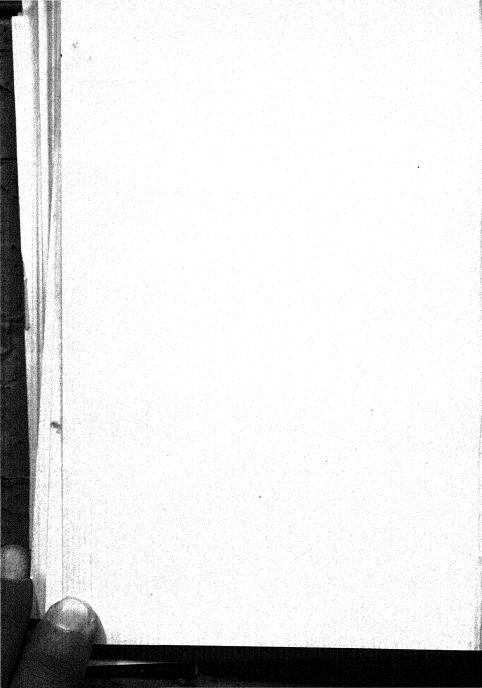
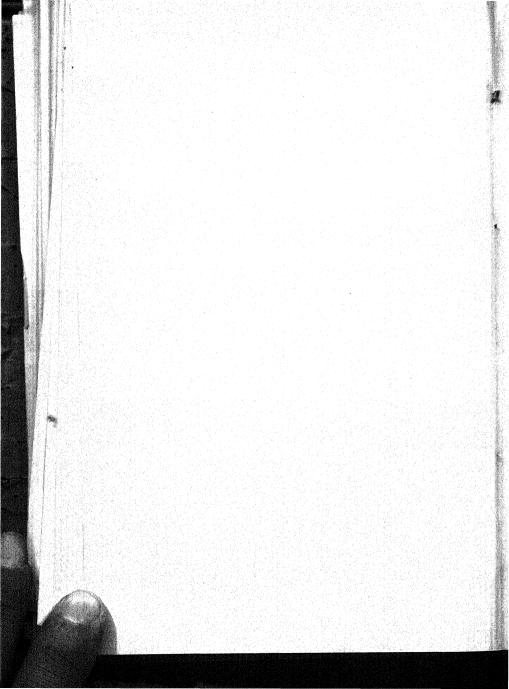




PLATE LXI,
THE EMPEROR TIBERIUS AS A YOUNG MAN.
Born B.C. 42; died A.D. 37.

(From a marble bust in the Berlin Museum.)



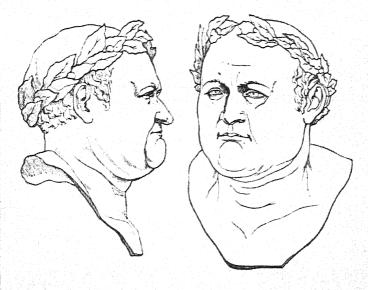


PLATE LXII.

THE EMPEROR VESPASIAN. Born A.D.9; died A.D.79.

(From a bronze bust in the Louvre.)



PLATE LXIII.

THE EMPEROR TITUS. Born A.D. 41; died A.D. 81.

(From a marble head found at Porta Portese, Rome, now in the British Museum.)

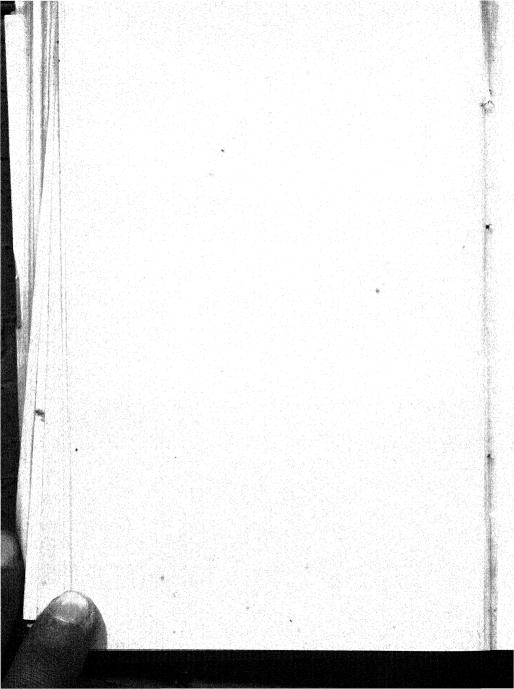




PLATE LXIV.

TEMPLE OF DIANA AT EPHESUS, showing the image of the goddess which had fallen from heaven, and the columns sculptured on the lowest drum, as they have been found and may be seen in the British Museum.

(From a Roman Coin.)

This was the temple which existed in the time of Saint Paul.





PLATE LXV.

TEMPLE OF DIANA AT EPHESUS, showing in the interior the image of the goddess which had fallen from heaven.

(From a Roman Coin.)

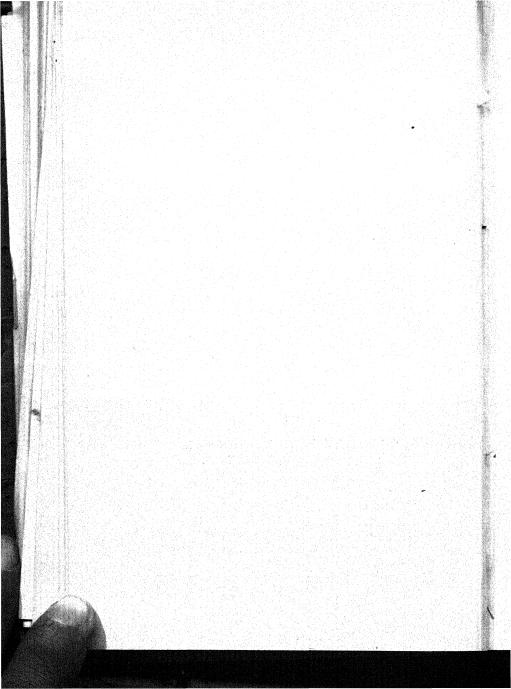




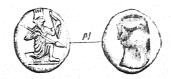
PLATE LXVI.

DIANA OF THE EPHESIANS: a Roman variation of the image which had fallen from heaven.

PLATE LXVII.



Bronze Coin of HEROD AGRIPPA I.



Gold Daric.



Denarius of TIBERIUS.

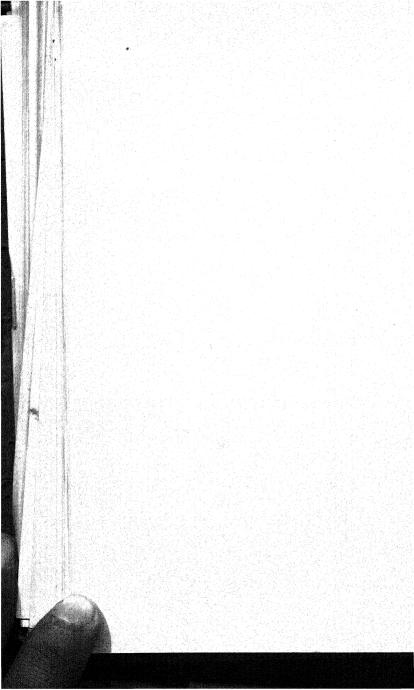


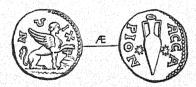
PLATE LXVIII.



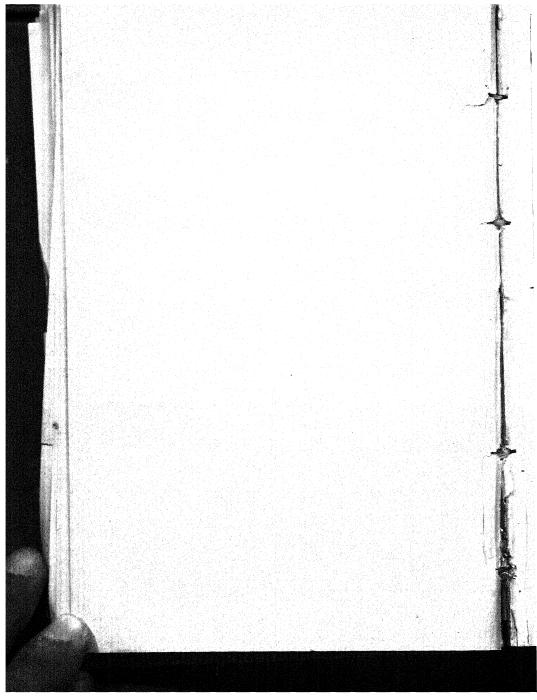
Large bronze Coin of AGRIPPA II.



Shekel of SIMON MACCABÆUS.



Assarion (Farthing).



HELPS

TO

THE STUDY OF THE BIBLE.

PART I.

GENERAL INTRODUCTION.

THE BIBLE.

I. THE TITLE OF THE BIBLE.

- 1. The Bible. The word Bible came into English from the Greek through the Latin. The Byblus or Papyrus reed, which formed the material for ancient books, originated the Greek name $\beta(\beta\lambda os, \beta\iota\beta\lambda lov)$ for a book (Matt. 1. 1; Luke 4. 17). The Sacred Books, which were read in their Churches, were naturally called by the Greek Christians $\tau\dot{a}$ $\beta\iota\beta\lambda la$, the Books, though this usage has not been traced higher than the fourth century, when it is found in Chrysostom. In process of time this name, with many others of Greek origin, passed into the vocabulary of the Western Church. Here another term, first used by Jerome, bibliotheca divina, 'the divine library,' had also been in use, appearing in Old English in the form bibliopéce. In the thirteenth century the neuter plural 'Biblia' came to be regarded as a feminine singular, and 'the Books' became by common consent 'the Book' (Biblia sing.). This gradually displaced the term bibliopéce, and was adopted into our language in the form Bible 1.
- 2. The Scriptures. The Bible is also called al γραφαί, the Scriptures, or the Holy Scriptures, i.e. the Sacred Writings. This expression is used by St. Paul of the Old Testament as a whole, as being able to make wise unto salvation through faith in Christ Jesus (2 Tim. 3. 15, 16). In the Gospels and the Acts of the Apostles the same expression is employed (Matt. 21. 42; Luke 24. 32; John 5. 39; Acts 18. 24). The corresponding singular term η γραφη—the Scrip-

¹ See Bp. Westcott's Bible in the Church, p. 5.

ture—is always used in the New Testament for a special passage (Luke 4. 21; John 20. 9; James 2. 8, &c.). Now the term 'Scripture,' 'Holy Writ,' the early English rendering of the Latin word, is used alike for the part and for the whole.

3. The Old and New Testaments. St. Paul, in a notable passage, calls the Books of Moses, if not the whole of the Hebrew Canon, 'the Old Covenant' ('at the reading of the Old Covenant,' 2 Cor. 3. 14, R.V.). In the same context he describes himself and his fellow-labourers as 'Ministers of a New Covenant' (2 Cor. 3. 6). These terms ἡ παλαιὰ διαθήκη the Old Covenant, and ή καινή διαθήκη the New Covenant, were employed at the close of the second century by ecclesiastical writers to denote the Jewish and Christian Scriptures respectively. The Latin rendering of διαθήκη fluctuated at first between instrumentum and testamentum, but testamentum prevailed. Hence in the languages of the West the two collections of writings, which make up the Bible, came to be called 'the Old Testament' and 'the New Testament.' But the original idea of a Covenant must never be lost sight of. In the Scriptures of the Old Covenant, a new and better Covenant was spoken of, which God promised to make (Jer. 31. 31-34); and this our Lord Himself declared was ratified in His Blood, which He shed to redeem not a single nation only, like the Jews, but the whole world (Matt. 26, 28).

II. THE CANON OF SCRIPTURE.

1. The Canon. The word Canon signifies properly in classical Greek a straight rod, especially a carpenter's rule. Thus it came to be used figuratively of a testing rule in art, logic, grammar, and ethics. In the sense of a 'rule of life' it occurs in Gal. 6. 16. In the early ages of Christianity, the term was used generally to denote a standard of opinion and practice. Its first direct application to the Holy Scriptures occurs in the 'imprimatur' appended by Amphilochius to his Catalogue (A. D. 380); though Origen seems to have termed those books Canonical which Christians regard as genuine and of Divine authority. Uncanonical books are those not specified in the Canon. Apocryphal books derive their name from the Greek ἀπόκρυφος, which signifies (1) hidden, (2) of unknown authority, (3) spurious. These books in the LXX and Vulgate Versions were not originally written in Hebrew, and are not counted genuine by the Jews. They are found in MSS., as well as in printed Bibles, in company with the Canonical Books, and are read for historical purposes, and for 'instruction of manners.' External and internal evidence alike is against their inspiration and Divine authority, and they form no part of the rule of faith. The Bible is the Canon, or authoritative standard of religion and morals.

- 2. The Jewish Canon. The formation of the Canon of the Old Testament was gradual, out of writings which spread over many centuries. Before the Captivity there are only faint traces of the mode of preserving the sacred writings. Moses ordered 'the Book of the Law' to be put 'in the side of the ark' (Deut. 31. 26; cp. 2 Kings 22. 8). To this was subsequently added that of Joshua (Josh. 24. 26), and later, Proverbs, and some Prophecies, for Daniel refers to the 'Books' (9. 2), Zechariah to 'the Law and former Prophets' (7. 12), and Isaiah to 'the Book of the Lord' (29. 18; 34. 16). Ezra and the 'Great Synagogue' most probably determined the Canon of the Law in its final shape; and Nehemiah 'gathered together the acts of the kings and the prophets, and those of David,' when 'founding a library' for the second Temple (2 Macc. 2. 13), c. 432 B. C.
- 3. The first Notice of the Old Testament as a collection of writings is in the Prologue to the Greek translation of Ecclesiasticus (B.C. 131), which specifies 'the Law and the Prophets and the other Books; cp. Luke 24. 44. Philo Judæus (circ. B.C. 20-A.D. 40) regards the Pentateuch as the spring of all later teaching, and refers to the constant use of 'the laws and oracles produced by the prophets, and hymns and other' (writings). Josephus (A. D. 38-c. 100) enumerates twenty-two books as 'divine,' viz. five of Moses, thirteen of Prophets (in which Job was probably included), and four of 'hymns and directions of life.' He mentions all the books of the Old Testament as canonical except Job. Proverbs, Ecclesiastes, and the Song of Solomon. to which he does not allude, as none of them furnished any materials for his work. He also adds that, since the death of Artaxerxes (B. C. 424), no one had dared, up to his day, 'to add anything to them, to take anything from them, or to make any change in them' (v. Apion 1. 8). Thus, the Jewish Canon was finally settled in the time of Ezra and Nehemiah, and its contents were identical with our own, our thirty-nine books being grouped so as to accord with the twenty-two letters of the Hebrew alphabet, the twelve minor prophets counting as one, Ruth being coupled with Judges, Ezra with Nehemiah, Lamentations with Jeremiah, while the two Books of Samuel, Kings, and Chronicles were reckoned as one each. Jerome notices that the twenty-two books coincide with the letters in the Hebrew alphabet, and that the five double letters coincide with the five double books (Samuel, Kings, Chronicles, Ezra, and Ieremiah). He gives the contents of the Law, Prophets, and Hagiographa in exact accordance with the Hebrew

authorities, as mentioned above, classing Daniel with the last. The Talmud also agrees in the same list, and gives the writers of the several books.

- 4. The Evidence of the New Testament. The Books of the Old Testament are referred to in the New without any trace of hesitation. Sometimes they are alluded to under such collective titles as 'the Scriptures, 'the writings' (Matt. 22. 29; Acts 17. 11); sometimes under the fuller phrase 'the Law and the Prophets' (Matt. 7. 12; Rom. 3. 21), 'the Law of Moses, the Prophets, the Psalms' (Luke 24. 44): and the records, to which the names are applied, are assumed to contain the truth of the Divine Revelation. Again and again we have also express quotations made from the books of the Hebrew Bible by our Lord and His Apostles, and, with the exceptions of Judges, Ecclesiastes, the Song of Solomon, Esther, Ezra, and Nehemiah, every book of the Old is quoted in the New Testament. 'Though the Jews are charged with many errors, with corrupting the truth by tradition, and adding to it the commandments of man, yet nowhere are they charged with corrupting Scripture, with having rejected some, or added other books to the Canon."
- 5. The New Testament Canon. The New Testament was gradually added to the Old. But it was some considerable time after our Lord's Ascension before any of the books contained in it were actually written. The first and most important work of the Apostles was to deliver a personal testimony to the chief facts of the Gospel History (Mark 16. 15; Acts 1. 21, 22). Their teaching was at first oral, and it was no part of their intention to create a permanent literature. A cycle of selected representative facts sufficed to form the groundwork of the oral Gospel (I Cor. 15. I-10). But in the course of time, many endeavoured to commit to writing this oral Gospel (Luke 1. 1-4). So long as the Apostles were still living, the necessity for written records of the words and actions of our Lord was not so pressing. But when the time came for their removal from this world, it became extremely important that authoritative records should be put forth. Thus the Gospels came into existence, two by Apostles themselves, and two by friends and close companions of Apostles. But already had arisen another kind of composition. Founders of Churches, often unable to visit them personally, desired to communicate with their converts for purposes of counsel, reproof, or instruction. Thus arose the Epistles. which were put forth from time to time to meet special wants and emergencies.
 - 6. Quotations. The existence and authority of the several Books of

the New Testament, which thus gradually arose, are attested by quotations in a series of Christian writers, which begins with the immediate successors of the Apostles. Clement of Rome, for example, refers expressly to 1 Corinthians as the work of St. Paul, and gives evidence of his acquaintance with the writings of St. James and St. John. Polycarp, who had heard St. John, does not quote the sacred writers by name, but his Epistle contains many references to their writings, especially to the Pastoral Epistles of St. Paul. Justin Martyr was so well acquainted with the writings of the first three Evangelists that it would be almost possible to rewrite from his works a considerable portion of the records of the life of Christ. Irenæus quotes almost every book of the New Testament and often names the writers. So do Tertullian and Clement of Alexandria in the next generation. Origen not only bears testimony by quotation, but speaks definitely on the subject of authorship. He mentions that the genuineness of 2 Peter and 2 and 3 John was not unquestioned; and with regard to the Epistle to the Hebrews, he attributes the thoughts to Paul and the actual authorship to some unknown writer.

- 7. Collections of Books. But besides quotations we have collections or lists of books known to be Apostolic and authoritative. Of such collections we possess a remarkable specimen in the famous Muratorian Fragment on the Canon, so called as being first published by Muratori in A.D. 1740 from a MS. in the Ambrosian Library at Milan, which had originally belonged to the Irish Monastery at Bobbio. The date of this fragment cannot be much later than A.D. 170. It was probably written at Rome, and may be taken to represent the Canon in use among Western Churches at the time of its composition. It includes in its catalogue St. Luke's and St. John's Gospels, the Acts, thirteen Epistles of St. Paul, I and 2 John, Jude, and the Apocalypse, but omits the Epistles of James, 3 John, 1 and 2 Peter, and the Epistle to the Hebrews, which is possibly due to the fragmentary and corrupt state of the MS., which begins in the middle of an account of St. Mark. A similar list may be made out from the Peshito, the Bible of the Syrian Christians, which dates from the closing years of the second century. In it all the books of our present Canon are given except 2 Peter, 2 and 3 John, Jude, and Revelation. Almost contemporary with it is the Old Italian Version, the Bible of the North African Churches. It contains all the New Testament except Hebrews. 2 Peter, and James.
- 8. Testimony of Eusebius. The persecution of Diocletian, A.D. 303, brought to the front the question of the sacred literature of the

Church. The persecutors demanded that the Scriptures should be given up; and Christians refused to give them up; hence the question became urgent-what books were Apostolic? The answer lies in our New Testament. Eusebius, who wrote his Ecclesiastical History early in the fourth century, discusses the question of the Canon. He divides what claimed to be sacred writings into three classes: (1) Those universally acknowledged; (2) Disputed books; (3) Spurious writings, usually composed by heretics. (1) The first class included definitely the Four Gospels, the Acts, the thirteen Epistles of Paul, I John, and 1 Peter; while he speaks with some hesitation about the Epistle to the Hebrews and the Revelation. (2) The second class included the Epistles of James, Jude, 2 Peter, 2 and 3 John. (3) The third class comprised spurious books like the Apocryphal Gospels, the Acts of Paul, the Shepherd of Hermas, the Apocalypse of Peter. The language of Eusebius illustrates the great care and caution exercised in the admittance of books into the Canon. At length a decree was issued respecting the contents of the Sacred Books at the Council of Carthage A.D. 397, and the books of the New Testament, as we now have them. were settled by the authority of the Christian Church.

III. LANGUAGE OF THE OLD AND NEW TESTAMENTS.

- 1. The Language in which the Old Testament is written is Hebrew. The only exceptions are Ezra 4.8—6.18; 7.12–26; Jer. 10.11; Dan. 2.4—7.28. These particular portions are written in the Chaldee dialect which is transitional, and presents various points of difference from the later Chaldee, in which the Targums were written, and also from Syriac. This curious phenomenon finds its explanation in the residence of Daniel and Ezra at Babylon, and their relation to Babylonian and Persian rulers, who successively held sway over that city and the surrounding countries.
- 2. Hebrew. With regard to the Hebrew language, it is a branch of the great Semitic family of languages, and is related to the Syriac, Chaldee, Assyrian, Phœnician, Arabic and Ethiopic dialects. As spoken by the children of Israel, it was probably a growth out of the old Hebrew used by Abraham in Ur of the Chaldees, and we may believe it was to some extent affected by the Canaanitish dialect, just as our Anglo-Saxon was affected by the Norman-French. The word Shibboleth and the question of its pronunciation (Judges 12. 6) show how it was liable, like all languages, to tribal provincialisms. Similar provincialisms occur in the Hebrew of some of the historical and poetical books;

but still, when used for sacred purposes, it remained comparatively unchanged from the days of Moses to the Captivity. After the Captivity, however, the language was considerably affected by the intercourse of the Jews with foreign nations. The Hebrew dialect referred to several times in the New Testament (e.g. Acts 21. 40) was a later growth of the same language, and the Galilæan dialect (Matt. 26. 73) was a provincial form of it.

3. The Language of the New Testament is Greek. It is not. however, the Greek of the classical writers, but a particular kind or growth of Greek called Judæo-Greek or Hellenistic. When Alexander the Great formed the idea of imbuing the East with the Greek language and customs, he built Alexandria in Egypt, and assigned a part of it to a colony of Jews. In this way and through the gradual dispersion of the Iews from Palestine, in a westerly direction, a large body of people sprang up, who, whilst they thought and felt as Hebrews, yet spoke to a great extent in Greek. Thus the Judæo-Greek dialect sprang up. The Septuagint was written in it, and it was largely used not only in Egypt and Asia Minor, but also in Palestine. This spoken Greek varied to some extent in the different provinces of Asia and Africa that were subject to the Macedonian rule. We have but an imperfect knowledge of this spoken language, but it seems to have diverged still more widely than the later written Greek from ancient elegance and purity, neglecting more decidedly nice distinctions in construction and expression, admitting new and provincial words and forms in greater number, and allowing a still more marked intermixture of the previously distinct dialects. This, then, is the language of the New Testament, as we have it, and thus it is a book not for the Jew only but for the Greek. The dialect has been well described as 'Hebrew thought in Greek clothing,' and it has to be interpreted by the student in the light of the language of the Old Testament, the connecting link being found in the Septuagint.

IV. AUTHENTICITY OF THE BIBLE.

(i) THE OLD TESTAMENT.

1. External Evidence. We have already seen that from the earliest times the various books of the Old Testament have been received as inspired documents, and have won their way into the Sacred Canon. The truth of the general narrative which they contain has been attested by the unanimous witness of the Jewish nation,

though the greater portion of it is a record of their own repeated disobedience, apostasy, and punishments. But it is also attested by the Jewish historian Josephus, and by numerous heathen writers; and each accession to our knowledge of the past, whether historic, geographic, or ethnic, only helps to remove difficulties, and to show that in the Scripture records we have the most authentic account of ancient times that has come down to us.

- 2. Internal Evidence. To the external testimony must be added the internal testimony of the books themselves. They do not come to us from any of those great eastern monarchies, distinguished in arms and arts, in wealth and civilisation, contemporaneous with its earlier books, nor from the land of classic wisdom and achievement, ancient Hellas; but from a nation peculiarly separated from the rest of mankind by religion, by unique customs, and by physical position. These peculiarities are consistently maintained throughout the books, which show no evidence, except possibly in the case of Job and Esther, of contact with the literature of any other countries besides those in which the writers profess to have been in temporary exile.
- 8. Circumstantiality. The Old Testament records contain histories, frequent genealogies, and biographies, all of which are capable of more or less verification from other records; but no material discrepancy has been proved. The facts recorded are illustrated from the most diverse sources, from monumental inscriptions, from classical and other writers, from coins, from remains of cities, from modern exploration in Palestine and the adjacent countries, and to these must be added modern Jewish beliefs, formularies, and customs. Ancient kings, ancient towns, and ancient books are constantly rising from the dust in Egypt, Assyria, and Babylonia, and the recovery of these ancient civilisations of the East makes it clear that the Jews before the Exile were a literary people and well acquainted with the art of writing, and that the narratives of the Old Testament, wherever they can be tested by confessedly contemporaneous documents, are accurate even to the most minute details. (See Section XX.)
- 4. Physical allusions. It is also worthy of notice that the physical allusions in the Old Testament accord exactly with its assumed geography. The fauna and flora are exclusively applicable to Palestine and the country east of Palestine, and have been proved by modern explorers to correspond in the minutest details with the phenomena of the region indicated. The geographical and geological conformation of Palestine is unparalleled, so that it has been called 'the museum country' of the world; but the physical allusions in the

Old Testament, infinitely varied as they are, are in precise keeping with the special features of the region as indicated by recent explorations, and attested by the latest travellers.

(ii) AUTHENTICITY OF THE NEW TESTAMENT.

- 1. External Evidence. That Christian writers during the first three centuries, belonging to all parts of the world, testify to the incidents told or implied in the Gospel narrative, is notorious. But besides this there exists profane testimony of the first order and importance to the same facts. We must destroy the Annals of Tacitus, the Biographies of Suetonius, the Letters of Pliny, if we wish to get rid of their testimony to the fact that in the reign of the Emperor Tiberius there lived One called Christ; that Judæa was the place of His teaching; that He was put to death at the command of Pontius Pilate; that in spite of His death His doctrines rapidly spread through the Roman world; that they attracted a vast number of converts; that those converts worshipped Christ as a God, and for His sake suffered cruel persecution. These would be certain and indisputable facts had the New Testament never been written, and these classical notices of them place the facts in historical times, and give them an historical foundation.
- 2. Internal Evidence. The language of the New Testament, as we have seen, was the language of the civilised world at the era of the Advent. But Palestine was at this time under a peculiar system of double government, partly Jewish and partly Roman. Now, not only does the narrative of the New Testament testify in a remarkable way to this dual form of administration, involving a twofold form of taxation, two modes of capital punishment, two methods of marking time, two military forces, &c., but we find occurring side by side in the Greek itself Latin and Hebrew words. Thus we have Latin military terms, Latin names for coins, Latin expressions connected with the revenue, and in conjunction with them Hebrew terms and names of the most distinctive character. Now this was only natural in Palestine during the period to which the New Testament writings profess to have reference; that is, between the time of Herod the Great and the destruction of Jerusalem. These Hebraisms and Latinisms are 'fossil history,' and illustrate the semi-Jewish and semi-Roman condition of the country, a condition which could only have been realised at this period, for it came to an end within forty years of our Lord's crucifixion.
 - 3. Circumstantiality. Again, the records of the New Testament,

like those of the Old, contain histories and biographies of the most varied character. We find mentioned the names of Roman emperors, as Augustus, Tiberius, and Claudius. We have Roman governors, as Cyrenius, Pontius Pilate, Felix, Festus, Sergius Paulus, and Gallio. We have Jewish kings, as Herod the Great, Archelaus, Antipas, Agrippa I, Agrippa II. Classical history and the writings of Josephus attest that they existed at the time specified, that they bore the offices assigned to them in the sacred story, and in the chronological order in which their names occur. The actions, moreover, ascribed to them are either such as these writers tell us they performed, or are at least in perfect keeping with their known characters.

4. Undesigned Coincidences. The same records abound also in allusions to places as varied as Antioch, Cyprus, Iconium, Thessalonica, Philippi, Athens, Corinth, Rome; to senatorial provinces and imperial provinces; to Roman procurators and proconsuls; to Greek 'politarchs' and Asiatic ædiles; to natives of heathen districts like Lycaonia, and of islands like Malta; to soldiers of the imperial guard, and the members of Cæsar's household; to the great goddess Artemis, the recorder, the craftsmen, the assizes, the 'regular assembly' at Ephesus. But every quotation from Josephus, Tacitus, or Suetonius, every fresh archæological exploration in Palestine, Asia Minor, Cyprus, or Greece only serves to illustrate the minute accuracy with which every particular respecting them is recorded, even in reference to facts apparently the most insignificant. Indeed, it may be said that ancient literature has preserved few, if any, pictures of Asiatic towns and Roman colonies comparable for lifelike truthfulness to the narrative of St. Luke in the Acts 1

V. INTEGRITY OF THE TEXT.

(i) THE OLD TESTAMENT.

1. The Times of Ezra. Scrupulous care was taken by Ezra, and those who followed him, to preserve the text of the Old Testament after its Canon was complete. The ancient Hebrew, in which it was written, was, after the Captivity, superseded by the Aramaic language, a mixture of Chaldee with Hebrew. For a time the former was retained as the sacred, while the latter was the vernacular language. In the time of Ezra, it is evident that an Aramaic version followed the reading of the Hebrew original in the synagogues (Neh. 8. 8). This was at first delivered orally, and the translator was not allowed to use

¹ See Bp. Lightfoot's Essays on Supernatural Religion, p. 292.

a manuscript. But it was probably written down at an early date, about, or soon after, the time of our Lord.

2. Manuscripts. There are no very ancient MSS, of the Hebrew Bible, and of such as have come down to us, all belong to the same family or recension. The earliest Hebrew manuscript known is one which has recently been bought by the Trustees of the British Museum; it was probably written at the end of the eighth or beginning of the ninth century. Many were destroyed in the Middle Ages, and others are buried through the pious, if mistaken, reverence of the Jews. That other recensions were at one time in existence is probable from the variations in the ancient versions, especially the Septuagint. But our state of knowledge on the subject is not at present such as to justify any attempt at reconstruction on the authority of the versions.

3. The Synagogue Rolls. Such Hebrew MSS. as exist, consist of the Synagogue Rolls, and copies for private reading. The former are the more important, and were written, as Josephus tells us, on fine skins, some of which, found in the Crimea, and therefore possibly belonging to the Jews of the Dispersion, are still preserved in the Imperial Library at St. Petersburg. The care with which they were transcribed is evident from the rules laid down in the Talmud. One scribe copied the consonants, another inserted the vowel-points and accents in a fainter ink, a third revised the copy, and a fourth wrote in the Massorah. These rolls consisted of, (1) the Pentateuch (Tôrâh, 'Law'); (2) Megilloth ('rolls'); and (3) the Haphtārōth ('dismissals'). It is from these and the Greek translations made by the Alexandrian Jews, compared together, that' a correct copy of the Scriptures must be derived; and the English Authorised Version was formed from the best recensions known at the time of its preparation.

4. Various Readings. Although the 'various readings' in the MSS. and printed editions of the Hebrew Bible are very numerous, being estimated at 30,000, and even by some scholars at 200,000, these are very unimportant. The Hebrew Bible of the present day is substantially the same as the recension made by Ezra and others, which was the 'Textus Receptus' of our Lord's time. In it, however, the old phraseology has been occasionally modernised, obscure expressions explained by glosses, and the chronologies and genealogies have suffered, especially through the errors of transcribers. Thus there are many alterations in the language, yet none in the meaning of the original writers. We have no autographs and no perfect MSS. of either Hebrew or Greek Scriptures, neither have we of any Greek or Latin classic author; on the contrary, there is no ancient book, sacred or secular, of which the text is not more or less imperfect. In this

respect the Hebrew Scriptures stand in the same position as all other writings of antiquity. Dr. Bentley states the case truly:—'It is a fact undeniable, that the sacred books have suffered no more alterations than common or classic authors, and have no more variations than what must necessarily have happened from the nature of things; and it has been the common sense of men of letters, that numbers of MSS. do not make a text precarious, but are useful, nay necessary, to its establishment and certainty.'

- 5. Targums. After the return from the Babylonian Captivity the language of the Jewish people had become very much debased in comparison with the pure Hebrew of old times. Those who read the Law to them had 'to read distinctly, and give the sense' (Neh. 8. 8); i.e. they had to expound or paraphrase the Law in the later Hebrew or (as some call it) Chaldee, the language in which the people ordinarily spoke. In the course of the centuries that followed there grew up two styles of translation or paraphrase, one adapted to the Babylonian Jews, and one to the Palestinian. It became the business of a particular class of persons to prepare these versions or explanations; they were called Targumists, and their paraphrases were called Targums. The Targums which now exist are much later than the original paraphrases, but they give an idea both of the way in which the work was done and of the dialect of those times. The most notable Targums are (i) that of Onkelos (Aquila?) on the Pentateuch, and (ii) that of Jonathan Ben Uzziel on the Prophets, viz. Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets. The language of the former is Chaldee, closely approaching in purity of idiom to that of Ezra and Daniel. It keeps closely and minutely to the text, avoids the legendary character with which later Targums entwine the Biblical word, and aims at being a clear, though free, translation for the people. The Targum of Jonathan may be assigned to a period a little later than that of Onkelos, or about the middle of the fourth century.
 - 6. The Talmudists. The Talmudists undertook a highly critical collation of many different texts, which, however, they interpreted by a great mass of traditional commentary; but they collected together all that was known and approved of (both written and oral) respecting the sacred books, rejecting what was not supported by a considerable weight of testimony. In the sixth century A.D., a school of Jewish Doctors at Tiberias, known as the 'Massoretes,' extracted from the Talmud the traditional comments (Massorah) of criticism and grammatical emendations, in order to establish the genuine text of the

Hebrew Scriptures. The text, as so fixed by them, became the standard from which others were multiplied. In the eleventh century a collation was made of the Massoretic text of Tiberias, known as the Palestine Codex, with the Babylonian text, and between the two there were found to be eight hundred differences of reading, none of them however, in any way affecting the sense of the subject-matter.

7. The Samaritan Pentateuch. The Samaritans have preserved the Pentateuch independently of the orthodox Jews. Its date is disputed, but the character does not differ materially from the archaic Hebrew form. While substantially agreeing with the Hebrew Textus Receptus, it contains readings which vary from it. Several of these may have existed in the copy originally received by the Samaritans, but some are alterations clearly introduced to support the Samaritan Schism ¹.

(ii) INTEGRITY OF THE NEW TESTAMENT.

The Evidence for the Text of the New Testament comes to us from three sources: (1) MSS of the whole or portions of the New Testament; (2) Quotations by the Fathers; (3) Ancient Versions.

(1) Manuscripts.

No work that has come down to us from classical writers presents so many valuable MSS. of ancient date by which to establish its text as the New Testament. A Virgil in the Vatican claims an antiquity as high as the fourth century; but generally the MSS. of the classics belong to periods between the tenth and fifteenth centuries. The earliest of the MSS. of the New Testament are called Uncial MSS., because they were written in large capital letters on fine vellum, or the prepared skins of calves or kids. Later on than these, come Cursive MSS., so called from being written in a cursive (curro) or running hand.

(a) Uncial MSS. Of the Greek Uncial MSS, the most important are the following:—

(1) Sinaitic, known to critics as & (Cent. iv), in the St. Petersburg Library. It was found by Tischendorf in the convent of St. Catherine on Mount Sinai in 1859. The New Testament is entire; and is followed by the Epistle of Barnabas, and part of the 'Shepherd' of Hermas.

(2) Alexandrian, known as A (Cent. v), in the British Museum; given by Cyril Lucar, Patriarch of Constantinople, to Charles I in 1628. Some parts of the New Testament are missing (Matt. 1. 1—25. 6; John

1 Prof. Kirkpatrick's Divine Library of the Old Testament, pp. 62, 63.

² From the Latin Uncialis (Uncia = an Inch), large, applied to letters. Skeat's Etymological Dict.

6. 50—8. 52; 2 Cor. 4. 13—12. 6). At the end stands the First Epistle of Clement, and part of the Second.

(3) Vatican, known as B (Cent. iv), in the Vatican Library. The First and Second Epistles to Timothy and the Epistles to Titus and Philemon are wanting. Heb. 9. 14 to the end, and Revelation, have been supplied by a modern hand (Cent. xv).

(4) Ephrem's, known as C (Cent. v), a palimpsest, in the *Paris Library*. It contains fragments of the LXX, and about three-fifths of the New Testament, including parts of almost every book. The original writing was effaced in the twelfth century, and Greek translations from Ephrem Syrus' works were written over it.

(5) Beza's, known as D (Cent. vi), in the Cambridge Library; found by Beza in the monastery of St. Irenæus at Lyons in 1562, and presented by him to the University of Cambridge. It is a Græco-Latin MS. of the Gospels and Acts, with a small fragment of 3 John.

(6) Clermont, known as D_2 (Cent. vi), in the *Paris Library*; once in Beza's possession. It is a Græco-Latin MS. of Paul's Epistles.

(7) Laudian, known as E_2 (Cent. vi), in the *Bodleian Library*. It is a Græco-Latin MS. of the Acts.

(8) Parisian, known as L (Cent. viii), in the *Paris Library*; one of the most important of the later Uncial MSS. It contains the four Gospels (except Matt. 4. 22—5. 14; 28. 17-20; Mark 10. 16-20; John 21. 15-25). It agrees in a remarkable manner with the quotations found in Origen, and with the Vatican MS.

(b) Cursive MSS. Cursive MSS. date from the tenth century onwards, and whereas of Uncials we have somewhat more than a hundred, of Cursives there are some 2,800 accessible to scholars. They are mostly denoted by numerals. While the readings of all the Uncials may be considered to be satisfactorily determined, of the Cursives few have been thoroughly collated. It is quite possible for a comparatively modern MS. to possess a high value, as, for example, if a scribe of the fifteenth century had copied in running hand direct from the Vatican MS. B. For this and other reasons some Cursives are very important evidence. If we bear in mind that ten or twelve manuscripts, and these generally modern, are all we have for ascertaining the text of most classical authors, it will help us to understand what a mass of MS. evidence is available for the New Testament.

(2) Patristic Quotations.

The materials for this branch of evidence are less satisfactory than those of the MSS. Until the writings of the Fathers have been

critically edited it will be impossible to place implicit confidence in the alleged testimony of a Father to any particular reading, if it be inferred merely from the appearance of that reading in the common editions of his writings. The value of even the most definite quotation in the Fathers is only corroborative, and as affording testimony to the existence of a reading at a date fixed within certain limits. 'Standing by itself, any such citation might mean no more than that the writer found the passage in his own copy, or those examined by him, in the form in which he quotes it. The moment, however, it is found to be supported by other good evidence, the writer's authority may become of the utmost importance 1.'

(3) Ancient Versions.

By a Version is meant a translation into some other language than the original, and the most important versions of the Scriptures are enumerated in the next section. All the versions of the New Testament are not of critical value. The oldest of them have been handed down to us in MS. as the Greek original has been, and in some languages we have a large number of versions, while in others the total number is very scanty. 'If an ancient version accords with the early Greek MSS. in some particular reading, we have at least an important proof of the early prevalence of that reading. If a second version supports the reading in question, the weight of evidence in its favour becomes enormously greater 2.

VI. ANCIENT VERSIONS OF THE SCRIPTURES.

(i) THE OLD TESTAMENT.

Greek Versions. I. Of these the Septuagint occupies the highest rank. According to tradition, it was translated from the Hebrew by seventy-two Jews, each of whom, in a separate cell, made a complete translation of the entire Old Testament, and, when compared, these seventy-two copies were found to be so completely identical that they were deemed to be inspired. Jerome disbelieved this story; and the inequality of the rendering of different portions seems to afford convincing proof that they were the work of different persons and even of different times. Probably it was made gradually at Alexandria, at various dates, from about the middle of the third century, and the earliest portion may have appeared in the time of Ptolemy Philadelphus (B.C. 285). It seems to have been the only Scripture with which most of the Alexandrian Jews and the early Christian writers were familiar.

¹ Hammond's Outlines of Textual Criticism, p. 68, ed. 5.
² Ibid., p. 48.

It is not accurately translated from the Hebrew as we now have it, the text showing many important variations, both in words and phrases, as well as some additions to the original; and it contains many Coptic words. In this version, the Pentateuch possesses the highest literary merit, the Book of Proverbs ranks next, and Ecclesiastes occupies a very low place; the Prophets, Psalms, and other books are poor productions, while the Book of Daniel was so incorrect as to be disused by the early Christian Church.

2. The Version of Aquila. Aquila was a native of Sinope in Pontus, and became a proselyte from heathenism to Judaism. At the instigation of the Alexandrian Jews he sought in the second century A.D. to supply a literal rendering of the Hebrew text for the benefit of those who were more familiar with the Greek than the original, in opposition to the Septuagint, which had been appropriated by the Christians. It was so literal as to be sometimes unintelligible. It was highly esteemed by the Jews, and is quoted in the Talmud, but is discredited by early Christian writers.

3. The Version of Theodotion. About the same time Theodotion, a native of Ephesus, and an Ebionite, revised the LXX, merely correcting its inaccuracies. In the result many of his emendations were introduced into the LXX, and his translation of Daniel super-

seded the one in that version.

4. The Version of Symmachus. Symmachus, an Ebionite of Samaria (c. A.D. 200), gave his name to a new translation, which is paraphrastic, like the LXX, but displays more purity and elegance of style and language. It formed the third of the six versions given in the Hexapla of Origen. Three later versions, quoted in the Hexapla, were anonymous, and only fragments of them are preserved.

(ii) ANCIENT VERSIONS OF THE OLD AND NEW TESTAMENTS.

1. Syriac. The most important of all the Syriac versions of the Scriptures is the Pčshitta, 'the simple' or 'plain version.' This name is in use as early as the ninth or tenth century. Neither the time nor the place of its translation is known, but it seems to be the work of several hands, and the evidence points to the conclusion that it was produced in the second century. The translators were well acquainted with Hebrew, and books like Genesis, Exodus, Leviticus, Numbers, Deuteronomy and Job are rendered with great exactness. Ephrem the Syrian gives, in the latter half of the fourth century, abundant proof of its use in general by his countrymen. This version has always been accepted by all sections of the Syrian Church as authentic, and from it several Arabic

translations have been made. It contains all the Canonical Books of the Old Testament, as well as those of the New, except the Second and Third Epistles of John, 2 Peter, the Epistle of Jude, and the Revelation.

2. The Old Latin Version. Fragments of an old Latin Version of the Bible are found in ancient Christian writers, but the history of its origin is lost in complete obscurity. All that can be affirmed is that it was made in North Africa, where the Church seems to have been Latin-speaking from the first, and was current in the last quarter of the second century. In the Old Testament the version was made from the unrevised edition of the LXX; and in the New it omitted the Epistle to the Hebrews, James, and 2 Peter. Tertullian gives the earliest testimony to the existence and character of the Old Latin Version (Vetus Latina).

3. The Vulgate. The Old Latin Version was superseded in Italy by the Itala, and this in turn by the Vulgate (i.e. the current text), made by one of the greatest Biblical scholars of his day, Eusebius Hieronymus, better known as St. Jerome. Jerome revised the current Latin Version of the New Testament (A.D. 383-404). He also translated the Old Testament into Latin from the Hebrew. For this work he took up his residence at Bethlehem, and was occupied upon it for twenty-one years. Although at first the reverence for the LXX militated against its reception, from the time of Gregory the Great it became the authorised version of the Western Church. This translation, however, was gradually corrupted by intermixture with other Latin versions. The discordance of the copies in use was noticed by the Council of Trent in one of its decrees, and Sixtus V gave to the world a revised text in 1590 A.D. Two years later the present standard edition was issued by Clement VIII. The new edition is an improvement on its predecessor, but it is by no means faultless. The labours of Jerome were very important. His work is a witness of the Hebrew text at a very early period, for he had probably MSS, before him of great antiquity, and even in its present state it is a valuable aid in the criticism of the Hebrew text.

4. Other Versions. Besides the Syriac and the Latin, there are many other versions, made at different times, and in different countries; as e.g. the famous Gothic Version of Ulfilas, the Armenian, Arabic, Ethiopic, and Coptic or Egyptian, all of which have their value in elucidating the sacred text. These are for the most part independent testimonies, and not mere copies of some one common original, as their verbal differences sufficiently attest; but their complete agreement in all essential points demonstrates the care with which the sacred books have been preserved, while it establishes their integrity more satis-

factorily than that of any other ancient book is established.

VII. ENGLISH VERSIONS OF THE SCRIPTURES.

. Translations of the Psalter and of some other parts of the Bible were made in the thirteenth century or earlier.

1380. Wyclif with some of his followers translated the whole Bible into English from the Latin Vulgate. (This great and historic work was accomplished before the days of printing, and was never issued from the press until it was edited by Forshall and Madden

for the Clarendon Press in 1850.)

1525. Tindale's New Testament. The printing was begun at Cologne. On the flight of Tindale to Worms, a new (8vo.) English New Testament was printed there; and afterwards the Cologne edition (4to. with glosses) was completed. Many copies of it were publicly burned by order of Cuthbert Tunstall, Bishop of London, who was especially offended at Tindale's attempt to translate such ecclesiastical words as 'Church.'

1530. Tindale's Pentateuch was printed by Hans Luft at Marburg. 1534. Tindale's New Testament, carefully revised throughout by its translator, was printed at Antwerp by Martin Lempereur. This is

the true primary version of the English New Testament.

1535. Miles Coverdale translated the Bible from the Zürich (Swiss-German) Bible, and the Latin version of Pagninus (1528), probably under the patronage of Thomas Cromwell. This was the first version of the whole Bible published in English. It was probably printed at Zürich.

1537. Matthew's Bible. This was made up of Tindale's Pentateuch and New Testament, completed from Coverdale for the rest of the Old Testament and Apocrypha, the whole edited by John Rogers. It was probably printed at Antwerp, but was published by Grafton and Whitchurch of London with the King's licence, and was the first 'Authorised Version.' This is the true primary version of the printed English Bible.

1539. Taverner's, an edition of Matthew's Bible, edited by Taverner. 1539. The Great Bible. A new edition of Matthew's Bible, revised, and compared with the Hebrew, by Coverdale, and published in England under the sanction of Thomas Cromwell in 1539. Archbishop Cranmer wrote a prologue to the second of the seven editions.

1560. The Geneva Bible. Published by the refugee reformers at Geneva, and for half-a-century the most popular of all English versions. It is best known as the 'Breeches' Bible, because of a

rendering in Gen. 3.7.

1568. The Bishops' Bible. A revision of the Great Bible made at the suggestion of Archbishop Parker by fifteen theologians, eight of whom were Bishops. A second edition appeared in 1572.

1582. The Rheims Version of the New Testament. This translation was made from the Vulgate, and was published in 1582. A

companion translation of the Old Testament was published at Douai in 1609, 1610. Both by Roman Catholics.

1611. The Authorised Version, translated from the Hebrew and Greek (by order of James I) by forty-seven divines from Oxford, Cambridge, and London. To London was allotted Genesis to I Chron. and the Epistles: to Cambridge, 2 Chron. to Ecclesiastes and the Apocrypha; to Oxford, the Prophets, Gospels, Acts and Revelation. This, from its great excellence, gradually superseded all preceding versions.

The textual value of these successive editions may be briefly stated thus. The style, tone, and to a great extent the phraseology of the English Bible were settled once for all by William Tindale. The only proof of this required is to read a Gospel in the Revised Version side by side with the Fry facsimile of the 1525 Tindale, and Genesis in the Revised Version side by side with the 1530 Pentateuch. Next in order of importance comes Matthew's Bible, giving the results of Tindale's latest work. In the Great Bible of 1539 Coverdale is seen at his best, as for that edition he very carefully revised and improved his 1535 Bible. The Bishops' of 1568 exerted little influence upon subsequent revisions; but in the preparation of the Authorised Version the Bishops' text as printed in the 1602 edition was taken as the basis. A very powerful influence was exerted over King James' translators by two very opposite versions; first, the Geneva Bible of 1560, and secondly, the Rheims New Testament of 1583.

THE REVISED VERSION.

1881, 1885. The Revised Version originated in a resolution of the Convocation of the Province of Canterbury in February, 1870. The work of revision was entrusted to two companies, of tried Biblical scholarship, one for the Old, the other for the New Testament, in cooperation with two similar American companies. The Revised New Testament was issued in 1881, the Revised Bible in 1885. The changes effected by the Revisers may be thus classified:—

(a) Emendations of the Text. It was the great aim of the Revisers, by a comparison of early MSS., ancient versions, and early quotations, to obtain a text approximating as near as possible to the original documents. But there is a great difference between the Old and New Testaments in respect to the design. The Received, or, as it is commonly called, the Massoretic Text of the Old Testament, has come down in MSS. of no very great antiquity. But it was thought most prudent to adopt it as the basis of the work, and to depart from it only in exceptional cases. In respect, however, to the New Testament, there are many MSS and translations to be dealt with. The number of changes, therefore, made by the Revisers in the text on the authority of the best

MSS. is very considerable; but while they give a more faithful rendering, they leave unchanged every doctrine found in the Old Version.

(b) Modification of Language. It was intended that the modern reader should be enabled to understand the meaning of the original writers, while losing as little as possible the sacred associations which have gathered round the familiar language of our English Bible. Antique, or archaic, words were therefore only altered where they had become misleading or unintelligible; and whatever changes were introduced, they were made as far as possible to conform to the language of the time when the Authorised Version was made. In some cases Hebrew words of a technical or personal character are retained instead of being translated. Thus 'goat for Azazel' replaces 'scapegoat' in Lev. 16; the word Ashêrah, with its plurals Asherim and Asheroth, denoting the wooden symbol of some goddess, takes the place of 'grove' in Judg. 3.7; 6.25, and other passages. In rendering technical terms and names of places and persons greater uniformity has been observed, and greater accuracy in the rendering of names of plants, animals, and precious stones.

(c) Changes of Form. The old divisions of chapters and verses are so retained as to be still available for reference, but the books are divided into paragraphs, and sometimes, especially in the Old Testament, the transition to a new subject is marked by a space. Poetical books, or short poetical passages, are printed in lines like the verses of modern poetry. The New Testament quotations from the prophetical books are given in lines. The English headings to the chapters are omitted throughout, as involving questions of interpretation. Only such titles are retained as already existed in the Hebrew, such as we find in many of the Psalms, the new translation of which and the marginal explanations are very instructive. The whole collection of the Psalms is divided into five books, corresponding to the arrangement of the Hebrew Psalter.

(d) Mistranslations, again, have been corrected where necessary. This is naturally more noticeable in the New than in the Old Testament. Thus, to quote one or two instances: in Luke 23. 15 the substitution of 'for he sent him back unto us' for 'I sent you to him,' gives a meaning to a clause which is otherwise not only wrong but meaningless. Again, in Acts 26. 28 the translation 'With but little persuasion thou wouldest fain make me a Christian' is far more accurate than the 'Almost thou persuadest me to be a Christian' of the A. V. In Acts 27. 14 the A. V. rendering, 'not long after there arose against it a tempestuous wind,' introduces a geographical confusion, which disappears before the R. V. rendering, 'there beat down from it a tempestuous wind.' The marginal references are here of special importance as justifying a better rendering of various clauses.

PART II.

THE OLD TESTAMENT.

VIII. SUMMARY OF THE BOOKS OF THE OLD TESTAMENT.

Divisions of the Hebrew Bible. The Jews divided their sacred books into three parts:—

1. 'THE LAW' (Tôráh), comprising the five books of Moses.

 'THE PROPHETS' (Nebiim), comprising the Books of Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets.

3. 'THE WRITINGS' (Kethubim). Under this title were placed :-

(1) Psalms, Proverbs, Job.

(2) Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther.

(3) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

1. The Law. The 'Book of the Law' is mentioned in Deut. 31. 24, 26; Josh. 1. 8; 8. 34; 24. 26. The distinctness of the five portions shows that they were designed to be separate, and so distinct names were found for each. The Jews used for this purpose the chief word in the first verse of each. In the LXX they are denoted by titles indicating the subject-matter, which are still in use in the Christian Church, e.g. Genesis, Exodus, &c.

2. The Prophets. This general appellation was given to these twenty-one books, because they were written by Prophets, who, as the teachers of the people, were naturally the annalists also: e.g. Samuel, Nathan, Gad, Iddo, Isaiah, Jeremiah, &c. We read of them sometimes as living in communities. They seem to have cultivated literature, music, psalmody, &c.; and their writings, whether devotional or historical, were regarded as more or less prophetic (which means instructive, as well as predictive, cp. Acts 13. 1; 1 Cor. 13. 2, 8). They were divided into PRIORES (Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings) and POSTERIORES; these last being subdivided into Majores and Minores. The former designation was given to the writings of Isaiah, Jeremiah, and Ezekiel, because of their greater bulk, as well as prophetical pre-eminence; the latter to the remaining twelve prophetical books. The Book of Daniel was excluded, partly on account

of its author having exercised no prophetic office among 'the people,' partly because of its late reception into the Sacred Canon; and also, in later times, because it was quoted by Christians against the Jews.

3. The Scriptures include the remaining books of the Hebrew Canon. The first group (1) consisted of the devotional books used in the services of the synagogue (the Psalms and Proverbs weekly, Job on most of the great fasts). The second, (2) called the 'Five Rolls,' supplied for the most part the Lessons used on special festivals; the third (3) was a sort of Appendix, in which were placed those canonical books which were not ranked among 'The Prophets.'

Divisions of the Books. The quotations made in the New Testament from the Old cite only the book (Acts 2. 16) from whence they are taken (except in the case of the Psalms, Acts 13. 33, 35). They are mostly from the books read in the synagogue every Sabbathday, and there are indications of a division into sections (Luke 4. 17; Acts 13. 15, 33, 35; 15. 21; 2 Cor. 3. 14, 15).

The Talmud divided 'The Law' into fifty-four portions, one for each sabbath of the intercalary year. These were called *Parashioth*, which were subdivided into lesser *Parashioth*, being the sections of the Lesson taken by each individual reader. These, again, were classed under two heads, viz. 'Open' (*Pethuchoth*), which marked a change of subject, like the modern paragraph, and began with a *freshline* in the MSS.; and 'Shut' (*Sethumoth*), corresponding to minor divisions, like sentences, marked only by a *space* in the line. These breaks in the text were denoted by the initials 'P' or 'S' in the margin, to catch the reader's eye; which would seem to be the origin of the placed before certain verses in the Authorised Version.

The Prophets also were subdivided into Sabbath Lessons, though not with the same precision or authority. These portions were called Haphtārōth ('dismissals'), because they were read immediately before the close of the service. These were in the ninth century A.D. subdivided by the Massoretes into Verses (Pesukim), the termination of each in the Hebrew MSS. being marked by a colon (:), which is retained in the Prayer-book version of the Psalms to point them for chanting. In the thirteenth century a more systematic division into Capitula or Chapters, ascribed to Stephen Langton, or Hugh of St. Cher, was generally adopted in the Latin Vulgate to facilitate reference to the text. In the sixteenth century the Massoretic division into verses was combined with this division into chapters, and passed from the Latin Vulgate into the English translation published at Geneva in 1560.

DIVISIONS OF THE ENGLISH BIBLE.

In our Old Testament the books are conveniently arranged according to their subject-matter:—

i. THE PENTATEUCH, or Five Books of Moses.

ii. THE HISTORICAL BOOKS, from Joshua to the end of Esther.

iii. THE POETICAL OR DEVOTIONAL BOOKS, from Job to the Song of Solomon.

iv. THE PROPHETICAL BOOKS, from Isaiah to Malachi.

(i) THE PENTATEUCH.

- 1. The Pentateuch is the Greek name given in the Septuagint to the first five books of the Old Testament, and denotes the five-volume Book, the Hebrew Pentateuch being written on a single roll. The ordinary Hebrew title is the Law, 'Tôrâh.' In the Old Testament it is called 'the Law of Moses' (Ezra 7.6), 'the Book of the Law of Moses' (Neh. 8, 1), 'the Book of Moses' (Ezra 6, 18), 'the Book of the Law of Jehovah by the hand of Moses' (2 Chron. 34. 14), 'the Book of the Covenant' (2 Chron. 34. 30), 'the Book of the Law of Jehovah' (2 Chron. 17.9). This designation extends from the days of Jehoshaphat (B.C. 890) to the time of Jesus the son of Sirach (cir. 250-200 B.C.). There can be little doubt that the book so styled is virtually the same as our Pentateuch, and identical with the 'Book of the Law' placed by Moses in the ark (Deut. 31. 26). five books stand together at the beginning of the Old Testament as one body of literature. Their history and theology underlie the other books that follow, and alone give an authentic account of the early history of Israel, their laws, and the Divine promises which are the key to the nation's unique position in the world.
- 2. Authorship. The Pentateuch is ascribed to Moses, as the author or compiler, by all tradition, Jewish and heathen, and this testimony is sustained by the record itself, which distinctly asserts that the Hebrew Lawgiver wrote portions of a history. Thus, after the defeat of Amalek we read (Ex. 17. 14), 'The Lord said unto Moses, Write this for a memorial in a book.' Again, in Ex. 24. 4 we are told that 'Moses wrote all the words of the Lord;' and in Num. 33. 2 we find him writing down the journeys of the Israelites 'by the commandment of the Lord.' Once more, in Deut. 31. 9-11 we read that Moses 'wrote this law, and delivered it unto the priests the sons of Levi,' and ordered that at the end of every seven years they should 'read it before all Israel in their hearing.' Thus parts of the book were clearly

written by Moses or by his order, and throughout the Old Testament there is a constant stream of reference and quotation to the laws, the history, and the words of Moses. Our Lord again certainly refers to the Pentateuch as the writing of Moses (John 5. 46), and speaks of the Law as given by Moses (John 7. 19); and He cites commandments, which we find in the Pentateuch, as 'commandments of Moses'

(Matt. 8. 4; Luke 20, 37).

- 3. Internal Evidence corroborates this view. The books were evidently written by a Hebrew speaking the language and cherishing the traditions and sentiments of his nation. They were written also by a Hebrew intimately acquainted with Egypt and Egyptian science. But Egyptian learning was carefully concealed from all foreigners, and was accessible only to the priests and the royal family. To this class, therefore, the writer must have belonged. Now we know that Moses was brought up as 'the son of Pharaoh's daughter,' and was 'learned in all the wisdom of the Egyptians' (Acts 7. 22). And when we consider the artlessness of the style, the antique air of the narrative, the intimate acquaintance of the author with Egypt and Egyptian customs, the accurate knowledge displayed of the Sinaitic desert, the clear and distinct reminiscences of the dwelling of the Israelites in tents, and all the minute details of the wanderings, it is difficult to think of any man who could have compiled the history of the forefathers of his race with all the truthfulness, simplicity, and accuracy of detail to be found in the Pentateuch, or any period in Jewish history when it could have been penned except when Egypt and the wilderness were fresh in the writer's mind.
- 4. The gradual Compilation. This conclusion, however, does not oblige us to believe that Moses wrote every word of the Pentateuch, but that he was the original compiler from such documents as were then accessible. Thus we may believe that the Book of Genesis was drawn up from primæval documents and family records of a contemporaneous origin preserved by the patriarchs, similar to the books on clay and papyrus which the monuments of Egypt and Assyria have lately revealed; that the Book of Exodus, as its autobiographical character seems to indicate, was written by Moses, or, at least, under his immediate direction and authority; that the Book of Leviticus, containing the statutes and ordinances revealed to him, was, if not written by him, at least compiled by authorised scribes under his supervision; that the Book of Numbers was drawn up partly from legislative revelation vouchsafed directly to Moses, partly from contemporaneous records made by God's command, partly from documentary

annals composed during the long Sinaitic wanderings, but all under his immediate oversight; that the Book of Deuteronomy, containing the last addresses of the inspired legislator specially recorded by official writers, assumed its present form under the hand of Joshua, and that the several books were enriched with numerous notes, archæological and explanatory, from the hands of later editors and revisers 1.

t. GENESIS.

- 1. Genesis is a Greek word signifying origin or beginning. It is given to the first book of the Pentateuch in the LXX Version, and is very suitable to a document which contains an account of the origin of the heaven and the earth, of the human race, and the Israelitish nation. Although some fragments claim a higher antiquity, it is acknowledged to be the most ancient complete book in existence. There is no people of antiquity possessing an historical work that can be compared with it. It must be viewed, however, in connexion with the four books that follow it, of which it is an integral part; while the scope of the whole is the foundation of a theocracy based upon the idea of a single family, through which in the course of the ages 'all the families of the earth were to be blessed' (Gen. 12. 3).
- 2. Authorship. From the fact that portions of more ancient authors seem to have been embodied by the writer in the book as it now stands, and that these are evidently, in whole or in part, duplicate narratives of some events, it has been supposed by some critics that the original work has been enlarged at various times by several subsequent compilers. Certain of these portions are styled Elohistic, because the Deity is throughout designated by the general name of Elohim (God), representing the Divine influence in the material world. Other portions are called Jehovistic, because therein the Deity is represented by the name 'Jahveh' or Jehovah, the origin of which is lost in mystery, but which seems to indicate One who is, and is Eternal and true to His covenant relationship with His people. Thus the first name is regarded as teaching natural, the second revealed religion. But the theory that the various documents, which may have been used in the composition of the book, tend to emphasise, some the name of Elohim, others that of Jehovah, must be received with great reserve; and there is throughout the book a unity which can only be ascribed to One presiding Mind, inspiring and guiding the author of this earliest portion of Biblical literature.

¹ Bishop Ellicott's Christus Comprobator, pp. 47, 48.

- 3. Mosaic Origin. The tradition, therefore, so universally entertained that the record in its present state is substantially that compiled originally by Moses, is to be accepted. But it is not incredible that in its earliest chapters he made use of primæval documents, which may have been brought by Abraham from Chaldæa, where, as we learn from the ancient inscriptions, the art of writing was known in the earliest ages. In its later chapters the records, which would naturally have been preserved in the families of the successive patriarchs as the archives of their race, would supply materials for the inspired Lawgiver to make use of in drawing up the history, so necessary for his purpose, of the choice of the family of Abraham to be the peculiar people of God. How the primitive records came into existence we do not know, but in their employment we discern the operation of the Holy Spirit of God working, as it is the economy of the Divine method to work, upon existing materials 1, and inspiring the original compiler in the selection of what was necessary for his narrative of the election and training of the Israelitish nation, as part of the Divine plan of Redemption, which was to be wrought in the course of many centuries 'in many fashions, and in many parts' (Heb. 1. 1).
- 4. Contents. The book may be thus divided:—Part I (1-5) gives an account of the Creation, Fall, and antediluvian history of mankind, including the first Covenant. Part II (6-11) contains an account of the Deluge, the second Covenant with Noah, the repeopling of the earth, the Dispersion, and confusion of tongues. Part III (12-28) is more detailed. The history of the line of Shem is traced as far as Terah and Abraham, and then Abraham becomes the prominent figure, and we have the history of his call, and graphic accounts of the patriarchal age, down to the emigration of Jacob to Padan-Aram. Part IV (29-50) gives the history of Jacob and Joseph down to the death of the latter in Egypt. Thus the book has a character of its own. It embraces the world and the entire human race, but its real design is to show how God revealed Himself to the first fathers of the Jewish nation in order that He might make to Himself a people who should be His witnesses on the earth.
- 5. The Creation. With regard to the history of Creation the record was not intended to be scientific. The facts are related in language adapted to the childhood of the world. The Bible begins by stating that all that is not God owes its being to God; that the universe is to be ascribed both in its form and its substance to His creative fiat. If

¹ See Professor Kirkpatrick's Divine Library of the Old Testament, pp. 97, 103.

compared with the cosmogonies of other peoples, the account of the Creation as given in the Book of Genesis is pre-eminent in dignity and simplicity, and also in the teaching of a pure monotheism. Alone among all the systems of the ancient world it represents an orderly progression of creative work. It represents it as taking place in time, in stages, and according to a definite sequence of operation. As regards the formation of the material globe, it is merely stated, in general terms, 'In the beginning God created the heaven and the earth.' The distinction must be carefully observed between the words 'created' and 'made' throughout the first chapter of Genesis. The six days' work relates entirely to the Divine action on the earth's surface, and the objects visible from it, at the beginning of the present epoch of humanity: thus we have—

(1) A change from darkness to light.

(2) Separation of waters above and below by the intervention of a firmament or expanse (i.e. the atmosphere).

(3) A further division of the waters below into seas and earth, fol-

lowed by growth of vegetable life.

(4) Appearance of sun, moon, and stars, visible from the earth's surface.

(5) Production of living creatures out of the water and in the air.(6) Production of animals, including man, from the material earth.

The summary account of the Creation in the Fourth Commandment (Exod. 20) refers, in general terms, only to the appearance under the Divine hand of visible phenomena above the earth's surface; but in neither of these accounts is there any allusion to the mode by which formations below the crust of the earth were made.

2. EXODUS.

1. Title. The name Exodus is derived from the Greek word in the Septuagint Version, and signifies Departure (see Heb. 11. 22, R.V.). The book is chiefly taken up with an account of the Going out, or Departure of the descendants of Abraham from bondage in Egypt to the Promised Land. It gives a sketch of the early history of Israel as a nation, (1) enslaved, (2) redeemed, (3) set apart through the blending of its religious and political life and consecrated to the service of God.

2. Traces of Egyptian Influences are conspicuous throughout the book. Its language shows a large infusion of Egyptian words; the enactments of the Mosaic Law are based upon Egyptian life;

and the general constitution of religious worship is antagonistic to Egyptian mythology, as, for example, the sacrifice of sacred animals.

- 3. Reminiscences of the Wilderness. The book also presupposes residence in a camp and in a wilderness as the established rule, while words peculiar to such a life remain stamped upon ordinances and accessories of the religious worship of the nation. Thus the place for assembly is always 'the Tabernacle' or 'Tent of Meeting;' excommunication implies being cast out of the camp; the scapegoat carries the sin of the people into the wilderness; the Sabbath becomes a rest from the labour of bondage; and the peculiar rites of the Passover, such as the posture of the eaters, and the unleavened bread, and 'the haste' and 'the loins girt,' possess their special significance as memorials of a hasty flight. All the minute details, so entirely in accord with the idea of the deliverance from Egypt and a passage through the Sinaitic desert, could only have occurred to a narrator living at the time and conversant with the circumstances as they actually occurred, and militate strongly against the idea that such minute and elaborate description could have been due to the imagination or invention of a later age.
- 4. Contents. The book contains a narrative of events from the birth of Moses to the erection of the Tabernacle. (a) Part I (1—18) is historical. It gives an account of the oppression of Israel in Egypt, the early life of Moses, his call to be the deliverer of Israel, the ten plagues, the institution of the Passover, the passage of the Red Sea, the leading incidents on the way to Sinai. (b) Part II (19—24) is legislative. In it we have the promulgation of the Law, and the ratification of the Mosaic Covenant. (c) Part III (25—40) is mainly constructive, and gives the orders for making the Tabernacle, the consecration of the family of Aaron to the priesthood, and of their vestments; the sin and punishment of Israel for making the golden calf; the setting up of the Tabernacle by Bezaleel and Aholiab, and its dedication.

3. LEVITICUS.

- 1 Title. The name Leviticus is taken from the Greek title given in the Septuagint to the third book of the Pentateuch. It contains the laws and ceremonies regulating the services of the sanctuary by the sacred tribe of Levi, as substitutes for the natural priests, the first-born male of each family. These laws, chiefly ritual and ceremonial, were delivered to Moses on Mount Sinai, and through him to the people or the priests.
 - 2. Distinctive Character. The book has a distinctive character

in the general exclusion from it of historical narrative, with the exception of the sections relating to the consecration of the priests (Lev. 8, 9), the death of Nadab and Abihu (Lev. 10. 1-7), and the stoning of the blasphemer (Lev. 24. 10-16). It embraces the history of only one month, and is closely connected with Exodus at its beginning, and with Numbers at its close: for while the order for the consecration of the priests is given in the former, the ceremony itself is recorded in Leviticus, and the exemption of the Levites from military service, and their special functions, are narrated in Numbers.

- 3. Contents. The book gives—(i) (1—7) The laws concerning sacrifices in general. (ii) (8—10) The consecration of Aaron and his four sons; the punishment of two of them, Nadab and Abihu, for offering unbidden incense. (iii) (11—16) Laws concerning clean and unclean food, personal purity, and leprosy; the ordinance of the Day of Atonement. (iv) (17—24.9) Slaughter of animals; unlawful marriages and lusts; sacred times, seasons, and festivals; the lights of the sanctuary and the shewbread. (v) (24. 10—27) Episode respecting a blasphemer and his punishment; the Sabbatical Year and the Jubilee; prophetic promises and warnings; vows, tithes, and offerings to Jehovah.
- 4. References. There are frequent references to many of the ceremonies and rules prescribed in it in the later writings of the Old Testament, especially those of the priest-prophet Ezekiel. In the New Testament we find our Lord referring to the rites connected with the cleansing of the leper (Matt. 8. 4; Mark 1. 44), and quoting the second great commandment (Lev. 19. 18; Mark 12. 31); while the special ceremonies of the Day of Atonement and their fulfilment by Christ are commented on with great fulness in the Epistle to the Hebrews (Heb. 9. 1-15).

4. NUMBERS.

- 1. Title. The appellation Numbers is a translation of the word ' $A\rho\iota\partial\mu\omega$ ' in the LXX, and is derived from two numberings of the people at the beginning (chap. I) and the end of the wanderings (26). It comprises a period of thirty-eight years and three months, from the completion of the Law-giving, 'the first day of the second month of the second year' of the Exodus, to the first day of the fifth month of the fortieth year.
- 2. The Contents may be thus summarised:—(i) The breaking up of the encampment at Sinai; first census; arrangement of the army; the service of the priestly tribe, with an inventory of their charge; the cloudy pillar; the regulations of the journeyings (1—10. 10). (ii) The

march from Sinai to the borders of Canaan, including the appeal of Moses to Jethro; the burning at Taberah; the giving of the quails; the sedition of Aaron and Miriam and her leprosy; the sending of the spies, their report, and the murmuring of the people; the rash attack on the Canaanites and its repulse (10. 10—14). (iii) The events of the thirty-eight years' wandering. The rebellion of Korah and its punishment (15—19). (iv) The events of the last year. The death of Miriam; the sin of Moses and Aaron; the circuit round Edom; the death of Aaron; the conquest of the Amorites; the episode of Balaam; the sin of Baal-peor and its consequences; law of inheritance, offerings, and vows; the war against the Midianites; summary of journeys; Levitical cities and cities of refuge.

- 3. Poetical Fragments. The Book of Numbers is rich in fragments of ancient poetry, some of them of great beauty, and all throwing an interesting light on the character of the times in which they were composed. Such for instance are the chants, which were the signal for the Ark to move when the people journeyed, and for it to rest when they were about to encamp (10. 35, 36). Of a similar nature are the songs from 'the Book of the wars of Jehovah,' in commemoration of the victories of the Israelites over their enemies (21. 14, 15), and 'the Song of the Well,' afterwards no doubt used by those who came to draw water (21. 17, 18).
- 4. The Writer's Candour. It is impossible to read the narrative contained in this book without being struck with the writer's candour. He freely exposes the faults not only of the people, but of Aaron and Miriam; and while he does full justice to the generosity of Moses (11. 29), his meekness (12. 3), and his self-effacement (14. 13), he notes also his liability to despondency (11. 15), and relates fully the offence which excluded him from the Promised Land (20. 9-12).
- 5. References in the New Testament. It is to be noted that besides references to some of the incidents recorded in this book in the later Scriptures of the Old Testament, we have in the New our Lord making special reference to that of the brazen serpent lifted up by Moses (John 3. 14); while St. Paul mentions the serpents which destroyed the people (1 Cor. 10. 9), and the sin of Baal-peor (1 Cor. 10. 8), and St. Peter in his Epistle (2 Pet. 2. 15, 16) and St. John in the Apocalypse both refer to the sin of Balaam (Rev. 2. 14).

5. DEUTERONOMY.

1. The name Deuteronomy comes from the LXX and signifies 'Repetition of the Law.' The book consists mainly of three addresses

given by Moses, when in extreme old age, to the people who had been born in the wilderness, and had not heard the original promulgation of the Law. The apparent variation of style, from the historical to the hortatory, as well as certain seeming discrepancies between it and the previous books, has raised doubts as to its authorship, some assigning it to Jeremiah, and others to a Jew living in Egypt in the time of Manasseh. Many trustworthy authorities, however, uphold the traditional theory that it contains the addresses of Moses at the close of his life, specially recorded by official writers, in view of the approaching entrance of the Israelites into their promised inheritance. The discrepancies are not irreconcilable, and the enactments which provide for an established form of government, including even a monarchy and permanent settlement in cities, might well be prospective.

2. The Similarities, on the other hand, between it and the rest of the Pentateuch are very noticeable. We find peculiar Hebrew words and grammatical forms used. We notice the frequent reference to the slavery of the Israelites in Egypt, and to Egyptian laws and customs. These come in naturally, without strain or effort, and would have been hardly possible of introduction by a late writer composing his work centuries afterwards, and constitute a strong evidence in favour of the book being the work of the same author as the rest of the Pentateuch. To this must be added that St. Paul, in Rom. 10. 6, 8, 19 and in 15. 10, argues from Deuteronomy at some length, and expressly quotes

it as written by Moses.

3. Summary. Of the three addresses of Moses, the first (1-4.40) is introductory, reminding the people of their deliverance from bondage, of God's guidance and protection in their wanderings, and their frequent ingratitude, closing with a warning from the past, and an exhortation to obedience in the future, so as to secure the inheritance now within reach. The second (5-26) is a practical exposition of the whole Law, beginning with the Ten Commandments, more particularly applying the precepts of the First Table; followed by the enforcement of particular regulations in three main groups, viz. (1) laws concerning religion; (2) concerning administration of justice; (3) concerning private and social rights. The third address (27-30) is the solemn renewal of the Covenant, with an impressive recital of the blessings upon observance, and the curses on neglect of the Law. At the close of these addresses we have an account of the delivery of the Law to the Levites, a Song of Moses recited in the ears of the people, the final benediction of the twelve tribes, and the closing scenes of Moses' life (31-34).

4. The General Character of the book is that of a solemn ex-

hortation. The style is earnest and impressive. While reviewing the past, the Hebrew lawgiver makes a stirring appeal to the future career open before his hearers on the other side of the Jordan. He vividly portrays to those who had not seen it the Divine delivery of the Law at Sinai. He recalls much that had been forgotten, or remained in abeyance from want of opportunity to exercise it in the wilderness, for all these would now be the code of laws by which, as a settled people, they must be governed. His hearers are only partially conversant with the Law. Hence some things are assumed, others are dealt with in minute detail, and even supplemented by new regulations to complete the Mosaic system (12—26). These later civil institutions are promulgated by God's command, and so have the same Divine sanction as those relating to religious worship.

5. The Prophetic Element in the book is very noteworthy, indeed it contains some of the most striking predictions of the Pentateuch. We have (a) the announcement of the Prophet who was to come, greater than Moses, but like unto him (18. 15-19); (b) the prediction respecting Israel's future in chap. 28, which should be compared with Leviticus 26; (c) the blessings in the 33rd chapter pronounced by Moses on the various tribes, which should be carefully compared with the blessing of the dying Jacob (Gen. 49), and the change ought to be noted between what is said of Levi in Deut. 33. 8-11, and the similarity of the words uttered concerning Joseph's sons, the powerful tribes of Ephraim and Manasseh (33. 13-17). The declaration in 6. 4, 5 is quoted by our Lord as the chief of all the commandments (Matt. 22. 37, 38), and it is with three sentences from this book that He defeats the three temptations of the Evil One (Matt. 4. 1-10).

(ii) THE HISTORICAL BOOKS.

THE BOOK OF JOSHUA.

- 1. With the Book of Joshua, which stands in close connexion with the Pentateuch, commence the Historical Books. They contain the history of the Israelite people during the three great periods of their national life: (1) as a confederation of independent tribes united by religion and blood; (2) as a monarchy, separated after three generations into two distinct kingdoms; (3) as tributary to foreign invaders.
- 2. The name Joshua (Jehovah is salvation) was originally Hoshea (salvation), the name of the last king of Israel (2 Kings 15. 30). This name was changed by Moses to Jehoshua on the occasion of sending out the twelve spies (Num. 13. 16), and this was contracted

to Joshua. In later times the name Joshua, modified in its passage through the Greek language, took in the LXX and in later Greek the form 'Ιησοῦς, Jesus (Acts 7. 45; Heb. 4. 8), which has become indelibly impressed on history as the greatest of all names.

- 3. Joshua was born in Egypt during the bondage of the Israelites. He first appears as a military captain at Rephidim (Ex. 17. 9-14) on the occasion of the attack of the Amalekites; he is Moses' minister at the giving of the Law (Ex. 24. 13); he is sent to spy out the land of Canaan as representative of the tribe of Ephraim (Num. 13. 8), and is appointed on the death of Moses his successor as leader of the people (Num. 27. 18-23), and to him is entrusted the task of settling them in Canaan.
- 4. Date and Authorship. The authorship of the book has been variously attributed to Joshua (according to the tradition of the Jews and early Christian writers), to Phinehas, Eleazar, one of the elders who survived Joshua, Samuel, and Jeremiah. Again, some have assigned its date to the time of the Judges, the reign of Josiah, and even to the time after the Babylonish Captivity. All these conjectures have little foundation. It is more than probable that Joshua followed the example of Moses by writing the annals of his own time, and it is difficult to imagine that any but a contemporary could have written such passages as 3, 15, 16; 6, 25. Later additions to the original are traceable in 10. 13; 15. 13-17; 19. 47; 24. 29-33. But the two addresses in 23 and 24 would appear to have been committed to writing by Joshua himself, who is expressly declared to have written such documents (24. 26). We may conclude therefore that the materials in the shape of records made by official persons at the time were left by Joshua and put into their present shape by a later hand.
- 5. Contents of the Book. The account of the settlement of the chosen people in Canaan may be thus divided: (i) The preparations for the conquest (1-5.12); (ii) the conquest of (a) the South (5.13-8), (b) the Centre (9, 10), (c) the North (11, 12); (iii) the partition of the land (13-22); (iv) the close of Joshua's career, and his death (23, 24). The characteristic feature of the book is that 'the Lord drove out the nations' before Israel, and that He fought for them. The conquest opens with the miraculous fall of Jericho, after the renewal of the rite of circumcision, and the apparition of the 'Captain of the Lord's host.' Then follows a march into the interior to the primary altar of Abraham at Shechem, where the covenant is renewed by oath and sacrifices. Next succeeds the miraculous victory at Beth-horon, and the general panic of the heathen inhabitants after the rout of the con-

federacy under Jabin in the north. It closes with a general assembly at Shiloh, where the Tabernacle was permanently fixed, the allotment of their territory to each tribe, and a final renewal of the covenant at Shechem.

JUDGES.

- 1. The Book of the Judges, Kpiral (Acts 13. 20), receives its title from those who after the death of Joshua were raised up to be the 'deliverers' of the people from their enemies around. The Hebrew words used for these deliverers, Shôphêt, plur. Shôphětim, which we have translated Judge, bear a marked resemblance to the Suffes, Suffetes of the Carthaginians at the time of the Punic wars (Livy, xxx. 7). These Suffetes at Carthage were sometimes styled by the Romans reges, sometimes consules or dictatores. Raised up on extraordinary occasions, vested with special powers for the emergency, like the Dictators at Rome, the Judges delivered the nation from some pressing danger, and their power generally terminated with the crisis which had called them forth.
- 2. Contents. The book may be divided thus: (i) Part I(1-3.4)is introductory, and gives an account of the conquest of certain portions of the land by different tribes. (ii) Part II (3. 5-16) describes the declension of the Israelites from the duty of expelling the heathen nations, their lapse into idolatry, the punishment this apostasy brought upon them, and their deliverance by thirteen Judges, who, at God's command, assumed a temporary dictatorship. (iii) Part III (17-21) contains a record of two remarkable incidents, (a) that of Micah and the Danites (17, 18), and (b) 'the deed of shame' performed at Gibeah, and the consequent war which led nearly to the extermination of the tribe of Benjamin (19-21). This portion forms a kind of appendix recording events antecedent to those related in the body of the book, and illustrating the demoralised condition of some of the families of Israel. The early date of this portion is indicated by the mention as living of Phinehas, the grandson of Aaron (20, 28), and of Jonathan, the son of Gershom, and the grandson of Moses, in 18, 30 (R. V.).
- 3. Authorship. The authorship is uncertain. But it must have been compiled from existing records and family memorials. Jewish tradition ascribes it to Samuel, but if begun by him it was probably continued by other annalists, and it is possible that these documents were combined into one harmonious whole by Ezra or Nehemiah. The book is remarkably vivid in its details. The song of Deborah and Barak affords, it has been remarked, abundant proof of having been

composed shortly after the date of the event commemorated. The reference in 18. 30 to the 'captivity of the land' seems to mark a date posterior to the Assyrian captivity of Israel; but the intimate knowledge displayed of the topography of Palestine sufficiently indicates that the book was written by an inhabitant of the country, and that the original documents must belong to an early period.

- 4. Chronology. It is uncertain whether the rule of the Judges as recorded was consecutive or contemporaneous. Some, as Samson and Samuel, certainly seem to have been contemporaries; and so probably were Abimelech, Tola, and Jair. The office of Judge, subsequently to Jephthah, became life-long, and hereditary in Samuel's time, and this gradually prepared the way for a monarchy. It is noticeable that from the days of Phinehas to the days of Eli the priesthood is never mentioned, and that with Eli, for some unknown reason, the office had passed from the family of Eleazar to that of Ithamar. Several of the events recorded in the book are alluded to in Psalms 78 and 83, and the 'iniquity of Gibeah' (19, 20) is referred to in Hosea 9.9; 10.9.
- 5. The Books of Joshua and Judges bear the same relation to the books of the Law as the Acts of the Apostles to the Gospels; but the former mark the decline of the Jewish, the latter records the progress of the Christian Church. The history of the Judges teaches the lesson in the most solemn manner that apostasy from God sooner or later brought its punishment, but that God in His infinite mercy was ever ready to raise up deliverers when His people cried to Him in their trouble (Ps. 106. 44, 45).

RUTH.

- 1. The Book of Ruth is a sequel to the Book of Judges, though in the Hebrew Canon it does not immediately follow it, but forms part of the Hagiographa, or last division of the Canon. It serves to connect the period of the Judges with the monarchy, and supplies an important link in the ancestry of David. No certain date can be assigned to its authorship, but it must have been written after the time of David, and long before the Exile. It comprises a period of ten years, and is referred by some to the latter part of the judgeship of Eli, by others to the beginning of that of Samuel.
- 2. Summary. During a period of famine two Ephrathites of Bethlehem-Judah, Elimelech and Naomi, go forth with their two sons, Mahlon and Chilion, to seek a home in the land of Moab (1. 2). Here Elimelech dies, and after about ten years his sons, who have

married two of the daughters of Moab, Orpah and Ruth, die also (1. 3-5). Naomi prepares to return to her native town, and Ruth, who cannot be dissuaded, accompanies her (1. 8-18). Reaching Beth-lehem Ruth goes to glean in the fields of Boaz, a wealthy kinsman of Elimelech (2. 1). Struck by her simple fidelity, he permits her to share in the provision made for his servants. By the advice of her mother-in-law Ruth claims kinship with him (3), and he is not slow to acknowledge it. But there is a nearer kinsman, who is first asked to discharge a kinsman's duties (4. 1-8). When he declines, Boaz readily performs them, and marries Ruth, by whom he becomes the father of Obed, the grandfather of King David (4. 13-17).

3. Value of the Book. The book illustrates several important points. (1) It brings out the pious character of the good Boaz, and the friendly relations between him and his reapers; (2) it illustrates the Jewish land-system, and the method of transferring property from one person to another; (3) it hands down the brave love and unshaken trustfulness of her who, though not of the chosen race, was privileged to become the ancestress of David and so of 'great David's greater Son' (Ruth 4. 18-22; Matt. 1. 5-16); and (4) by the adoption of the Moabitess Ruth into the Church of God and her acceptance as a mother in Israel it anticipates the words of Christ that 'many should come from the east and west, and should sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven' (Matt. 8. 11).

THE BOOKS OF SAMUEL.

- 1. The two Books of Samuel are so called, not because Samuel was the author, but because that prophet is the most prominent actor in the opening portion, and the great instrument in the establishment of the kingdom of Israel. The two books are in reality a single work, and are so regarded in the Hebrew Canon. The LXX translators divided the Book of Samuel and the Book of the Kings into four books, which they named Books of the Kingdoms. This division is followed in the Vulgate, only the title is altered to Books of the Kings, which remains the alternative title in the Authorised Version of the English Bible.
- 2. Authorship. This cannot be determined for certain. But we know from 1 Chron. 29. 29 that there were Books of Samuel, Nathan, and Gad, the seers; and probably these prophetic men are answerable for a large portion of the materials. Records of the kingdom would supply others, and David's personal memoirs would give the rest.

There were scribes and secretaries (2 Sam. 8. 17; 20. 25; 1 Kings 4. 3, &c.) who would help to mould the records into consecutive narratives, and the national poetic literature would preserve such compositions as Hannah's song (1 Sam. 2. 1-10), David's lament over Saul and Jonathan (2 Sam. 1. 17-27), his lament for Abner (2 Sam. 3. 33, 34), his thanksgiving (2 Sam. 22), and his last words (2 Sam. 23. 1-7). Thus whatever may have been the actual date of the compilation, the books themselves were based on the works of a series of prophets contemporary with the kings whose history they record.

- 8. The Subject-Matter of the books may be best studied as forming three biographies—those of Samuel (I Sam. 1—12), Saul (I Sam. 13—2 Sam. 1), and David (I Sam. 16. II—2 Sam. 24). As in the history of the patriarchs, so in these biographies, no reader can fail to notice the remarkable candour of the writers, who hide nothing and forget nothing. They are no mere hero-worshippers; they do not dissemble the sins of kings; they depict the miseries which follow the forsaking of the path of righteousness, and the blessings which accompany adherence thereto.
- 4. Samuel is the connecting link by which the judgeship passes on to monarchy. His ancestry from Levi, which is only given in outline at the beginning of the book, is to be found in I Chron. 6. 22-28 and 33-38. To his personal character, administrative skill, and intellectual ability is due the reformation of the people from unbridled licentious anarchy to a peaceful acquiescence in a monarchy and a respect for justice. It is easy to see why he became one of the 'Heroes of Hebrew History;' why, as the last representative of the Judges, the first of the regular succession of prophets, the inaugurator of the kingdom, he could be associated with Moses and Aaron in the Psalms (see Ps. 99. 6, and comp. Jer. 15. 1).
- 5. Saul began well and ended badly. Nothing could be more promising than his first acts (I Sam. 10, 11), but his elevation soon makes him self-willed and self-assertive. Hence his fits of melancholy and jealousy, his bitter persecution of David, his moments of remorse, and his final defection exhibited in his consulting the witch of En-dor, just before the disastrous battle of Mount Gilboa. Proud, selfish, reserved, obstinately stiffnecked and profane, he sought to govern absolutely, instead of as the vicegerent of God. But he was never sovereign of more than the central part of the country. Indeed, he was rather the pastoral chief of amalgamated tribes than the monarch of a kingdom.

- 6. David. In David, for the first time, we see a true monarch. With him the sceptre came into the house of Judah, and he became the founder of a dynasty, which lasted upwards of four centuries. In his career we note (i) his early life as a preparation for his subsequent career; (ii) his life at court and as an outlaw; (iii) his elevation to the throne after long and varied discipline; (iv) his devotion to Jonathan and his magnanimity towards Saul, his valour, his musical and poetical gifts; (v) the fact that neither in the hour of danger nor the more trying hour of prosperity did he ever 'go after strange gods' or lapse into idolatry; (vi) the depths into which he fell when he gave way to the temptations of passion, the seriousness of his contrition, and the severity of the punishment which followed the great sin of his life.
- 7. David as a Type. In relation to our Lord, David was not only His ancestor after the flesh, but in his humiliation and exaltation, and as the vanquisher of heathen nations, he was an eminent type of Him of whom he spoke in many of the Psalms, and who is not called the Son of Abraham, or of Jacob, or of Moses, but the Son of David (comp. Is. 55. 3 with Acts 13. 34).

THE BOOKS OF KINGS.

- 1. First and Second Kings formed originally in the Hebrew Canon one book, called 'The Book of Kings.' It was broken into two parts by the Greek translators of the LXX, and the Vulgate followed this division, which has been adopted by the whole Western Church.
- 2. Authorship. Who the author was cannot be decided. The compiler refers to three sources of his narrative: (1) the Book of the Acts of Solomon (I Kings 11. 41); (2) the Book of the Chronicles of the Kings of Judah (1 Kings 14. 29), quoted fifteen times; (3) the Book of the Chronicles of the Kings of Israel (1 Kings 14. 19), quoted seventeen times. These annals have perished, but the selection from them, intended to exhibit God's dealings with His people, has survived. The number of Chaldaisms in the text points to a late origin, and there is a great similarity of style between the later portion of 2 Kings, in the incidents of which Jeremiah was a participator, and the corresponding narratives in the book which bears his name (2 Kings 25. 22; Jer. 43. 6). Jewish tradition ascribes it to Jeremiah: but the vividness of certain scenes, such as the biographies of Elijah and Elisha, the dialogue between Ahab and Micaiah, and the career of Jehu, seems to betoken an eyewitness, whose record has been introduced unaltered by the compiler.
 - 3. Subject-Matter. With the exception of two reigns, the books

embrace the whole regal period of Israelite history, from the death of David to the Captivity. The narrative falls into three parts:—
(i) The reign of Solomon, portraying the undivided kingdom at its greatest height of power (1 Kings 1—11). (ii) A parallel account of the divided kingdom of Judah and Israel until the captivity of Israel (1 Kings 12—2 Kings 17). (iii) The history of the kingdom of Judah down to the Babylonian conquest of Jerusalem by Nebuchadnezzar and the captivity of the people (2 Kings 18—25).

- 4. The Contents should be studied in connexion with the parallel passages in Chronicles, and the later parts should be read in the light of contemporary prophets. Both books represent the history as a conflict between faith and infidelity, between the worship of Jehovah, the Supreme Eternal Source of Life, and Baal, the personification of the powers of Nature. Israel declines from God, the kings follow Jeroboam, 'who made Israel to sin.' She becomes outcast, and her record is wiped out of the Book of Life, just as is that of the family of Cain and the apostate descendants of Noah and of Abraham; while Judah, blessed with a few faithful kings, as Asa, Hezekiah, Josiah, repents of her unfaithfulness during her exile in Babylon, and is restored.
- 5. The Prophetical Office assumed throughout this period special prominence. The Schools of the Prophets, founded by Samuel, bore abundant fruit, and the value of the Prophetic Order was incalculable. 'The prophets were the privy-councillors of kings, the historians of the nation, the instructors of the people.' It was their function to maintain the religion of Jehovah against the idolatrous tendency so rife in their times, to defend and interpret the Moral Law, to denounce oppression and covetousness, injustice and profligacy, cruelty and wrong dealing, and to lift up their voice with fearless courage for God against the vicious practices of kings and people.
- 6. The Discovery of the Book of the Law in the days of Josiah (2 Kings 22), gives us a startling insight into the decay of religion which had befallen the country during the time of Manasseh. But it is impossible to read the Books of Kings without being struck by the numerous references to the Pentateuch, and by the extent to which the thread and tissue of the narrative is interwoven with the thoughts and phraseology of the Mosaic period. In Solomon's dedication prayer (1 Kings 8. 22-53) we have many expressions which recall the language of Numbers, Leviticus, and Deuteronomy; while the recital of the idolatrous practices of Ahaz (2 Kings 16), and the solemn enumeration of the offences for which the northern kingdom (2 Kings 17) was destroyed, abound with phrases which are to be found in our present

Books of Moses, and have an evidential value as bearing on their existence in some form or other all through the time of the kingdom.

THE BOOKS OF THE CHRONICLES.

- 1. Title. The First and Second Chronicles form one work in the Hebrew, and are entitled *The Acts or Annals of the Days*, from which our title, 'Chronicles,' arises. The Greek title in the LXX translation is *Paraleipomena*, or 'the things omitted;' a name intended to imply that Chronicles is supplementary to the Books of Samuel and Kings, and supplies the omissions of the earlier history. The Latin has followed the LXX in dividing the work into two books, but has retained the name *Paraleipomenon* ¹.
- 2. Sources of the Book. The compiler of Chronicles seems to have employed for the history of (i) the reign of David the words or 'history' of Samuel the seer, the 'history' of Nathan the prophet, the 'history' of Gad the seer (I Chron. 29. 29, R.V.); for (ii) the reign of Solomon (a) the 'book' (R.V. 'history') of Nathan the prophet, (b) the 'prophecy' of Ahijah the Shilonite, (c) the 'visions' of Iddo the seer (2 Chron. 9. 29); and (iii) for later reigns the 'histories' (R.V.) of Shemaiah the prophet (2 Chron. 12. 15), the 'book' of the Kings of Israel and Judah (2 Chron. 27. 7), the 'acts' of the Kings of Israel (2 Chron. 33. 18), the 'history' (R.V.) of Jehu the son of Hanani (2 Chron. 20. 34); and he mentions a history of Azariah (Uzziah) by Isaiah the prophet (2 Chron. 26. 22), also of 'the acts and good deeds' of Hezekiah by the same prophet (2 Chron. 32. 32). In the period from the Creation to the death of Saul he appears to have used, (a) the Historical Books of our present Scriptures from Genesis to Ruth. (b) various documents, genealogical and historical, preserved by 'the chiefs of the fathers' even through the period of the Captivity².
- 3. Author. Jewish tradition ascribes the compilation to Ezra, who would obtain his material from various annals of the monarchy. But, though this is considered improbable by some, the fact that 2 Chronicles ends with the same passage with which the Book of Ezra begins, suggests the same author, and favours the supposition that the Books of Chronicles and that of Ezra were originally united.
- **4.** Contents. The book is naturally divided into four parts. (i) Part I (1 Chron. 1—9), consists of genealogies from Adam, and we trace (a) the line from Adam to Abraham; (b) the line of Judah to Elishama;

¹ The genitive plural after Liber understood.
² See Girdlestone's Foundations of the Bible, pp. 56 sq.

(c) the kingly line of David through Zerubbabel; (d) the line of priests to the Captivity; and (e) the three leading families of singers, one of which represented the line of Samuel. (ii) Part II (1 Chron. 10—29), gives the history of David, and is remarkable both for the omissions which are found in the narrative, and also for many new facts which are not given in the Books of the Kings. (iii) Part III, contains the reign of Solomon (2 Chron. 1—9). (iv) Part IV (2 Chron. 10—36), gives the history of the kings of Judah up to the Captivity. Here the additions made are of special moment.

- 5. Object. The above analysis throws light on the object of the compilation of Chronicles. When the leaders of the returning exiles from Babylon came to allot the various portions of territory to the families entitled to them according to the Mosaic Law, they would need authoritative genealogical tables. Again, the maintenance of the Temple service, and of the payment of tithes, required strict proof of hereditary descent on the part of the officiating priests and Levites. To this work Ezra and Nehemiah seem to have earnestly set themselves, for they would feel the importance of preserving proofs of the historical continuity of the nation, if a spirit of patriotism in the people was to be restored, and of confidence in the favour of God in spite of the punishment He had inflicted upon them during the dreary years of the Captivity.
- 6. Characteristics of the Book. Hence, as compared with the parallel histories of Samuel and Kings, we notice (a) a great tendency to dwell on the details of the Temple worship, the arrangement of the courses of the priests, and the like; (b) a marked bias for genealogical tables, and for putting on record the names of persons engaged in any of the events narrated; (c) a constant desire to ascribe all the events narrated to the Divine agency, and to represent the Divine favour as directly dependent on the faithfulness of rulers and people to the original Covenant, and Divine punishment as the natural result of unfaithfulness. Hence the history of Chronicles has been called 'ecclesiastical,' that of Samuel and Kings 'political.'
- 7. Additions and Omissions. While a large portion of Chronicles is common to the Books of Samuel and Kings, it is in several respects an independent history. It is evidently not intended to supersede the Books of Kings, for a knowledge of the history contained in those books is in several places presupposed ¹, and many sections agree almost

¹ Thus in 2 Chron. 21. 12-16 Elijah is spoken of in a way which assumes that the reader is acquainted with his history; and in 2 Chron. 22. 7, 8 a knowledge is presupposed of the sayings of Elijah and the acts of Elisha.

EZRA.

- 1. Ezra (help), was the son of Seraiah, and was probably born at Babylon. He was a scribe (Ezra 7. 6), who went up to Jerusalem with the second body of returned captives. From the language he employs in 8. 1, it has been inferred that he was the author of the book which bears his name; others think that considerable portions of the book, and the following Book of Nehemiah, were derived from memoirs of those two eminent men, but do not consider that the books in their present shape were the works of these authors.
- 2. The Book of Ezra was anciently united with the Book of Nehemiah, and in the LXX the two books are called Second Esdras and Nehemiah. In the Vulgate they are called First and Second Esdras. The book is a continuation of the Chronicles. It is written partly in Hebrew, and partly in another dialect which some call Chaldee and others Aramaic or Syrian. The parts in Aramaic are chaps. 4.8–6.18, and 7.11–26. They are largely made up of letters and other public documents taken from the archives, and are probably quoted in the original language, instead of being translated, to mark their authenticity.
- 3. Analysis. The book falls into two sections with a considerable interval between the two. (i) Part I (1-6) gives an account of the return of the captives from Babylon at the beginning of the reign of Cyrus, B. C. 536, and the rebuilding of the Temple, interrupted by the Samaritans, but renewed at the preaching of Haggai and Zechariah, and accomplished in the sixth year of Darius, B.C. 516. (ii) Part II (7-10), separated by half a century, gives an account of the second

immigration of exiles in the reign of Artaxerxes Longimanus (B.C. 458, 457), which was led by Ezra himself, who carries out a reformation of the people, and forbids the intermarriage of the Jews with heathen wives. Thus the whole period covered by the book extends over seventy-nine years, from B.C. 536 to B.C. 457.

NEHEMIAH.

- 1. The Book of Nehemiah was, as we have seen, anciently united with the Book of Ezra, and in the Vulgate it is called 2 Esdras. It is closely connected with the later chapters of Ezra, and carries on the history from about twelve years after the close of Ezra's book to the last jubilee, B.C. 445-413, covering a period of thirty-two years.
- 2. Nehemiah (the Lord comforts) was a Jew of the tribe of Judah (Neh. 1. 2), and was acting as cupbearer to the King of Persia at Shushan, his winter residence, when he received intelligence of the deplorable condition of Jerusalem and of the residents in Judæa. Filled with sorrow he prays to God, and God opens the heart of Artaxerxes to give him a commission to rebuild the walls of his ancestral city. Zerubbabel had rebuilt the Temple, but not the city wails. These Nehemiah endeavoured to re-erect, and amidst the opposition of many enemies, within and without, he employs the whole body of the people of every rank and order, by night as well as by day, in carrying out the operation, and in fifty-two days accomplishes his work.
- Thus the book is mainly an autobiography of 3. Analysis. It falls into three main divisions, (i) Part I (1-6)Nehemiah. describes (a) his sorrow for his country while at the court of Persia, and his return (1, 2); and (b) his plans for rebuilding the walls amidst the opposition of many enemies (chaps. 3-6). (ii) Part II (7-12) relates the arrangements made for the occupation of the city. The seventh chapter is an extract from Ezra 2, 3, apparently inserted in order to bring forward again the names of the original immigrants a century earlier, whose descendants were now brought into a new covenant with God at the Feast of Tabernacles, when the Law was solemnly read, the history of God's dealings with His people recounted, and the covenant solemnly sealed by the chiefs of the people. (iii) Part III (13) is an appendix. After holding the position of Governor or Satrap of Jerusalem for twelve years, Nehemiah returned to the court of Artaxerxes. During his absence the old abuses began to creep in, and being informed of this, he once more obtained leave of absence from the Persian court, and as Tirshatha was invested with renewed powers. He employed his time in diligently putting down

abuses, introducing measures for the prevention of traffic on the Sabbath, denouncing mixed marriages, and carrying out a second reformation. After this he is thought to have returned to Persia about B.C. 413, and there died.

ESTHER.

- 1. Esther (star). This little book contains an episode in the history of those Israelites who did not return from the Captivity. It has always been esteemed as canonical both by Jews and by Christians. It is one of the few books of Scripture which does not contain the name of God or Jehovah, possibly because it was intended to be read in the Jewish houses during feasting, and it was considered more reverential to omit, under such circumstances, direct mention of the Divine Name.
- 2. The Date. The book opens in the third year of Ahasuerus, who is now generally understood to have been Xerxes, and who reigned B.C. 485-464. The feastings mentioned (1, 2) may have been the prelude to that monarch's expedition against Greece, which expedition was over in the seventh year (2. 16).
- 3. The Name Esther is Persian. Her proper name was Hadassah (myrtle). Brought by her kinsman Mordecai, who chose to remain in Persia, she is selected in place of Vashti to become the favourite wife of the Persian despot, and Mordecai, sharing in her prosperity, is appointed one of those who 'sat in the king's gate' (Esther 2.21). In this capacity he discovers a plot of the eunuchs to assassinate the king. This he divulges, and the record of his services is entered in the royal chronicles. But he has a rival for the royal favour, Haman, an Agagite, a descendant of the ancient Amalekite kings. The new favourite, hating Mordecai, forms a plot for the wholesale destruction of the Jewish exiles (chap. 3). Mordecai discovering this informs Esther, and she, putting her life in her hands, intercedes with the king in behalf of her nation, and Haman is hanged on the very gallows he had designed for Mordecai, while the latter is advanced to high honour in the Persian court (chaps. 7, 8).
- 4. The Feast of Purim (lots) is still kept up amongst the Jews in ironical commemoration of their great enemy, who had resorted to the augury by lots to find a lucky day on which to slay the Jews (3. 7). Preceded by a strict fast on the 13th of Adar, or March, the festival is celebrated with great rejoicings. The Book of Esther is recited in the synagogue, and when the reader comes to the name of Haman, the entire assembly shout in execration, and the conclusion of the service is followed by feasting and merriment.

5. The Author of the Book is unknown, and it has been attributed to Ezra, who may have brought it with him from Babylon to Jerusalem. But most probably it was Mordecai, as no one else could possess such minute knowledge as is shown in the narrative of the names of Haman's family and that of Esther, as also the domestic details of the palace of Shushan. It was written in Hebrew, but the LXX version contains considerable additions to the narrative.

(iii) THE POETICAL BOOKS.

JOB.

- 1. The Poetical Books, including Job to the Song of Solomon, were written at various times, some being of earlier, others of later date than the Historical Books. They are classed together partly because they are in Hebrew verse, but mainly because they formed the devotional books of the Jewish Church.
- 2. The Story of Job is told at the beginning and end of the book which bears his name. He appears on the scene as a wealthy God-fearing man, living in patriarchal style in the land of Uz, probably the N.E. of Arabia Deserta (1. 1). Suddenly he is prostrated by a succession of calamities, and is stripped of goods, of children, of health (1. 13-22). His friends visit him, but prove sorry comforters; in fact, they provoke him to outbursts of indignant self-justification (4-37). At length God speaks to him in vision, and puts a series of questions intended to illustrate the unfathomable wisdom and power of the Most High as compared with the littleness of man (38-41). Thus Job is brought back to his true position of allegiance and humility. He acknowledges God's chastening hand and prays for his friends, who stand rebuked by God. Then the blessing of God is once more shed forth upon His servant, and the latter end of Job is more prosperous than the beginning (42).
- 3. Opinions respecting the Book. The most varied opinions have been held respecting the book. The unanimous tradition of the ancient Jews ascribes the book to the Patriarchal age, and regards it as substantially based on historical incidents. Others, of a later date, have treated it as a parable or a philosophical fiction. Modern critics of different schools unite in the view that it is a theological discussion of very high merit, founded upon an historical basis, displaying the opinions of opposite schools on an unsettled question, (i) the connexion between human suffering and guilt, and (ii) whether there is any higher motive for religion than selfishness.

- 4. Internal Evidence. Opinions differ also as to the date of its composition. Some place it before the Mosaic Dispensation, others in the time of Solomon, and others in a period subsequent to the abvlonish Captivity. One of the most striking things about the book is that in all its forty-two chapters there is not a single reference to Israelite history. There are references it is thought to Adam and the Fall (chan. 31. 33), possibly to the Flood (chap. 22. 16); but none to any subsequent event recorded in Scripture, unless we except chap. 20. 23, which has some resemblance to the punishment connected with the sending quails in the desert (comp. Ps. 78. 30, 31). When we add to this the long life of Job (chap. 42. 16), the patriarchal customs and forms of worship which meet us, and the absence of all allusion to the Mosaic Law, we can hardly resist the inference that either (i) the book was written in early and patriarchal times, or (ii) that its author lived in some secluded region, where the historical records of God's people had not reached him.
- 5. Modern Research has been deemed capable of throwing some light on the question. (i) The Assyrian tablets bear witness to astronomical knowledge in the cities of the Euphrates valley as far advanced as that displayed by the Book of Job, as early as B.C. 3000. (ii) Assyrian monuments prove that invasions of nomad tribes were by no means uncommon at as early a period. (iii) The animals and monsters, except the leviathan, used as illustrations by Job, are precisely those found on Babylonian monuments, but were not for the most part familiar to the Jews of Palestine. Behemoth and leviathan, the hippopotamus and the crocodile, though both natives of Egypt, would be known to the inhabitants of Arabia Petræa, the mines of which were extensively worked by Egyptians 2000 years before the Exodus.
- 6. Further Considerations. The names and customs also portrayed in the book point to the Patriarchal epoch, though not in its earliest stage, since many offices, formerly discharged by the children of the family, are here delegated to servants. The language approximates more closely to Arabic than that of any other Hebrew work, and is replete with Chaldaisms, which belong to an early, and not to a late, style of literature. The composition generally is archaic in grandeur and obscurity, and recalls the oldest portions of the Pentateuch, of the Psalms, of Proverbs, and the Song of Deborah. If we compare it with the poetical compositions of Moses (e.g. Ex. 15, Deut. 32), whole phrases will be found to be identical; and this is regarded by some as favouring the supposition that Moses either wrote the book, or, finding the original narrative, oral or written, during his forty years' residence in Midian, gave to it its present form, adding its introductory and

concluding portions in prose. These portions bear a stronger resemblance to the Pentateuch than to any other writings; they belong to the same and breathe the same spirit as the rest of the book, and only differ from it as prose differs from poetry. The great weight, however, of antiquity, favours the view which most modern critics are tolerably unanimous in allowing, viz. that the main portion, i.e. the poetical part of the book, with the exception of Elihu's speech, is the work of one author, though they differ about the prose portions.

- 7. The Authorship is very uncertain. Some would attribute the book to Moses, others to Job himself, who has been even identified with Jobab the Joktanite (Gen. 10. 29); others suppose Solomon to have been the author; others, one of the later prophets; others, a resident in Southern Judæa, on the borders of the Idumæan Desert, in the time of the monarchy anterior to Amos, by whom Job is presumably quoted.
- 8. Conclusion. On the whole, it is best to leave the matter as an unsettled question, and to study the book itself, which may be thus analysed: (i) The Introduction (1, 2) consists of a prose narrative of the cause and extent of Job's sufferings, and his patient endurance of them; (ii) The Colloquies between Job and his comforters, in poetry, the theme of which is the cause of human suffering. His friends affirm it to be sin, and exhort Job to repentance. He denies it, appeals to facts, and complains of the unkindness of his friends. This portion consists of three series: (a) Job's complaint (chap. 3), followed by the speeches of Eliphaz, Bildad, and Zophar, each being successively answered by Job (chaps. 4-14); (b) a further speech of each of these three, with Job's answer thereto (chaps. 15—21); (c) a speech of Eliphaz and Bildad, with the answer to each (chaps. 22-31). (iii) The Argument of Elihu that sufferings are remedial and for the good of the one afflicted, followed by a reproof to Job for his self-justification, and a defence of God's government, with a magnificent description of His wonderful works in the world of Nature (chaps. 32-37). (iv) An address of the Almighty Hamself out of the whirlwind, revealing His power and wisdom, concluding with Job's humble confession and penitence (38-42.6). (v) A prose Conclusion, narrating the end of Job's life in peace and prosperity (42. 7-17). Job himself, it is to be remembered, is named by Ezekiel (Ezek. 14. 14), as well as by St. James (James 5. 11), as a real person, and is classed by them with other holy men.

THE PSALMS.

1. The Book of Psalms occupies in the Hebrew Canon the first place in the third of the great divisions into which the Canonical Books

- 2. Names of the Psalter. The title of the book in the Hebrew Bible is Sépher Tehillim, the Book of Praises, or simply Praises. The Septuagint translators use the word $\psi a \lambda \mu \dot{o} s^1$, $\rho salm$, to render the Hebrew word for a song with musical accompaniment; and the entire collection was entitled Psalms, $\Psi a \lambda \mu o i$ (Luke 24. 44), or the Book of Psalms (Luke 20. 42). Later came the word $\Psi a \lambda \tau \dot{\eta} \rho \iota o \nu$, Psalter, a Collection of Psalms, which has come down to us from the Greek through the Latin.
- 3. Divisions of the Psalter. The Psalter was from ancient times divided by the Jews into five books, answering to the Five Books of Moses. (i) Book I (Psalms 1-41) contains forty-one Psalms, of which all are described as 'Psalms of David,' with the exception of Psalms 1 and 2 (which are introductory), 10 and 33. (ii) Book II contains thirty-one Psalms (42-72), of which eighteen are ascribed to David, seven to 'the sons of Korah' (42, 44-49), one (the 50th) to Asaph. one (the 72nd) to Solomon, and four are anonymous (43, 66, 67, 71). (iii) Book III consists of seventeen Psalms (73-89), of which eleven are attributed to Asaph (73-83), three to 'the sons of Korah' (84, 85, 87), one to David (86), one to 'Heman the Ezrahite' (88), and one to 'Ethan the Ezrahite' (89). (iv) Book IV consists of seventeen Psalms (90-106), of which one is entitled 'of Moses' (90), two (101,103) 'of David:' the rest are without title. (v) Book V contains forty-four Psalms (107-150), of which 108-110, 122, 124, 131, 133, 138-145, are entitled 'of David,' 127 'of Solomon.' Of the rest the most have no title, or the general one 'A Song of Ascents.' Psalm 119 is divided into sections of eight verses. In the Hebrew every verse of each section begins with the letter of the alphabet inscribed over it, which is evidently intended to help the memory in reciting it, as the Psalm is supposed to have been sung on the homeward march of the Israelites from Captivity.
- 4. The Bible Version of the Psalms was made direct from the Hebrew in 1611. It is more accurate, but less melodious than the version in the Prayer Book. The latter is taken from Cranmer's

¹ Ψαλμόs denotes (1) the music of a stringed instrument; (2) a song sung to the accompaniment of such music.

Bible of 1539. It is pointed for chanting, and is admirably adapted for that purpose; but the rendering is not so close to the Hebrew, and has been to some degree influenced by the LXX through the Latin, and by Luther's version.

- 5. Universal Adaptation of the Psalter. 'The Psalter has been through all the centuries, and will ever continue to be, the one unique and inexhaustible treasury of devotion for the individual and for the Church.' The product of one, it is the property of two Dispensations. Jewish and Christian. There is no other Book of Praise so pregnant with expressions of the heart's deepest emotions under all the vicissitudes of life, or so adapted to all climes and ages as to be the universal medium of praise for all nations of the world. No country but such a 'museum-country' as Palestine, varying as it does from the arid desert to the mountains capped with snow, could have furnished such a combination of subjects for poetical imagery; its vines and fruits: its valleys thick with corn and shining with lilies; its mountains, torrents, rivers, lakes; its wild and domestic animals, and its beasts of prey-all are pictured in the Psalms with a noble simplicity to which we find no parallel elsewhere. 'The Psalms are as living as when they were written... They were composed in an age at least as immature as that of the singers of the Veda; but they are now what they have been for thirty centuries, the very life of spiritual religion they suit the needs, they express, as nothing else can express, the deepest religious ideas of "the foremost in the files of time 1.";
- 6. Age and Authorship. When we speak of the Psalms of David, we use a popular and general form of expression. That the poet-king is to be regarded as the founder of the Psalter there can be no doubt, and that a considerable number of the Psalms are due to his authorship. The incorporation of Ps. 18 in 2 Sam. 22, and its ascription to him is an important fact. In his time poetry and music attained a high development², and the varied experiences of his life imparted a depth of meaning to his words. But we have proof that the reigns of Jehoshaphat and Hezekiah gave a fresh impulse to the outpouring of expressions of devout thanksgiving (2 Kings 18 ff.; 2 Chron. 20). Again, with the return from the Captivity fresh hymns would need to be composed for the services of the restored Temple; and we may believe that the study of the Law under Ezra and Nehemiah further enriched the existing collection³. Whether any Psalms are to be referred

¹ Dean Church, The Sacred Poetry of Early Religions, pp. 12, 38.

² Delitzsch, The Psalms, Introd. § iii.

³ Professor Kirkpatrick, Introd. p. xxxv.

to the Maccabæan period is a question on which opinion is much divided, and it is best to regard David as the Founder of the Psalter, and to look for additions to the collection in the periods indicated above.

7. Headings. The Latin headings, which are prefixed to the Psalms in the Prayer Book, are the first few words of the particular Psalm in the Vulgate, and are a survival and reminder of the time when the Psalms were 'said' or 'sung' in Latin. They are only valuable for purposes of designation. The Hebrew titles and inscriptions, as they are translated in our version, are very obscure, and their meanings sometimes can only be matters of conjecture. As they are translated in the Authorised Version, they indicate a traditional belief as to (i) the style or character of the Psalm, or (ii) its musical setting, or (iii) its liturgical use, or (iv) its authorship, or (v) the occasion of its composition.

(i) The Style or Character of the Psalms :-

- Mizmor, rendered 'Psalm,' is prefixed to fifty-seven Psalms, and is generally preceded or followed by the name of the author. (See Ps. 48.)
 It denotes a Psalm accompanied with instrumental music.
- Shir, a song, sometimes preceded and sometimes followed by Mizmor, is the general term for a song or canticle. It occurs thirty times in the titles.
- 3. Maschil, prefixed to thirteen Psalms, denotes either (1) an instruction, or a poem of a didactic nature (see titles of Pss. 38 and 70); or (2) a skilful Psalm (see the R.V. of Ps. 47. 7).
- 4. Michtam occurs in the title of six Psalms (Pss. 16, 56-60). It is thought to be a musical term, but the meaning is very obscure. Some would explain it as meaning 'engraven in gold,' 'a golden Psalm,' with reference to the value and popularity of the Psalm as an outpouring of thankfulness; others understand it to mean a poem of epigrammatic character.
- 5. Shiggain (Ps. 7), 'wandering,' 'erratic,' seems to denote a poem in wild irregular rhythm.
- The expression 'A Prayer' stands as the title of five Psalms (Pss. 17, 86, 90, 102, 142).
- (ii) Musical Setting, or accompanying instruments:—
 - 1. Negīnōth, R.V. 'on stringed instruments,' occurs six times (Pss. 4, 6, 54, 55, 67, 76).
 - Nehīloth, R. V. with the Nehiloth, or (marg.) 'wind instruments,' probably flutes. It occurs in Ps. 5 only.

- 3. Alāmōth, R.V. set to Alamoth, Ps. 46, denotes 'for maidens' voices, soprano.'
- Shemīnīth, R. V. set to the Sheminith, i. e. in marg. 'the eighth' (Pss. 6 and 12), or the lower octave, for bass voices.
- 5. Gittith, R. V. set to the Gittith (Pss. 8, 81, 84), may denote some Gittite instrument, or a Gittite tune, brought by David from Gath.
- To Jeduthun, R.V. after the manner of Jeduthun (Pss. 89, 62, 77), probably denotes that the Psalm was set to some melody called after or composed by David's chief musician (I Chron. 16, 41).
- 7. Certain titles seem to indicate the melody to which the Psalm was to be sung, as Ps. 22, set to Aijeleth hash-Shahar, i. e. 'the hind of the morning;' Pss. 45, 69, 80, set to Shoshannim, R. V. 'the tune of the Lilies;' Ps. 56, Jonath-elem-Rechokim, 'the silent dove of them that are far off;' Pss. 57—59, 75, set to Al-tashcheth='Do not destroy;' Ps. 9, set to Muth-labben, R. V. = 'Die for the son' (?).
- For the Chief Musician is prefixed to fifty-five Psalms, of which most bear the name of David. It seems to denote the destination of the Psalm for the precentor or conductor of the choir in the Temple services.
- 9. Selah is not a title, but a musical expression, which occurs seventy-one times in the Psalter, is rendered by the LXX διάψαλμα (diapsalma), and is supposed to have been an instruction to the orchestra to strike up either with a louder note, or while the singing ceased with a softer accompaniment.
- (iii) Liturgical Use:-
 - In the Second Temple each day had its special Psalm, and so Ps. 3 is a morning Psalm, Ps. 4 an evening Psalm, Ps. 92 is entitled A Psalm or Song for the Sabbath Day, and in the LXX Pss. 24, 48, 82, 94, 81 (?), 103 are assigned to the first and following days of the week respectively. Pss. 38 and 70 are entitled to bring to remembrance, or R. V. marg. 'to make memorial.' This may indicate that they were sung at the offering of incense. Ps. 100, entitled a Psalm of Thanksgiving, R. V. marg. 'for the thank-offering,' may have been sung at the oblation of thank-offerings.
 - Fifteen Psalms, 120—134, bear the title of Songs of Degrees, or Songs of Goings up, Ascents. There is much difference of opinion as to the meaning of this title. It seems most probable that they were either (i) the songs sung by the Jewish exiles on their return from Babylon (Ezra 7. 9), or (ii) those sung by the Jewish pilgrims on their journeys up to the Holy City to keep the annual feasts (Ps. 42. 4; Is. 30. 29).
- (iv) Authorship:-
 - (a) One Psalm (90) is ascribed to Moses;
 (b) seventy-three bear the name of David;
 (c) two—72, 127—are inscribed for Solomon;
 (d) twelve (50, 73—83) bear the name of Asaph, one of David's chief musicians (1 Chron. 6, 30);
 (e) one Psalm is attributed to each of the sages, Heman

the Ezrahite and Ethan the Ezrahite (88, 89); (f) eleven are attributed to the sons of Korah, see Pss. 42, 44—49, 84, 85, 87, 88.

(v) Occasion of Composition:-

Titles describing this are prefixed to thirteen Psalms, all bearing the name of David. (a) Pss. 7, 34, 52, 54, 56, 57, 59, 142, refer to the time of his persecution by Saul; (b) 18 to the day of his deliverance from the hands of all his enemies; (c) 60 to Joab's victory over Edom in 'the valley of Salt;' (d) 51 to David's sin with Bath-sheba; (e) 3 and 63 to his flight from Absalom.

Respecting these titles it has been observed that (a) the musical titles may be referred to the period before the Exile; (b) the liturgical titles to the service of the Second Temple; and (c) that the titles relating to authorship and occasion are not to be peremptorily condemned as a whole, that 'sober criticism will allow them a certain weight, as giving, in general at least, some information as to the source from which the Psalms were derived, which is not to be rejected without good reason'.'

8. The Imprecatory Psalms constitute one of the 'moral difficulties 2' of the Old Testament. They are the 7th, 35th, 69th, and the They startle us because they are not merely prophetic of the downfall of the sinner, but express a real desire, a passionate prayer that God's vengeance may take its course and that good may triumph over evil. The writers regard sins against God as personal injuries, and sometimes they regard mischief wrought undeservedly against themselves as wrought against the Most High. In forming an opinion respecting them we must bear in mind (i) that there is a marked difference between the Old and New Testament as regards the reception of injuries and the treatment of enemies. Our Lord distinctly declared that the old Dispensation, based upon the rule of retaliation, was inferior to the new, which is animated by the principle of love (Matt. 5. 43, 44); that actions were allowable under that Dispensation which could not be permitted to His followers. (ii) It is important to observe that these imprecations are not to be regarded as the expressions of vindictive hatred against mere personal enemies, or as a mere personal thirst for revenge. They are directed against those who, by wicked words of falsehood, and acts of injustice and cruelty, had made themselves the enemies of God; and they express a desire for the realisation of the Divine government of the world by the active intervention of Him to whom 'vengeance belongeth' (Ps. 94. 1-4). (iii) They are to be regarded in the light of prayers to God that He will vindicate Himself against those who have outraged His attributes of justice, mercy, and truth; and they are put up by those who had a keen sense of the great conflict going on between good and evil,

¹ Professor Kirkpatrick, Introd. to Psalms. Cam. Bible, p. xxx. ² Ibid. p. xxxv.

between Israel and the enemies of Israel, who were the enemies of Israel's God (cf. Judg. 5. 31). (iv) These utterances belong to an age which, as Professor Mozley has pointed out ¹, had but an imperfect conception of the rights of the individual. They belong to the Old Testament and not to the New; and it is to be remembered that even He, who came to expand what was rudimentary and imperfect in the Law, could utter terrible denunciations against hardened and impenitent sinners (cf. Matt. 23. 37-39).

9. The Messianic Psalms. David was virtually the founder of the Jewish monarchy. But as king he was no absolute despot ruling in his own right. He was the 'Anointed of Jehovah,' His viceroy and representative (Ps. 2. 6), administering His laws, and sitting upon the throne of His kingdom (1 Chron. 28. 5; 29. 23). Hence he could not merely realise to his people an actual present regal grandeur, but he could shadow forth the royal dignity of a still greater King, who should rule over a world-wide empire. The mournful close of Solomon's reign and of other kings that came after, proved that they did not fulfil the ideal which the poet-king had before his eyes. But the nation, who were emphatically 'the people of the future,' persisted in hoping that the Divine promise of a Perfect King would be fulfilled. The Royal Psalms (2, 18, 20, 45, 61, 72, 110) depict in glowing colours the features of this future Ruler of the Davidic line. But His triumph would be like no human triumph. It would be won through suffering and death. Hence men's minds had to be prepared not only for a triumphant but a suffering King, and the Spirit of God made use of the varied experiences of the son of Jesse, the sudden vicissitudes through which he passed, from obscurity to royal place, from royal place to persecution, to shadow forth the mysterious sufferings of the Coming King. Hence we have not merely Royal but Passion Psalms (22, 69, 109, 35, 41, 55). If in the 45th Psalm, directly quoted as Messianic in Heb. 1. 8, 9, we have allusions to a King 'fairer than the children of men,' 'anointed with the oil of gladness above His fellows,' whose 'throne is for ever and ever;' if the 110th Psalm sets before us distinctly a Person, combining, as no sovereign of Judah ever dreamt of combining, the priesthood of Melchizedek with the royalty of David. 'ruling out of Zion in the midst of his enemies,' and seated as Adonai at the right hand of Jehovah2; yet we have in the 22nd Psalm a marvellous anticipation of One for whom suffering shall be the path to victory. If the Psalm be read with the character and position of David only

¹ Mozley's Lectures on the Old Testament, pp. 87 sq.

² Bp. Ellicott's Christus Comprobator, pp. 173-176.

before the mind's eye, it is impossible to interpret it literally. If it be read with Christ present to the mind, all difficulty disappears. There is such a minute and exact correspondence between the words of the Psalm and the sufferings of Christ, that it is impossible to believe but that the one pointed on to the other, and that when the Crucified King used the words of the Psalm in His last agony (Matt. 27. 46), He was using words which He knew were applicable to and could only be fulfilled in Himself. Thus the Psalm is charged with a deeper meaning than that which appears upon the surface. The character of the personal suffering there described was 'providentially moulded to be a type, and the record of it by the Holy Spirit to be a prophecy, of the sufferings of Christ.'

10. Classification of the Psalms according to Subjects.

1. Instructive. On the perfection of God's law: 19, 119. On the blessing of piety, misery of vice: 1, 5, 7, 9-12, 14, 15, 17, 24, 25, 32, 34, 36, 37, 50, 52, 53, 58, 73, 75, 84, 91, 92, 94, 112, 119, 121, 125, 127, 128, 133. On vanity of human life: 39, 49, 90. On duty of rulers: 82, 101.

Devotional. (a) Prayer.—Penitence: 6, 32, 38, 51, 102, 130, 143.
 Resignation: 3, 16, 27, 31, 54, 56, 57, 61, 62, 71, 86. Contrition: 13, 22, 69, 77, 88, 143. In severe trouble: 4, 5, 11, 28, 41, 55, 59, 64, 70, 109, 120, 140, 141, 143. In affliction: 44, 60, 74, 79, 80, 83, 89, 94, 102, 129, 137. When deprived of public worship: 42, 43, 63, 84. Intercession: 20, 67, 122, 132, 144.

(b) Praise.—For God's providential care: 23, 34, 35, 91, 100, 103, 107, 117, 121, 145, 146. Of God's attributes: 8, 19, 24, 29, 33, 47, 50, 65, 66, 76, 77, 93, 95—97, 99, 104, 111, 113—115, 134, 139, 147, 148, 150.

(c) Thanksgiving.—For individual mercies: 9, 18, 22, 30, 34, 40, 75, 103, 108, 116, 118, 138, 144. For general or national mercies: 46, 48, 65, 66, 68, 76, 81, 85, 98, 105, 124, 126, 129, 135, 136, 149.

3. Prophetical, chiefly of the Messiah: 2, 16, 22, 40, 45, 68, 69, 72, 97, 110, 118.

4. Historical: 78, 105, 106.

11. Alphabetical Table of the First Line of each Psalm.

| | As the hart panteth after the water-brooks, so panteth my soul 4 | 12 |
|----|--|----|
| | 30일 이 경쟁, 중시대의 개인 전쟁, 경쟁, 12 개인 경영 그는 보고 하는 것이 되었다. 그런 그런 그렇게 하는 것이 되었다. 그리고 하는 것이 없다는 것이 없다는 것이다. | 57 |
| 11 | Be merciful unto me, O God: for man would swallow me up 5 | 6 |

| | P | SALM |
|---|------|------|
| Behold, bless ye the Lord, all ye servants of the Lord | | 134 |
| Behold, how good it is for brethren to dwell together in unity | • | 133 |
| Bless the Lord, O my soul: and all that is within me bless his hol | ly | |
| name | | 103 |
| Bless the Lord, O my soul. O Lord my God, thou art very great | | 104 |
| Blessed are the undefiled in the way | | 119 |
| Blessed be the Lord my strength, which teacheth my hands to war | • | 144 |
| Blessed is every one that feareth the Lord | | 128 |
| Blessed is he that considereth the poor | | 41 |
| Blessed is he whose transgression is forgiven | | 32 |
| Blessed is the man that walketh not in the counsel of the ungodly | | 1 |
| Bow down thine ear, O Lord, hear me: for I am poor and needy | 4 | 86 |
| By the rivers of Babylon, there we sat down, yea, we wept | | 137 |
| Consider mine affliction, and deliver me (ver. 153 | 3) | 119 |
| Deal bountifully with thy servant, that I may live (ver. 1) | 7) | 119 |
| Deliver me from mine enemies, O my God | | 59 |
| Deliver me, O Lord, from the evil man | | 140 |
| Do ye indeed speak righteousness, O congregation? | • | 58 |
| Except the Lord build the house, they labour in vain that build it | • | 127 |
| For ever, O Lord, thy word is settled in heaven (ver. 80 |) | 119 |
| Fret not thyself because of evildoers | • | 37 |
| Give ear, O my people, to my law | | 78 |
| Give ear, O Shepherd of Israel, thou that leadest Joseph | • | 80 |
| Give ear to my prayer, O God | | 55 |
| Give ear to my words, O Lord, consider my meditation | | 5 |
| Give the king thy judgments, O God | | 72 |
| Give unto the Lord, O ye mighty, give unto the Lord glory | | 29 |
| God be merciful unto us, and bless us. | • | 67 |
| God is our refuge and strength, a very present help in trouble | | 46 |
| God standeth in the congregation of the mighty | | 82 |
| | | 48 |
| Great is the Lord, and greatly to be praised | | |
| Have mercy upon me, O God, according to thy loving kindness. | | 51 |
| He that dwelleth in the secret place of the most High | | 91 |
| Hear me when I call, O God of my righteousness | | 4 |
| Hear my cry, O God; attend unto my prayer | • | 61 |
| Hear my prayer, O Lord, and let my cry come unto thee | | 102 |
| Hear my prayer, O Lord, give ear to my supplications | | 143 |
| Hear my voice, O God, in my prayer | | 64 |
| Hear the right, O Lord, attend unto my cry | | 17 |
| Hear this, all ye people; give ear, all ye inhabitants of the world | | 49 |
| Help, Lord; for the godly man ceaseth | | 12 |
| His foundation is in the holy mountains | | 87 |
| | 27.0 | |

56 SUMMARY OF THE BOOKS OF THE OLD TESTAMENT.

| 가라 사람들은 유럽하는 것이 없는 것들은 보는 경기를 느리는 것이 그렇게 하는 것들다. | | | PSALM |
|---|--------|--|-------|
| Hold not thy peace, O God of my praise | | | 169 |
| How amiable are thy tabernacles, O Lord | | | 84 |
| How long wilt thou forget me, O Lord | | | 13 |
| I cried unto God with my voice | | | 77 |
| I cried unto the Lord with my voice | | | 142 |
| I cried with my whole heart; hear me, O Lord | | (ver. 145) | 119 |
| I hate vain thoughts: but thy law do I love | | . (ver. 113) | 119 |
| I have done judgment and justice | | (ver. 121) | |
| I love the Lord, because he hath heard my voice . | | | 116 |
| I said, I will take heed to my ways | | | 39 |
| I waited patiently for the Lord; and he inclined unto n | ie . | | 40 |
| I was glad when they said unto me, Let us go into the ho | use o | of the Lord | 122 |
| I will bless the Lord at all times | | | 34 |
| I will extol thee, my God, O king | | | 145 |
| I will extol thee, O Lord; for thou hast lifted me up . | | | 30 |
| I will lift up mine eyes unto the hills, from whence con | neth | my help . | 121 |
| I will love thee, O Lord, my strength | | | 18 |
| I will praise thee, O Lord, with my whole heart. | | | 9 |
| I will praise thee with my whole heart | | | 138 |
| I will sing of mercy and judgment: unto thee, O Lord | | | 101 |
| I will sing of the mercies of the Lord | | | 89 |
| If it had not been the Lord who was on our side | | | 124 |
| In Judah is God known: his name is great in Israel. | | | 76 |
| In my distress, I cried unto the Lord | | | 120 |
| In the Lord put I my trust | | | 11 |
| In thee, O Lord, do I put my trust; let me never be as | | | 31 |
| In thee, O Lord, do I put my trust: let me never be pu | it to | confusion. | |
| It is a good thing to give thanks unto the Lord | | | 92 |
| Judge me, O God, and plead my cause | | | 43 |
| Judge me, O Lord; for I have walked in mine integrity | у. | | 26 |
| Keep not thou silence, O God: hold not thy peace . | | • | 83 |
| Let God arise, let his enemies be scattered | | | 68 |
| Let my cry come near before thee, O Lord | Fally. | (ver. 169) | 119 |
| Let thy mercies come also unto me, O Lord | | (ver. 41) | 119 |
| Lord, how are they increased that trouble me | | | 3 |
| Lord, I cry unto thee: make haste unto me | | | 141 |
| Lord, my heart is not haughty, nor mine eyes lofty . | | | 131 |
| Lord, remember David, and all his afflictions | | | 132 |
| Lord, thou hast been favourable unto thy land | | | . 85 |
| Lord, thou hast been our dwelling place in all generation | ns . | | 90 |
| Lord, who shall abide in thy tabernacle | | | 15 |
| Make a joyful noise unto God, all ye lands | | | . 66 |
| | | 化二乙二二二甲基二二二甲二二二甲二二二甲二二二甲二二二二二二二二二二二二二二二二 | |

| · N. March (1977) - 1980 - 1984 - 1984 - 1984 - 1984 - 1984 - 1984 - 1984 - 1984 - 1984 - 1984 - 1984 - 1984 - | PSALM |
|--|--|
| Make a joyful noise unto the Lord, all ye lands | 100 |
| Make haste, O God, to deliver me | 70 |
| Many a time have they afflicted me from my youth | 129 |
| My God, my God, why hast thou forsaken me | 22 |
| My heart is inditing a good matter | 45 |
| My soul cleaveth unto the dust (ver. 25) | 119 |
| My soul fainteth for thy salvation (ver. 81) | 119 |
| Not unto us, O Lord, not unto us, but unto thy name give glory. | 115 |
| | 47 |
| O clap your hands, all ye people | 95 |
| O come, let us sing unto the Lord | 105 |
| O give thanks unto the Lord; call upon his name | 107 |
| O give thanks unto the Lord, for he is good | 118 |
| O give thanks unto the Lord; for he is good | 136 |
| O give thanks unto the Lord; for he is good | 108 |
| O God, my heart is fixed; I will sing and give praise. | 79 |
| O God, the heathen are come into thine inheritance | 63 |
| O God, thou art my God; early will I seek thee. | 60 |
| O God, thou hast cast us off, thou hast scattered us | 74 |
| O God, why hast thou cast us off for ever | |
| O now love I tily law : It is my | 88 |
| O Lord God of my salvation | 94 |
| O Lord God, to whom vengeance belongeth | . 7 |
| O Lord my God, in thee do I put my trust | . 8 |
| O Lord our Lord, how excellent is thy name | . 6 |
| O Lord, rebuke me not in thine anger. | 38 |
| O Lord, rebuke me not in thy wrath | . 139 |
| O Lord, thou hast searched me, and known me | 117 |
| O praise the Lord, all ye nations: praise him, all ye people . | The state of the s |
| O sing unto the Lord a new song; for he hath done marvellous things | . 96 |
| O sing unto the Lord a new song; sing unto the Lord | . 130 |
| Out of the depths have I cried unto thee, O Lord | |
| Plead my cause, O Lord, with them that strive with me | . 35 |
| Proise waiteth for thee, O God, in Sion | . 65 |
| Praise we the Lord. Blessed is the man that leareth the Lord. | . 112 |
| Proise we the Lord: for it is good to sing praises unto our God. | . 147 |
| Praise ve the Lord. I will praise the Lord with my whole heart | . 111 |
| Praise we the Lord. O give thanks unto the Lord | . 106 . 150 |
| Proise we the Lord. Praise God in his sanctuary | . 113 |
| Praise ve the Lord. Praise, O ye servants of the Lord | 1.5 1.7 (25-77) |
| Proise we the Lord Praise the Lord, O my soul | . 146 |
| Praise we the Lord. Praise we the Lord from the neavens | . 135 |
| Praise ye the Lord. Praise ye the name of the Lord | . 149 |
| Praise ye the Lord. Sing unto the Lord a new song | |

58 SUMMARY OF THE BOOKS OF THE OLD TESTAMENT.

| | [문화 바라 회사 집 문항 문항] 그리고 하는 그는 그 그는 그 그 그 그 그 그 그 그 그 그 그 그 그 그 | | | SALM |
|--|---|-------------------------|-------------|--|
| | Preserve me, O God: for in thee do I put my trust . Princes have persecuted me without a cause | (ver. | 161) | 16 119 |
| | Rejoice in the Lord, O ye righteous | (ver. (ver. | | 33 119 119 |
| | Save me, O God, by thy name, and judge me by thy str Save me, O God; for the waters are come in unto my s Sing aloud unto God our strength | ì . | | 54 69 81 |
| | Teach me, O Lord, the way of thy statutes The earth is the Lord's, and the fulness thereof. The fool hath said in his heart, There is no God The fool hath said in his heart, There is no God The fool hath said in his heart, There is no God The heavens declare the glory of God. The king shall joy in thy strength The Lord hear thee in the day of trouble The Lord is my light and my salvation The Lord is my shepherd; I shall not want The Lord reigneth, he is clothed with majesty The Lord reigneth; let the earth rejoice The Lord reigneth; let the people tremble. The Lord said unto my Lord, Sit thou at my right hand | (ver. | 33) | 119 24 14 53 19 21 20 27 23 93 97 99 110 |
| | The mighty God, even the Lord, hath spoken The transgression of the wicked saith within my heart They that trust in the Lord shall be as Mount Zion Thou art my portion, O Lord Thou hast dealt well with thy servant | (ver. | | 50 36 125 119 119 |
| | Thy hands have made me and fashioned me Thy testimonies are wonderful Thy word is a lamp unto my feet Truly God is good to Israel Truly my soul waiteth upon God | (ver. (ver. (ver. | 73) 129) | 119 119 119 73 62 |
| | Unto thee I lift up mine eyes Unto thee, O God, do we give thanks Unto thee, O Lord, do I lift up my soul Unto thee will I cry, O Lord, my rock | | | 123 75 25 28 |
| 一十二五年 二八五十二十二十二十二十二十二十二十二十二十二十二十二十二十二十二十二十二十二十 | We have heard with our ears, O God | (ve | r. 9) | 44 114 126 119 52 |
| STATE OF STREET | Why do the heathen rage | | | 2 10 |

THE PROVERBS.

1. Title. The Book of Proverbs is entitled in Prov. 1. 1, 'The proverbs of Solomon the son of David, king of Israel.' The Hebrew word Mashal signifies a representation or similitude. In the LXX the title is Παρουμίαι Σαλομῶνος, and in the Vulgate Proverbia Salomonis, whence comes our English title.

2. Design. The book is a manual of practical rules for daily life, as the Psalms are a manual of daily devotion, the former guiding the actions, the latter the thoughts. It is a book of daily lessons for all ages and states of men and women. In it 'wisdom' is religion, and 'folly' is irreligion.

3. Contents. The book may be divided as follows:—(i) A preface setting forth the general character of the contents (1. 1-6). (ii) Several introductory discourses treating of the characteristics and value of wisdom (1. 7—9). (iii) A collection of proverbs of Solomon strictly so called (10—22). (iv) A second introduction on the study of wisdom (22. 17—24). (v) A second volume of proverbs of Solomon, but collected by those who were sent by Hezekiah to restore the Temple worship (2 Chron. 30), amongst whom were Isaiah and Hosea (25—29). (vi) An appendix containing the instructions of 'Agur the son of Jakeh' to his pupils Ithiel and Ucal (30), and the words of King Lemuel (31. 1–9). (vii) The last chapter also includes a poem of great beauty in praise of a virtuous wife (31. 10–31); this last is an acrostic, and follows the order of the Hebrew alphabet.

4. Authorship. As the Psalms go by the name of David because he was deemed the author of many of them, so the Proverbs are called after Solomon for a similar reason. It is generally allowed that the section (10-22. 16) is the work of Solomon, being either composed by him or selected out of the large number of 3,000 proverbs referred to in 1 Kings 4. 32. The other portions, it is thought, were collected and added to the rest in the time of Hezekiah, while the original title was preserved for the whole of the compilation, just as was done for the Psalms.

5. The Date of this final arrangement is referred, we have said, to the time of Hezekiah, but it is at best uncertain. Modern critics are divided in their opinion whether the first part of the book (1—9) belongs to the seventh or the ninth century B.C., and the arguments on either side are inconclusive. Many passages in the Book of Job are thought to bear such striking resemblance to the Proverbs as to leave no doubt that the writer of the one book was familiar with the other.

ECCLESIASTES.

- 1. Title. The title of this book is taken from the LXX, and answers to the Hebrew Koheleth, which the Authorised Version renders 'Preacher,' but the Revised Version (margin) the 'Great Orator.' The idea conveyed by the Hebrew is that of a person calling together an assembly of people with the intention of addressing them, an action applied to Wisdom personified (Prov. 1. 20; 8.1, &c.). The Canonicity of the book is acknowledged by Jews and early Christian writers; but the former did not rank it amongst the Poetical Books, the major part of it being prose.
- 2. Author. The book was formerly supposed to have been written by Solomon at the close of his life, after his fall (I Kings 11. I-I3), and to contain the expression of his penitence for his worldliness and backsliding, when his heathen wives had turned away his heart from following God. It is a narrative of the attempts of a worldling in various ways to find happiness. He has fits of study, of pleasure, of sensuality, of refinement, of luxury, of misanthropy, of construction, of mechanical skill, of book-making. All are unsatisfying, and leave a void; the conclusion being that all is an empty pleasure but the fear of God, and that subservience to Him is the only perfect freedom.
- 8. Objections. That the book fairly expresses the reflections of such a monarch as Solomon is very probable, but some refuse to ascribe it to his age or his authorship. They notice the intermixture of Hebrew with Aramæan words as indicating a style quite different from that of Proverbs and the Song of Songs, and consider that the subject-matter of the book—the expression of misery under a tyrannical government, the sudden vicissitudes of fortune alluded to, the tone of despondency, the moral and religious declension, and the condition of literature—all seem to point to a state of things more like that subsequent to the return from the Captivity than the golden age of Solomon. The attempts to fix its date have, so far, manifested very little unanimity.
- 4. Analysis. The book presents the following divisions:—Part I (1, 2). The writer's statement of his subject, and an account of his personal experience of the vanity of earthly enjoyments. Part II (3, 4). The conflict of the will of God with man's will. Part III (5—10). Personal practical advice intermingled with reflections, maxims, and exhortations connected with the vanity of riches and the superiority of wisdom. Part IV (11, 12). Concluding exhortations to charity, industry, and the fear of God as the only true alleviation of the vanity of the present life.

THE SONG OF SONGS.

1. Title. This poem is called in the Hebrew idiom *The Song of Scngs*, or the best of them all, and is said to be the only remaining one of the 1,005 songs composed by Solomon (1 Kings 4. 32). The old popular title 'Cantica,' 'Canticles,' is inexact. It is not a collection of poems, but a single poem.

2. The Canonicity of the Song, if not wholly unchallenged, has been abundantly attested by primitive witnesses, and there is no room for doubt that it was regarded as an integral portion of the Hebrew Canon before the commencement of the Christian era, though, among the Jews, no one under thirty years of age was allowed to read it.

3. Two Characters are prominent in it,—a male, Shelomoh (Peaceable), and a female, called by the same name, but with a feminine termination, Shulammith, the feminine form of the name Solomon. The parts of these two principal characters are not distinguished in our Authorised Version, as they are in the Hebrew text, which marks not only the number but also the gender of the person addressed, so that it becomes possible to know whether the speaker is Bride or Bridegroom. The Revised Version has made some attempt to exhibit the changes in the speaker. The song consists entirely of dialogue or monologue, and the writer nowhere speaks in his own person.

4. Various Opinions have been held concerning it:—(i) It has been thought to have been a Marriage Ode composed by Solomon at his nuptials with the daughter of Pharaoh, or with some native of Palestine (espoused some years later), of noble extraction, but inferior to her husband (2. 1-6; 7. 1); and its language is held to be figurative of the union between Christ and His Spouse, the Church. (ii) Others, from the mention of Tirzah and Ierusalem (6.4) as seemingly rival cities one standing for the Ten Tribes and the other for the Two-have thought that the Song may have been intended to draw the tribes back to their primitive unity, whether in the age of Rehoboam or at some later time. The mention of the 'threescore valiant men of Israel,' expert in war, coming out of the wilderness (3. 6-8); and of the company of two armies,' with the appeal to the Shulammith to return (6. 10, 13), all seem to point to the conclusion of hostilities recorded in 1 Kings 12. 23, 24, or after the chastisement of Jeroboam by Abijah (2 Chron, 13). According to this view, Shelomoh would seem to be a personification of 'Salem' (Jerusalem), and this ode would thus portray the yearning of the bereaved Israelite Church towards the holy temple on Mount Zion, after the separation of the Ten Tribes. This more fitly typifies the love between the Church and Christ than an 'Epithalamium' on the marriage of Solomon with a heathen princess; while the terms of endearment lose all their grossness when applied to two nations with their distinctive physical features,—a view which the constant transition in the original Hebrew from the singular to the plural, or collective, pronouns strengthens.

(iv) THE PROPHETICAL BOOKS.

At the commencement of the eighth century B.C. the development of prophecy exhibited a new phase. The prophetic spirit, which received a new impulse through Samuel, became yet more active during the later period of Jewish history. We have in succession sixteen prophets, whose writings remain, in addition to the large number who appeared from time to time in Israel and Judah, like Elijah and Elisha, without leaving any permanent records of their teaching. The writings of the Prophets which have come down to us are arranged in the two divisions of the greater and the minor Prophets. Chronologically, they may be grouped as follows:—(i) Those before the Babylonian Captivity: Jonah, Joel, Amos, Hosea, Isaiah, Micah. (ii) Those near to and during the Captivity: Nahum, Zephaniah, Habakkuk, Jeremiah, Daniel, Obadiah, Ezekiel. (iii) Those after the return from the Captivity: Haggai, Zechariah, and Malachi. The arrangement of the books in our Bible is ruled chiefly by the matter; the four greater Prophets being placed first, without regard to the date of their composition.

ISAIAH.

- 1. Isaiah (salvation of Jehovah), the son of Amoz, was born in the reign of Uzziah, and was called to prophesy in the fifty-second year of that king's reign (B.C. 750), and continued his work up to the last year of Hezekiah (B.C. 695), a period of about fifty-five years. Of his personal history we know next to nothing. His wife appears as 'the prophetess' (8. 3), and his sons' names bear witness to his prophetic announcements (7. 3; 8. 3). He held the same position with regard to the kings of his time (Uzziah, Jotham, Ahaz, and Hezekiah) that Elijah and Elisha had done in reference to the contemporary kings of Israel. From 2 Chron. 26. 22; 32. 32, we learn that he also wrote the history of Uzziah and Hezekiah. A tradition, which found acceptance in early times, represented that he was sawn asunder in the early days of Manasseh.
- 2. The Epoch in which he prophesied was critical. The state of the elect nation is painted in sombre colours alike by the contemporary

prophets, Amos, Hosea, and Micah, and by Isaiah himself. Luxury, oppression, idolatry, immorality, vain confidence in man, lack of confidence in God, together with the perfunctory attendance on the ceremonials of religious worship, were the characteristics alike of Israel and Judah. Outside the Holy Land, Assyria was at this time at its height; the old Babylonian power was beginning to reassert itself; Syria was approaching its end; Egypt was exalted, but ready to fall; Tyre and Sidon were at the head of commercial enterprise; Moab, Ammon, Philistia, and Edom—Israel's dangerous enemies all through its history—were nearing their time of desolation. The destinies of all these kingdoms are touched upon by Isaiah, as by so many other prophets; but the people of Israel—the Ten Tribes and the Two—are foremost in his thoughts, whilst behind all he sees that God is preparing the way for interventions on behalf not only of Israel but of many nations.

- 3. The term Evangelical Prophet has been specially applied to Isaiah, for his book is full of good news for all nations, and sets forth God in His greatness and goodness as mighty to save, and as showing His righteousness in deeds of grace and mercy. But he also foresees beyond the revolutions of kingdoms and the fall of empires the advent of a saviour, whose work should eclipse all such national deliverances as the Exodus, and the downfall of the host of Sennacherib; and in whose appearance and work he perceives that the highest spiritual interests, alike of Israelite and Gentile, were bound up.
- 4. Many modern Critics hold that Isaiah cannot have written the last twenty-seven chapters of the book, and that these chapters are due to a later prophet, perhaps also named Isaiah, who wrote towards the close of the Babylonian Captivity. This is supported partly by an alleged difference of style in these later chapters as compared with the early portions, and still more by the fact that the prophet describes the restoration from the Captivity as if it were already accomplished. mentions Cyrus by name 200 years before his birth (44.28), and sketches out the career of the Messiah. But it is difficult to imagine that such a writing in such an age could have been issued anonymously, and it must be borne in mind that the integrity of the entire book has been universally admitted by all Jewish and Christian tradition of former centuries. Moreover, forty-seven of the sixty-six chapters are quoted. directly or indirectly, in the New Testament; and while our Lord twice cites Isaiah by name (Matt. 13. 14; 15. 7)1, He refers to His sufferings (Luke 22, 37) in terms which bring to the memory the

¹ Bp. Ellicott's Christus Comprobator, pp. 168, 169.

express words of the great Messianic prophecies in the latter portion of the book (53, 4-12).

5. Summary. The book may be broadly divided into two parts:—The former embraces chaps. 1—39; the second chaps. 40—66. The first half mainly consists of prophecies relating to the Jewish nation and arising out of circumstances which took place in the reigns of Ahaz and Hezekiah. The second half embraces a forecast of the whole period between the Captivity and the Advent of the Messiah.

(a) Part 1. Here (a) in 1–6 the prophet denounces the sins of Israel as the cause of past and future judgments. (β) In 7–12, called 'the book of Immanuel,' he encourages Ahaz to look to God as his Saviour from the Assyrian armies. (γ) In 13–23 he prophesies against Babylon, Philistia, Moab, Syria, Egypt, Arabia and Tyre. (δ) In 24–35 he gives a vivid description of the final overthrow of opposing power. (ϵ) In 36–39 we have an historical section, differing but slightly from 2 Kings 18–20. Isaiah appears as an adviser of Hezekiah in negotiations with the King of Assyria, and the section closes with the terrible announcement of the Babylonian Captivity.

(b) Part II. Here (a) in 40—48 he sets forth the attributes of God in contrast with the folly of idolatry, and declares that He who raised up Abraham, can also raise up Cyrus to be His servant, and the deliverer of His people from captivity. (β) In 49—58 he sketches the Righteous Servant of Jehovah, who as a representative of Israel shall be the means of restoring the people, and by suffering and self-sacrifice give light to the distant nations, who shall enjoy the fulfilment of the sure promises made to David. (γ) In 59—66 he declares that as Israel's sin brought misery, so Israel's contrition shall bring vindication and enlargement, and the Anointed Servant of Jehovah shall carry out His whole Mission, and before Him the adversaries shall perish, idolatry be rooted out, and a new heaven and a new earth be created.

JEREMIAH.

1. Jeremiah (exalted by Jehovah) was the son of Hilkiah and a priest of the priestly city of Anathoth, three miles north of Jerusalem. He was called to prophesy when but a youth, in the thirteenth year of King Josiah (circ. B.C. 628), and he continued to prophesy in Jerusalem and the other cities of Judah for forty years, until the final capture of the city (B.C. 588). After this event a remnant gathered round him at Mizpah with Gedaliah, the governor of the land, and he warned them in vam against going down into Egypt. But he was carried off thither by his countrymen (43.6 ff.), and after a last protest against their idolatry was, according to a late tradition, stoned to death at Tahpanhes.

- 2. His Prophecies are not arranged in chronological order, but seem to have been re-arranged according to their subjects, viz.: (1) Warnings to the Jews; (2) Survey of all nations, with an historical appendix; (3) Prediction of brighter days to come, with a similar appendix; (4) Prophecies regarding Egypt. The concluding chapter (52) is supposed to have been compiled from the later portions of 2 Kings, and may have been added by Ezra. Jeremiah was contemporary with Zephaniah, Habakkuk, Ezekiel, and Daniel. He foretold the precise duration of the Captivity, the fate of Zedekiah, the return of the Jews, the future decay of Babylon, and the fall of many other nations. He is said to have buried the ark; and he predicted the abrogation of the Law, the inauguration of a spiritual worship, the blessing of the Atonement, the call of the Gentiles through the Gospel, and the final acceptance of the Jews.
- 3. Character and Style of the Book. No prophet reveals to us the inmost recesses of his mind more than Jeremiah. Naturally of a shy and timid disposition, subject to despondency and sadness (15. 10; 20. 7), he was called to a work requiring undaunted resolution and rare courage. Belonging to the orders both of priest and prophet, he was compelled to witness against each, when these offices had sunk into the lowest state of degradation. From the first moment of his call he was 'alone amidst a hostile world,' but devoted to his duty he maintained his work to the end; and the promise that he should be a 'brazen wall,' made at the time of his call, and renewed later (1.8; 15.20), never failed him. His style reflects the sadness of his mission. He lays aside all unnecessary ornament, and in the simplest form of words expresses the painful imagery which ever interprets his thoughts. The book varies between prose and poetry, and contains history mingled with prophecy. The course of his prophetic utterances is often broken by a sudden outburst of prayer or complaint, and the bitter opposition of his enemies wrings from him occasionally words of indignation and cries for vengeance. He incorporates language from the Pentateuch, the historical books, the Psalms, Isaiah, and several of the minor prophets, and probably wrote some of the Psalms which he quotes.
- 4. Summary. Bunsen and Ewald consider that the prophecies seem to be most naturally grouped together by the recurrence of the formula, 'The word of the Lord came to Jeremiah,' as follows: I. An introduction, probably prefixed to the whole at the final revision (chap. 1). 2. Probably the roll written by Baruch (36. 32), after the roll read in the ears of Jehoiakim had been burnt by him (2—11).

 3. Shorter prophecies delivered against the kings of Judah and false

prophets (21—25). 4. Two great prophecies of the fall of Jerusalem (25—28). 5. The message of comfort for the exiles in Babylon (29—31). 6. The history of the last two years before the capture of Jerusalem, and of Jeremiah's work during that and the subsequent period (32—45). 7. The prophecies against foreign nations, ending with the great predictions against Babylon (46—51). 8. The supplementary narrative, which is also a preface to the Lamentations (52).

LAMENTATIONS.

- 1. Title. The name 'Lamentations' corresponds to that under which this book appears in the Latin Vulgate, and which is a translation of the Septuagint *Threnoi*, and is itself a rendering of the Hebrew word *Kînôth*, the title of David's funeral song over Saul and Jonathan. The book is placed by the Jews in the last division of their Scriptures (Luke 24.44), and thus ranks among the poetical books of the Canon.
- 2. Authorship. That the book is the work of the Prophet Jeremiah has been the universal belief, first of the Jewish and then of the Christian Church from the earliest times. The earliest extant translation, the Septuagint, ascribes it to him directly in a note prefixed to the first chapter: 'And it came to pass after Israel was taken captive and Jerusalem made desolate, Jeremiah sat weeping, and lamented with this lamentation over Jerusalem, and said.' This assertion is repeated in the Latin Vulgate. That the book could not have been written long after the capture of the city by Nebuchadnezzar is clear from the graphic manner in which the horrors of the siege are described.
- 3. Purpose of the Book. The subject of the book is without doubt the story of the capture of the city and the destruction of its temple. With pathetic tenderness, and without any trace of that exultation in which as a prophet of evil he might have been expected to indulge, Jeremiah bewails the event and the miseries of slavery and famine which it entailed, and thus from an historical point of view it forms a supplement to his prophecies.
- 4. Analysis. The book is not a single poem, but a series of five dirges over the downfall of the Jewish capital. The twenty-two verses of chaps. 1, 2, 4 begin with the twenty-two letters of the Hebrew alphabet; and the sixty-six verses of chap. 3 are arranged in groups of threes (see Revised Version), the first group beginning with $a(\aleph)$, the second with $b(\aleph)$, and so on. The fifth chapter, though consisting of

twenty-two verses, has no alphabetical arrangement. Chap. I dwells on the desolation and grief of the city; 2 describes her destruction, and acknowledges that it is the result of sin; 3 complains of the bitter cup which God's people have to drink, but traces a Merciful Hand in the infliction of their miseries; 4 describes the horrors of the siege and capture of the city; 5 repeats many of the painful details, and concludes with a prayer for deliverance. It is to be noticed that chap. 3. 45 is applied by St. Paul (I Cor. 4. 13) to the despised condition of himself and his fellow Apostles.

EZEKIEL.

- 1. Ezekiel (God strengthens me) was the son of Buzi, and of priestly descent. He was carried away with King Jehoiachin at the time of Nebuchadnezzar's second attack on Jerusalem (B.C. 599), and was settled with a Jewish colony on the banks of the Chebar (Khabût), about 200 miles north of Babylon, where he saw visions. He contiued to prophesy for twenty-two years, beginning five years after the Captivity.
- 2. Canonicity of his Prophecy. The great obscurity of the book, owing to its allegorical form, and the apparent discrepancy between it and the Pentateuch (cp. 18. 20 and Ex. 20. 5), led the Jews to place it among 'the Treasures,' which no one might read before the age of thirty; and, for the same reason, the Sanhedrin hesitated to give it a place among the canonical books of the prophets for public reading in the synagogue. But on no other ground has its canonicity been disputed, nor has its genuineness been seriously impugned.
- 3. Style. Though the prophecies of Ezekiel go over much the same ground as Jeremiah, yet they have each their distinct characteristics. Those of Ezekiel consist largely either of visions or illustrations, some of which are worked out into parables. They are often taken from buildings and their ornaments, showing the writer to have been more familiar with a city than with rural life. Such are those from 'the wall covered with distemper' (13. 10, 11); 'the seething pot' (24. 3–13); 'the cedar' (31. 3–9); 'the shepherds' (34. 2–6). Large portions of the book are prose, but some chapters are highly poetical, and contain fine instances of 'the refrain,' such as may be found in the seventh and thirty-second chapters. A good many of the chapters are dated, and the very day of the month is usually mentioned, and the years reckoned from Jehoiachin's captivity.
- 4. Resemblance to Jeremiah. Hebrew tradition asserts that Jeremiah and Ezekiel exchanged writings in their lifetime, so that

those of the former were read in Babylon, and those of the latter in Jerusalem. There are many similarities in the two books which favour the supposition, and as the character of the two writers is so different, a mutual interchange of thoughts is supposed to account for the resemblance in their writings. The prophet mentions Daniel by name (28. 3), and being in exile together, they were probably well known to each other.

5. Summary. The book may be thus divided: (a) Part I contains those prophecies which were uttered before the destruction of Jerusalem to disabuse the people of all false hope of succour from Egypt, and exhorting them to sincere repentance in the prospect of certain judgment. It comprises Ezekiel's call; the general carrying out of his commission; the rejection of the people on account of their idolatry; the sins of the age in detail; the nature of the judgment and the guilt which caused it (1-24). (b) Part II denounces God's judgments on the seven heathen nations around, Ammon, Moab, Edom, Philistia, Tyre, Zidon, Egypt (25-32). This was written between the commencement of Nebuchadnezzar's siege of Jerusalem and the news of its fall. (c) Part III is full of consolation, and rouses hope of a future restoration of the people on their true repentance, now that the destruction of Jerusalem is complete, and describes the final glory of God's people in a renovated land, with a vision of the restored temple, city, and country (33-48). There are no direct quotations from the book in the New Testament.

DANIEL.

- 1. Daniel (God is my Judge) is mentioned by his contemporary Ezekiel, in company with Noah and Job, as one whose righteousness might be pleaded in behalf of the people (14. 14–20), and as one of notable wisdom (28. 3). Of princely lineage, he was carried away when a boy to Babylon in the fourth year of Jehoiakim, King of Judah, at the time of Nebuchadnezzar's first attack upon Jerusalem, B.C. 606. In B.C. 603 he interpreted that monarch's dream, and rose into fame. Subsequently he interpreted the king's second dream; acted as viceroy during the seven years of his madness; expounded to Belshazzar the writing on the wall; and escaping the danger of the den of lions, in the age of Darius, was set over the kingdom when Babylon fell into the hands of Cyrus. He died in exile when more than ninety years of age.
- 2. The Book of Daniel is not put among the prophets in the Hebrew Bible, but is associated with Ezra, Nehemiah, and the

Chronicles. It is partly historical and partly prophetical, and may be divided into two portions of six chapters each. The historical part (2. 4—7. 28) is in the Aramæan language, sometimes called Chaldee, and represents the language spoken by the Jews during the Babylonian Captivity. The prophetical portion is in Hebrew. In the historical portion Daniel is spoken of in the third person, in the prophetical in the first, but he is believed to have been the author of both portions. Our Lord speaks of him as a prophet (Matt. 24. 15). An allusion is made to him in Heb. 11. 33, 34, and the book lies at the base of several of the prophecies of the New Testament, especially of the Revelation of St. John, which is the counterpart of his prophecy in the Old Testament.

- 3. Authorship. No doubt was expressed as to the authorship of Daniel, or as to the reality of the events narrated in the book, until the fourth century A.D., when Porphyry, a celebrated opponent of the Christian faith, denied its authenticity. A considerable number of modern critics have rejected the whole book as spurious, on the ground that the earlier chapters record miracles surpassing belief, and that the prophetic portion represents historic events in such minute detail as to preclude the possibility of its being written before these events. They would assign the composition of the book to the period between B.C. 170 and 164. These objections are founded on a disbelief in miraculous power and in prophetic inspiration altogether. But if miracles ever were necessary, it was when the people of Jehovah were captives in Babylon, and the victory over Israel was looked upon as a victory over Jehovah Himself.
- 4. Modern Discoveries. If it could be shown that the history cannot be depended on, or that the language is not of Daniel's date, the case would be different. But recent discoveries do not support this view. Formerly the name of Belshazzar was unknown except in the pages of this book, and consequently he was supposed to be unhistorical. But of late his name has been recovered from the Babylonian inscriptions, and he is known to have been the son of Nabonidus, the last native king of Babylon, and under the name of Bâlshar-usur was admitted by him to a share in the government. The names again of the musical instruments mentioned in the second chapter have caused perplexity, as some of them are Greek. But it is now known that there was free intercourse between Western and Eastern Asia in those times, and there is no reason why Lydian instruments with Greek names should not have been used in the court of Nebuchadnezzar. The Persian words, again, which occur in the

book support the view of the early date, for such words would not have been used in the Greek period.

- 5. Improbability of Imposition. It is scarcely possible to believe that an impostor would have written what professed to be one continuous book, partly in Chaldee and partly in Hebrew, intermingled with Greek words. The tone of the whole is thoroughly Eastern, and, according to Dr. Pusey, 'neither its language, nor its historical references, nor its doctrines imply any later date than that of Daniel himself. Contrariwise the character of its Hebrew exactly fits with the period of Daniel, while that of the Chaldee excludes any later date, and the minute, fearless touches, involving details of customs, state institutions, and history, belong clearly to a contemporary.'
- 6. The Jewish Tradition, therefore, is most probable, that each historical event was recorded at the time it happened, and each vision also by Daniel himself; that these documents were conveyed with other sacred works, from Babylon to Jerusalem at the time of 'the return,' and that they were put together in their later form by the 'Great Synagogue.' The popularity of the book in early times was so great that large additions and alterations were introduced into it in the LXX version, which became entirely discredited, and was superseded by that of Theodotion. The latter, as well as the Vulgate, retained most of these additions, which are relegated to the Apocrypha in the English Bible; and the old LXX version of Daniel was long totally lost, and only discovered and published in the last century.
- 7. Summary. The book is made up of two divisions:—the first Historical (1-6), the second Prophetical (7-12). The former portion relates the chief facts in the personal history of Daniel, from his arrival in Babylon to his rescue from the den of lions and his exaltation to high position in the empire under Darius and Cyrus. The second portion consists of a series of visions: the first in the first year of Belshazzar, B.C. 555; the second in 553; the third in the first year of Darius the Mede, 538; the last in the third year of Cyrus, 534. In the latter or prophetical portion a succession of great historical events is predicted. In chapter 7 the four worldly empires, Babylonian, Medo-Persian, Grecian, and Roman, are viewed in their religious aspect under the figure of four beasts. In chap. 8 is predicted the struggle between the Persian and Grecian powers, 'the ram and the he-goat;' and the rise of the corrupting influence of Antiochus Epiphanes under the figure of 'the little horn,' which prepared the way for the final overthrow of the Jews by the Romans. Then follow the precise prophecies regarding

the Messiah (chap. 9). In seven weeks, i. e. forty-nine years, reckoning from the decree of Artaxerxes (Ezra 7. 8-11), Jerusalem would be rebuilt; in sixty-two weeks, 434 years, the Messiah was to begin his ministry, and in the middle of one week, or three and a half years, he was to be cut off. Chap. 10 describes the opposition of the Persian power to the restoration of the Jews; chap. 11 predicts more minutely the history of the four Persian kings, Cambyses, Smerdis, Darius, and Xerxes, and the rise of Alexander and his successors till the conquest of Syria by Rome; and chap. 12 gives a forecast of the growth of the supremacy of Christ's kingdom to the end of the world.

HOSEA

- 1. Hosea (salvation) belonged to the northern kingdom. He began to prophesy before Isaiah, with whom he was contemporary, and continued to do so for sixty years, during the reigns of the last six kings of Israel, from Jeroboam II to Hoshea. In spite of the external prosperity of the reign of Jeroboam II, there were corrupting influences at work, and these asserted themselves during the anarchy which succeeded his death. The idolatry of the first Jeroboam had produced all kinds of vice; the kings were profligate; the priests had introduced shameful rites throughout the land; God was forgotten, and the rulers looked to Assyria or to Egypt for help in their misfortunes.
- 2. Style. The illustrations employed by Hosea are taken from rural and domestic pursuits, such as the snaring of birds, sowing, reaping, threshing, and baking bread. He gives us an insight into the modes of life of that day. The women are decked with ear-rings and jewels; the feasts and Sabbaths are days of mirth; the people sacrifice on mountain tops, and burn incense on hills 'under oaks and poplars and elms;' while the priests, forgetful of their functions, 'lie in wait as troops of robbers' and murder in the way towards Shechem (6. 9). In prospect of these enormities the style of the prophet is sorrowful and broken. 'Each verse,' says Dr. Pusey, 'forms a whole of itself, like one heavy toll in a funeral knell.'
- 3. The Contents fall into two main divisions:— $Part\ I\ (1-3)$ gives us the key to the imagery which colours all the prophet's language afterwards. The unfaithfulness of his wife, who had borne him two sons, was a symbol of the idolatry of the nation in the sight of God. Degraded as she had been, so should 'the nation be many days without king, without prince, and without sacrifice, and without ephod or teraphim, till the day that they returned, and sought the Lord

their God' (3. 4, 5). Part II (4-14) consists, under the most vivid imagery, of accusations general and special against Israel for their sins, which the prophet denounces unsparingly; their dishonesty, idolatry, distrust of God, and unwillingness to return to Him.

4. The Quotations from the book in the New Testament are important. Our Lord quotes the words, 'I will have mercy and not sacrifice' (6.6; Matt. 9.13); and refers (Luke 23.30), as does also St. John (Rev. 6.16; 9.6), to the striking metaphor, 'They shall say to the mountains, Cover us, and to the hills, Fall on us' (10.8). St. Matthew applies Hos. 11. 1, 'I called my son out of Egypt,' to the return of the Holy Child from Egypt (Matt. 2.15); and St. Paul applies, in Rom. 9.25, 26, in a very striking manner the names which the prophet gives to his children (Hos. 2.23).

JOEL.

- 1. Joel (Jehovah is God) was of the tribe of Reuben, and the son of Pethuel (1. 1); he belonged to the times of Uzziah (circ. B. C. 790-760), though some modern critics have conjectured that he prophesied in the reign of Hezekiah, others in that of Manasseh, others in that of Josiah.
- 2. The Contents range themselves under two main divisions. (a) In Part I (1—2. 17) the prophet describes an impending visitation of locusts and drought, which may be regarded as a figurative picture of threatened invasions, 'the northern army' being that of Assyria; and he exhorts the people of Judah to repentance, fasting, and prayer to avert these calamities. (b) In Part II (2. 18—3. 21) he promises a blessing in their stead, and the outpouring of the Spirit on all flesh; and declares that while there shall be a judgment of the heathen in the valley of Jehoshaphat, there shall be a blessing reserved for Judah, and while Edom and Egypt shall be wasted, 'Judah shall abide for ever, and Jerusalem from generation to generation' (3. 20, R. V.).
- 3. Quotations. St. Peter (Joel 2. 28, 29) on the day of Pentecost alludes to the promised outpouring of the Spirit upon old and young, servants and handmaids (Acts 2. 16-21); and St. Paul in his Epistle to the Romans (10. 13) quotes the promise of the call of the Gentiles (Joel 2. 32).

AMOS.

1. Amos (burden) was a native of Tekoa in Judah, about twelve

- 2. Style. The peasant-prophet and tree-dresser is a true 'child of nature.' The imagery of his visions is full of country life. We have the 'lion roaring in the forest' (3. 4); the shepherd rescuing 'out of the mouth of the lion two legs, or a piece of an ear' (3. 12); the 'bird falling into a snare' (3. 5); 'blasting and mildew' (4. 9); the 'hooks' of the fisher (4. 2); 'rain within three months of the harvest' (4. 7); dangers from 'lions and bears' (5. 19); 'the king's mowings' and 'the latter growth' (7. 1); 'corn sifted in a sieve' (9. 9); 'the plowman, the reaper, and the treader of grapes' (9. 13); 'a cart pressed that is full of sheaves' (2. 13, R.V. marg.).
- 8. Summary. I. (1. 1—2. 3) The prophet denounces the sins of Israel and of the nations bordering on Israel and Judah—Syria, Philistia, Tyre, Edom, Ammon, and Moab. II. (2. 4—6) He describes particularly the state of Israel and Judah, especially the former; denounces the inevitable doom of Samaria, and laments the impending calamities, the ravages of locusts, the failure of corn and wine. III. (7. 1—9. 10) In five striking visions he sketches the impending punishment of Israel which he predicted to Amaziah. IV. (9. 11–15) He utters last words of hope and promise, and depicts the raising up of the fallen tabernacle of David, and the final restoration of God's people (cp. Amos 9. 12 with Acts 15. 15–17).

OBADIAH.

1. Obadiah (worshipper of Jehovah) bears the same name as the minister of Ahab who protected the prophets of the Lord (I Kings 18). Of his personal history we know absolutely nothing. It seems certain

that he wrote after the captivity of the Northern tribes, and shortly after the capture of Jerusalem by Nebuchadnezzar, B.C. 587. As Nahum had foretold the downfall of Assyria, and Habakkuk that of Chaldæa, so Obadiah predicts that of the implacable foe of Israel, Edom, who, as the city of Jerusalem fell, shouted 'Down with it, down with it, even to the ground' (Lam. 4. 21, 22; Ps. 137. 7).

- 2. Date. Jeremiah has employed in his prophecies (49. 7-22) very similar language to that of Obadiah (1-9) respecting Edom. This has caused a doubt which of the two prophets repeated the denunciations of the other: and therefore the exact date of this book is rendered uncertain, some advocating its priority to that of Jeremiah, others ascribing it to a later date. Dr. Pusey maintains that the Hebrew future determines the question in favour of the priority of the Book of Obadiah. Those who take the opposite view conjecture that the occasion of this prophecy was the hostility shown by the sons of Esau to their brethren the Israelites at the time of the Babylonish invasion. They seem to have rejoiced in the downfall of Jerusalem, and to have cut off those Jews who attempted to fly through Idumæa into Egypt. Hence arose the prayer of the Jewish captives in Babylon (Ps. 137. 7), and the answer to it in the denunciations of Obadiah, who predicts the Divine retribution on Edom, and the future glory of Israel in the occupation of Idumæa.
- 3. Summary. The prophecy contains two parts. (i) The first part denounces destruction to Edom, sketching its punishment and the guilt that had called down that punishment (1-16); (ii) the second part predicts the future restoration of Israel, who, after their return, should possess the land of Edom and Philistia, and rejoice in the establishment of the kingdom of Jehovah (17-21).
- 4. This Prophecy was fulfilled partly by Nebuchadnezzar, who after the destruction of Jerusalem fell upon Moab and Ammon, and afterwards upon Edom (Jer. 27. 3-6), and partly by Judas Maccabæus, who in B.C. 166 dispossessed the Edomites from Hebron and Southern Palestine; by John Hyrcanus, who in B.C. 135 captured some of the Idumæan cities, and forced the inhabitants to adopt Jewish customs; and, lastly, by Simon of Gerasa, who B.C. 66, in the final war with Rome, devastated the whole Idumæan country with fire and sword. But the completion of the prophecy in the possession of Idumæa by the Israelites is still reserved for the future, and hence this book is the favourite study of the Jews to this day, with whom 'Edom' is 'the cryptograph for Rome, the Christians, and all their enemies.'

JONAH.

- 1. Jonah (dove), the son of Amittai, was born at Gath-hepher, a village in Zebulun. Jewish legend represented him as having been the son of the widow of Sarepta, whom Elijah restored to life, and the youth whom Elisha sent to anoint Jehu, king of Israel. These legends at any rate mark the age in which he lived. He was the same prophet who was sent to Jeroboam II to announce the victories which should cast a gleam of prosperity over his reign (2 Kings 14.25).
- 2. Summary of the Book. The life of the prophet is the summary of the book which bears his name. I. Commissioned to proceed to Nineveh, the capital of Assyria, he hastens to Joppa, and takes ship for Tarshish, or Tartessus, on the south coast of Spain. A furious storm arises, and the mariners at his own request fling him into the sea. Here a great fish swallows him, and he remains in its belly three days and three nights (chap. 1). II. He prays earnestly, and the seamonster casts him forth on land (chap. 2). III. Bidden a second time to go to Nineveh he dares not disobey, and proclaims there his message, 'Yet forty days, and Nineveh shall be overthrown.' King and people repent. Their penitence is accepted, and the judgment is deferred (chap. 3). IV. Disappointed and angry, the prophet sits in a booth of woven boughs outside the city, waiting in vain for the judgment he had denounced, and the book closes with an exhibition of his petulance and God's tender mercy (chap. 4).
- 3. The Book of Jonah has always been regarded as canonical both by Jews and Christians, and this is corroborated by the character of the language, the archaic idioms which pervade it, and the accuracy of its historical and geographical details. No Jew anxious to exalt his hero would have painted the picture of a prophet of his nation so narrow, so ungracious, so selfish, so intolerant.
- 4. Allusions in the New Testament. Twice does our Lord allude to incidents recorded in this book. In reply to the Pharisees asking for 'a sign from heaven,' He gives them a sign from beneath, and declares that the swallowing up of Jonah by the sea-monster and his restoration to life after apparently certain destruction was a figure of His own resurrection from the grave (Matt. 12. 40; 16. 4). He also declares that the repentant Ninevites shall stand up in the judgment and condemn 'the children of the kingdom,' who had so many privileges and improved them not (Matt. 12. 41) 1.

A PUNICULTURA

¹ See Bp. Ellicott's Christus Comprobator, pp. 166, 167.

MICAH.

- 1. Micah, whose name is identical with Micaiah (I Kings 22), and a contraction of Mi-cajahu (who is like unto Jehovah?), was a native of Moresheth-gath, in the Shephelah or low-lying plain of Philistia (Micah 1. 14). He flourished during the reigns of Jotham, Ahaz, and Hezekiah, i. e. for a period of fifty-one years, from B.C. 748 to B.C. 697. Jeremiah expressly refers to him, and tells us how on one occasion, when in danger of his life on account of his denunciations of the sins of his countrymen, he was saved by an appeal to the precedent of 'Micaiah the Morashtite,' who was spared by Hezekiah in spite of his bold testimony against the men of Judah (Jer. 26. 8-24, R. V.).
- 2. Summary. Although the prophecies of Micah were probably delivered at different times, they have been cast into one complete whole in their present form, and are divided into three sections, each marked by a formula 'Hear ye,' each beginning with denunciation and ending with promise. (a) In Section I (1-3) threatening predominates. The advent of Jehovah is denounced for judgment of the sins of Israel and Judah, and the guilt which rendered it necessary is described, especially that of the false prophets. (b) In Section II (4, 5) promise predominates: restoration is promised of Zion, of its temple, and of its people, with a gathering in of all nations under the sovereignty of the Messiah. (c) In Section III (6, 7) the sadder tone again prevails: we have a magnificent colloquy between Jehovah and His people; a justification of His government of the nation, and an assurance that in the midst of judgment He will remember mercy.
- 3. The Chief Quotations in the New Testament from his writings are (i) the prediction of Beth-lehem Ephratah as the birthplace of the Messiah (5. 2), quoted to Herod by the Jewish rulers (Matt. 2. 5, 6), and by some of the multitude (John 7. 42); (ii) the strife in families (7. 6), quoted Matt. 10. 36; Mark 13. 12.

NAHUM.

1. Nahum (consolation), 'the Elkoshite,' was a native of Elkosh, a little village in Galilee, or according to some commentators, identical with Alkosh about thirty miles to the north of Môşul. By some he is thought to have prophesied after the captivity of the ten tribes, and between the two invasions of Sennacherib, whom Hezekiah had bribed with the treasures of the Temple. By others it is concluded that he prophesied at a period considerably later, during the reigns of Manasseh, Amon, and Josiah, B. C. 660-630.

- 2. Scope of his Prophecies. Whatever his precise date, he comes forward as a consoler from Jehovah, foretelling the death of Sennacherib and the overthrow of Assyria. His book is chiefly a sequel to that of Jonah. Jonah had already warned Nineveh of impending punishments, which God remitted on its repentance; Nahum now repeats the denunciations. It is the peculiarity of his prophecy that it is devoted to a single theme, the destruction of Nineveh, then at the height of its power. Of Israel and Judah he has scarcely anything to say.
- 3. The Prophet's Country. Those who identify Elkosh with Alkosh on the Tigris, consider him to have been the son of an Israelite captive. They hold that the prophet could not have described the doom of Nineveh in language so pictorially vivid if he had not drawn the scenes from personal observation, and point to the interspersion of Assyrian words in his book as indicating that country to have been the scene of his prophecies. But others deny that internal evidence favours any other than a Palestinian origin of the work, which accords with the greatest weight of external evidence.
- 4. Summary. In spite of the warnings of Jonah, Nineveh had sunk back into its old sins of brutal violence, cruelty, and bloodshed, with blasphemy and hostility against God. Nahum pronounces its sentence. Its destruction was near, and would be swift and complete. There are three very distinct predictions: (i) The denunciation of coming judgment, from which Nineveh cannot escape (chap. 1); (ii) the certain fall of Nineveh, with a vivid picture of the siege and sack of the city, aided by the sudden inundation of the Tigris (2); (iii) its utter destruction and desolation (3),—a desolation so complete that Nineveh vanished entirely from view, and Alexander could march over it, 'not knowing that a world-empire was buried under his feet;' nor was the city ever seen again till in modern times the labours of Botta, Layard, and others revealed to the world the wrecks of its former splendour.

HABAKKUK.

1. Habakkuk (close embrace) seems to indicate a name which might have been bestowed on a dearly-loved child. Of the prophet himself we know nothing, but from the musical directions attached to chap. 3. I-19 it has been conjectured that he was a Levite. It is most probable that he prophesied in the reigns of Josiah and Jehoahaz, when the invasion of Nebuchadnezzar was imminent. He did not accompany

the captives, but, like Jeremiah, lamented the iniquities of his country in the midst of its ruins.

- 2. Scope of the Prophecy. Writing after the great reformation in the days of Josiah, the prophet had to sustain hope and to teach patience under difficult circumstances. Sincere repentance and earnest turning to God, the removal of the high places, the great national fast, had not brought the removal of the scourge of invasion which threatened the kingdom of Judah. The suffering of the chosen people of God from cruel, ruthless oppressors, 'fiercer even than evening wolves,' was a mysterious trial.
- 3. Summary. The whole prophecy is a colloquy between the prophet and Jehovah. (i) In chap. 1 he appeals to God, and asks how long the Most High will suffer His own people to endure the fierceness of the Chaldæan tyranny. (ii) In chap. 2 he stands upon his watch and waits for the answer; and while he is told that 'the just shall live by his faith,' he is assured that the Chaldæan scourge shall be removed and the oppressor shall perish. (iii) In chap. 3 the prophet breaks forth into a note of prayer, which introduces the great hymn of faith, recounting the miraculous deliverances of old as earnests of future ones, and closing with the vision of God's enemies prostrate, but faith exultant in the God of salvation.
- 4. Quotations in the New Testament. To Habakkuk belongs the special distinction of having furnished (2.4) to the Apostle Paul the doctrine which forms the key-note of the Epistles to the Romans and Galatians, 'the just shall live by his faith' (Rom. 1. 17; Gal. 3. 11). He is also quoted by the writer of the Epistle to the Hebrews (10.38), and in Acts 13.41.

ZEPHANIAH.

- 1. Zephaniah (hidden by Jehovah) was a great-grandson of Hezekiah (1. 1). He tells us himself that he prophesied 'in the days of Josiah, the son of Amon, king of Judah.' We may fix the date of his prophecy about B.C. 630, before the destruction of Nineveh (2. 13), which took place B.C. 625.
- 2. Scope of Prophecy. Josiah attempted a partial reform in the twelfth year of his reign, and, while it was yet in process, many paid but nominal worship to Jehovah, and were still addicted to Baalism, and 'the worship of the host of heaven upon the housetops' (1: 4, 5). This idolatry Zephaniah denounces, follows up his words with judgments threatening Philistia, Moab, Ammon, Ethiopia, and Nineveh,

and concludes with a special reproof to Jerusalem, and a promise of restoration to glory in the latter days.

3. Summary. The prophecy may be divided into three parts: (i) The prophet denounces the idolatry of Judah and pronounces judgment (chap. 1): (ii) he calls on the nations around to repent if they would escape judgment, with stern announcements of which he mingles his appeal (2. 1-3. 7); (iii) he promises to Zion a day of restoration. when the judgment of wicked nations is overpast (3. 8-20).

HAGGAI.

- 1. Haggai (festive), the first of the prophets after the Exile, was a contemporary of Zerubbabel and Joshua, who led those that returned from Babylon. Though mentioned with Zechariah in Ezra 5. 1, 6. 14, he was in all probability much older than his brother prophet, and had seen the glory of the old Temple before its destruction (2, 3). He was inspired by God to rouse the people to support Zerubbabel and Joshua in building the Temple, after the work had been suspended for fourteen years in consequence of the counter-edict obtained by the Samaritans from Artaxerxes.
- 2. Date. His prophecies consist of two chapters, and he has carefully preserved, even to the very day, the date of their commencement. They all belong to the second year of Darius Hystaspes, B.C. 520, and were delivered in the sixth, seventh, and ninth months of that year, very probably orally in the hearing of the people at the festivals of the New Moon, and of Tabernacles, and the season of the autumn rains. They have all one object in view, to reprove the lethargy of the people and encourage the completion of the Temple.
- 3. Summary. The book divides itself into four sections: -(a)The First (chap. 1) rebukes the apathy of the people in not devoting themselves in earnest to the great work of restoration, and in listening to those who sought to persuade them that the time was not opportune for continuing the enterprise. (b) The Second (2. 1-9) encourages them with the assurance that the glory of the latter Temple shall be greater than that of the former. (c) The Third (2. 10-19) promises them that from the day they commence in earnest the work of restoration, the defective harvests shall cease, and the years of drought and famine be changed into blessing. (d) The Fourth (2. 20-23) contains a special word of encouragement for Zerubbabel to be up and doing in rebuilding the Temple. The key-words of his prophecies are worth noting. They are, Be strong, be strong, be strong (2.4); Consider your ways, consider, consider (1. 5, 7; 2. 15, 18).

4. Quotations in the New Testament. Two passages of Haggai's prophecies find allusion in the New Testament. His words concerning 'the shaking of the heavens and the earth' are quoted in Heb. 12. 26, and the promise to Zerubbabel that he should be as a signet-ring on the right hand, was accomplished when his name stood enshrined in both the genealogies of our Lord as one through whom 'the sure mercies of David' were preserved to the house of David (Matt. 1. 12; Luke 3. 27).

ZECHARIAH.

- 1. Zechariah (whom Jehovah remembers), was the son of Berechiah and grandson of Iddo (Ezra 5. 1; 6. 14). Iddo was the head of one of the priestly houses (Neh. 12. 4–16), and as he returned from the exile with Zechariah, the prophet must have been a young man when he commenced his work. A contemporary of Haggai he began to prophesy two months after him (Zech. 1. 1), and continued during two years, encouraging the Jews to prosecute the erection of the National Sanctuary.
- 2. Style of his Prophecies. The object he has in view is the same as that which Haggai proposed to himself, the rousing of the people from their lethargy. But his style is very different. In a series of night-visions received while the building of the Temple is going on, he seeks to rouse in the people a national enthusiasm for the great work; and, as might be expected from one whose prime had been spent under Persian rule, his visions are all tinged with Persian imagery.
- 3. Summary. The book may be divided into three parts; I. Chaps. 1-6; II. Chaps. 7-8; III. Chaps. 9-14.
- (a) Part I. narrates a series of visions. Vision i. The angel hidden among the myrtle-trees (1. 7-17). Vision ii. Four horns and four smiths, symbolising the approaching judgment of the heathen (1.18-21, R.V.). Vision iii. Aman with a measuring line enlarging the boundaries of Jerusalem, symbolising the inclusion of the Gentiles (2.1-9). Vision iv. The cleansing of the Priesthood, and the Advent of 'the Branch' (3). Vision v. The golden candelabrum fed by two olive trees, symbolising the rebuilding of the Temple, and future glorification of the Church by the unction of the Holy Spirit (4.1-14). Vision vi. The flying roll, or vengeance on the ungodly (5.1-4). Vision vii. The woman pressed in the ephah and borne eastward, symbolising the repression and banishment of idolatry (5.5-11).

Vision viii. The four chariots issuing from two brazen mountains, or the course of Divine Providence (6. 1-8). Vision ix. The crowning of Joshua the high priest, a type of the union of the regal and priestly offices in the person of the Branch (6. 9-15).

- (b) Part II. After the last vision there is a pause of two years in Zechariah's prophetic activity. But in the fourth year of Darius, B.C. 518, the word of the Lord again comes to him. The people of Beth-el send two messengers (7. 2), whose Assyrian names, Sharezer and Regem-melech (friend of the king), reveal traces of the Captivity, to put a question about fasting on other days than those prescribed by the Mosaic Law. To them the prophet by the word of the Lord expounds the nature of a true fast (7), and the conversion of fasts into feasts of joy and gladness, when many nations shall encourage each other to go and worship at Jerusalem (8).
- (c) Part III. presents greater difficulties than the rest of the book. Some critics hold that the chapters it covers are really earlier than Zechariah. Others think that there is not enough evidence to justify us in affirming this, and that their chief difficulties would remain even though we were to push them back into the time of Hosea. Chapter 9 describes the future destiny of the Jewish Church and the coming of its King as the Prince of Peace, who shall win the Gentiles to Himself whilst delivering Israel from its oppressors. Chapter 10 shows that Israel will share with Judah in the coming prosperity, being restored as from Egypt. Chapter 11 attributes the troubles which had befallen them to their rejection of the Messiah, whom they had merely valued at the price of a slave. Chapters 12—14 give a pictorial description of the process of restitution, setting forth a bright prospect when the Holy City should be purified and the nations should acknowledge Jehovah and worship Him there.
- 4. The References in the New Testament to this prophet are numerous and important. The lowly king who comes riding on an ass (Zech. 9. 9), is quoted in Matt. 21. 4, 5; John 12. 14-16; the betrayal of the Good Shepherd (11. 12, 13) for thirty pieces of silver, in Matt. 27. 9; 'they shall look unto Me whom they have pierced' (12. 10, R.V.), in John 19. 37; the fate of the Shepherd of the sheep (13.7-9), in Matt. 26. 31; Mark 14. 27.

MALACHI.

1. Malachi (messenger of Jehovah) was the last and therefore is called 'the seal' of the prophets. His name is probably contracted from Malachijah (messenger of Jehovah), as Abi (2 Kings 18. 2) is

contracted from Abijah (2 Chron. 29. I). Of his life and personal history no single fact is recorded. It seems probable that he was of the priestly order, or had close relations with the priesthood. The conjecture that 'Malachi' was not a name but an office may be certainly rejected.

- 2. Time of Composition. Internal evidence is conclusive in favour of his having written in the period after the Exile, when Ezra was dead and the second immigration of captives had taken place. The indications point to the days when Nehemiah was absent for twelve years at the court of Artaxerxes, and the abuses which that governor had sought to check had broken out afresh, and the mixed marriages and profanity of the priests had again become conspicuous. (Cp. Mal. 2. 8 with Neh. 13. 15, 29; Mal. 2. 10–16 with Neh. 13. 23–27.) We may therefore place the beginning of his prophecy about B.C. 420, and then we see that he stood in the same relation to Nehemiah during the latter portion of his work at Jerusalem that Haggai and Zechariah had occupied in relation to Zerubbabel.
- 3. Summary. In the LXX and Vulgate the book consists of four chapters, as in our Version, but in the Hebrew chaps. 3 and 4 form but one. The prophecy divides itself into three sections: I. After dwelling on the affection of God for Judah as a loving father and ruler of His people, he rebukes the priests as the leaders of the spiritual defection (1—2. 9). II. He rebukes the mixed marriages and divorces, portrayed by the deserted wives weeping at the altar (2. 10–16). III. He predicts the coming of a faithful Messenger, who shall carry out a sifting of the true ore from the dross in Israel, purge their silver and gold as in a furnace; and bids them remember Moses, who had given the Law, now revived by Nehemiah and Ezra, and look forward to the advent of Elijah before 'the great and dreadful day of the Lord' (2. 17—4. 6). Thus the last prophet of the Old Dispensation closes with the promise of the forerunner of the New.
- 4. In the New Testament we have three prominent references to the prophecy of Malachi: His prediction (1) of the Messenger of the Covenant (3. 1), in Mark 1. 2; Luke 1. 76; 7. 27; (2) of the coming of the prophet Elijah (4. 5), in Matt. 11. 14; 17. 12; (3) of the approach of the Day of the Lord (4. 1-3), in Matt. 3. 12. Also, the love of God for Jacob in preference to Esau (1. 2, 3), in Rom. 9. 13.

IX. BRIEF SUMMARY OF OLD TESTAMENT HISTORY.

I. THE PRIMÆVAL PERIOD.

The Promise of a Restorer of the Human Race given at the fall of man is the starting-point of Sacred History, and the Old Testament becomes a true introduction to the New, because it reveals the several steps whereby the Divine wisdom provided for the fulfilment of the promise. As originally given it was undoubtedly indefinite. It was not indicated whether the Promised Seed should be one or many, the collective race or a single deliverer. On these points greater light was shed as time rolled on. First through Shem, the son of Noah, the promise was limited to a single race (Gen. 9. 26); then secondly, through the call of Abraham to a particular nation, of which his family were to be the destined progenitors. 'In thy seed,' said the Almighty, 'shall all the families of the earth be blessed' (Gen. 12. 3; 28. 14, R.V.).

2. THE PATRIARCHAL PERIOD.

Abram, called by God to leave his native place, 'Ur of the Chaldees,' on the western bank of the Euphrates, proceeds to Haran, with his father Terah and the rest of his family. On Terah's death, five years later, he is again bidden to travel towards the southwest, passes through Damascus, and reaches Shechem in the centre of Palestine between Ebal and Gerizim. Here he builds his first altar to the Lord (Gen. 12. 6, 7), and God meets him and makes a covenant with him. Thence he moves southward to Beth-el, and eventually, in consequence of a famine, to Egypt; but is bidden to return after various adventures, and retraces his steps to the neighbourhood of Beth-el. Here his nephew Lot leaves him, and after a fuller and more definite renewal of the promise (Gen. 13. 14-17), he removes southward to the oak or terebinth of Mamre, where Ishmael is born, the covenant of circumcision is instituted, Isaac promised by the angel, and the destruction of Sodom and Gomorrah revealed. After that event and the rescue of Lot, the patriarch removes to Beer-sheba. Here, or at Gerar, Sarah gives birth to the child of promise, who is named Isaac. Hence also Hagar and Ishmael are sent away, and Abraham journeys to Mount Moriah and receives back his son Isaac after surrendering him to apparently certain death upon the altar he had erected in obedience to the Divine command. Under the oak of Mamre Sarah dies, and is buried in the cave of Machpelah; Isaac is married to Rebekah and begets Esau and Jacob; while Abraham, after marrying a second wife, Keturah,

and becoming the ancestor of various Arabian and Midianitish tribes. dies at the age of 175. Jacob, after deceiving Esau in the matter of the covenant blessing, flies to Padan-aram, to his uncle Laban; marries his daughters Leah and Rachel; and returning after twenty years, settles with his eleven sons at Shechem, and afterwards at Beer-sheba. While here, his son Joseph is sold by his brothers as a slave to certain Midianitish merchantmen, and conveyed to Egypt, where he becomes viceroy of the land. Driven by a grievous famine from Palestine, Tacob and his family settle in Egypt, where his descendants rapidly increase in number, become a powerful nation, and occupy the district of Goshen on the N.E. frontier.

3. THE MOSAIC PERIOD.

The Exodus and the Wanderings. After they have remained in Egypt 215, or, according to some chronologists, 400 years, the hour for the nation's deliverance arises. The ten plagues are inflicted on Pharaoh, and Moses leads the Israelites through the Red Sea, which is miraculously divided, to the wilderness of Sinai, where they receive from God a code of laws-social, political, and religious-and a complete constitution, with civil and ecclesiastical officers. At Sinai, where the people are terrified at the thunderings and lightnings which accompanied the giving of the Law, the promise of a Deliverer receives still further development. It has been already limited through Iudah to a particular tribe (Gen. 49. 10). Now a distinct person is for the first time indicated, and Moses predicts the coming of a greater Prophet, and a mightier Lawgiver (Deut. 18. 15-19). At the same time the unwilling testimony of Balaam centres the hopes of the world definitely in Palestine, and the witness of a heathen seer confirms the promise of the leader of the Jewish people (Num. 24, 17).

4. JOSHUA AND THE JUDGES.

Conquest of Canaan. After wandering forty years in the wilderness. the Israelites pass onwards round the territory of Edom to the country east of the Jordan. Here they conquer the powerful kings Sihon and Og, and make themselves masters of the country. Then crossing the Jordan under the command of Joshua they capture Jericho, and gradually reduce the whole land, and are located according to their tribes in their new settlements. The succeeding period belies the fidelity to Jehovah which had characterised the epoch of Joshua's campaigns. It is a period of listless anarchy, of alternate apostasy, chastisement, and deliverance. Both priests and people are faithless

to the Theocracy, content with the indolent enjoyment of an exuberant land, of which the surviving remnants of the Canaanites, and the kindred tribes of the Hebrews,-Amalekites, Edomites, Moabites, Midianites,-try to dispossess them. During this period, Judges, or Deliverers, are from time to time raised up, who rescue the nation from its oppressors and secure for it a season of peace. Thus Othniel delivers the people from Chushan-rishathaim, Ehud from Eglon, Deborah and Barak from Jabin, Gideon from the Midianites, Jephthah from the Ammonites, Samson from the Philistines. Meanwhile the office tends more and more to become hereditary, and Eli unites in himself the functions of high priest and judge. But with Eli a new period approaches, and two new influences begin to manifest themselves, represented by the institution of the Prophets, and by the Royal Dignity. For this new epoch, fraught with so many momentous consequences. Samuel gradually prepares the people, and ushers in the great change. By his 'schools of the prophets' he gives permanence and effectiveness to the prophetical functions, so that when the new order of the kings is established, speakers for God are thenceforth ready to reprove, rebuke, and exhort, to preach morality and spiritual religion, and denounce profligacy and idolatry in high places.

5. THE UNDIVIDED MONARCHY.

Ancient Prophecies had declared that kings should proceed from the seed of Abraham (Gen. 17. 6, 16; 35. 11), and Moses had anticipated and provided for their election (Deut. 17. 14-20). Saul, however, the first king, represents not so much the Divine appointment as the people's choice. His carnal self-will causes him to forget his theocratic position, and being tried and found wanting he is rejected, and gives place to David, the son of Jesse. The new king takes Jebus, and makes it the national capital, places there the restored Ark, subdues the enemies of Israel, and after a series of successful wars gives to the nation the full inheritance of its promised territory from the river of Egypt to the Euphrates (Gen. 15. 18). David is a great figure in the history of the Promise. Its blessing is especially transferred to his family, and no sooner does he succeed to his high position, than he himself speaks of a greater King, of One whom he calls his Lord, who shall 'sit upon his throne,' and of whose kingdom 'there shall be no end' (Pss. 2, 45, 110). He is succeeded by Solomon, who builds the Temple, and adorns Jerusalem with splendid palaces, but lapses into idolatry, and violates each and all of the fundamental principles of the kingdom, as laid down in the Law of Moses.

6. THE DIVIDED MONARCHY.

On Solomon's Death a civil rupture rends the kingdom in twain. Ten tribes revolt under Jeroboam, form 'the kingdom of Israel,' and seek to consolidate the separate sovereignty by establishing rival sanctuaries at Dan and Beth-el, and restoring the old Calf-worship of Egypt. The relations between the southern and northern kingdoms are marked by four clearly-defined epochs: (i) Mutual hostility, during which the kings of Judah persist in the hope of regaining their authority over the ten tribes, and for nearly sixty years there is constant war. (ii) Close alliance, and united hostility to Syria. The northern kingdom declines into Baalism under Ahab, who cements by intermarriage an alliance between his own family and that of Jehoshaphat, probably with a view to more effectual resistance of the encroaching power of Syria. (iii) Fresh animosity, and the gradual decline of both kingdoms before the advancing power of the Assyrian and Babylonian Empires. The alliance between the two kingdoms is rudely shattered by the accession of Jehu to the throne of Israel. He exterminates the house of Ahab. and the hostility thus begun is never healed. The northern kingdom. in spite of the exhortations of numerous prophets, falls away more and more into the worst forms of idolatry, and is punished by the incursions of the Syrians, and afterwards by the invasions of the Assyrians. who capture Samaria, B. C. 722, carry the people into captivity, and colonise the country with a mixed idolatrous race, who mingle their native worship with that of Israel. From these spring the Samaritans, who intermarry with some of the Jews, borrow their rites, accept the Pentateuch, and set up a rival temple on Mount Gerizim. (iv) Struggle for national existence on the part of Judah against Assyria and Egypt alternately, and afterwards against the Chaldwans. This goes on for upwards of one hundred and thirty years, and then, B.C. 588, the southern kingdom experiences the fate of its powerful rival, the kingdom of Israel, and the nation is carried away into captivity by the Babylonians under Nebuchadnezzar.

7. THE CAPTIVITY AND RETURN.

The Captivity. As the faith of Abraham had been rewarded by the inheritance of Canaan, so the unfaithfulness of his descendants had forfeited it, and now they are all sent back to that heathen land 'between the rivers' from which their progenitor was divinely called. Here, in the usual order of things, we might have expected that the Tews would have ceased to remain a nation at all. But with them it was not thus to be. The ten tribes, indeed, are never heard of more; but the remnant of Judah and Benjamin, instead of blending with their con-

querors, remain a separate people, and preserve their national institutions, their genealogies, and distinctions of rank. At length, after the lapse of seventy years, a portion of them are permitted by Cyrus to return. B. C. 536, and they rebuild Jerusalem and the Temple under the direction of Ezra and Nehemiah, while the supreme government is vested in a Persian Satrap resident at Damascus. The moral and spiritual condition of the remnant thus restored to their native land differed far from what it had been formerly. In the furnace of affliction it had been thoroughly purified from all tendencies to idolatry. The dreary years of the Captivity had not been without their salutary effect. The Iew was no longer an idolater. The Divine Unity was now the central truth of his creed, and as the undivided monarchy produced the devotional books of Holy Scripture, so the divided monarchy brought forth the earlier, and the Captivity the later Prophets. But the very sadness of the Captivity served in no small measure to correct the idea of the promised Messiah, and 'the Son of David' gives place in the writings of Daniel to 'the Son of Man' (Dan. 7. 13), 'and His kingdom appears as the last and mightiest of the monarchies of the world1.' Thus the image of the future Deliverer is drawn from the varied forms in which God makes Himself known in the history of the chosen people. and each crisis in its history serves to bring the Promise within narrower limits, and to illustrate it with fresh details. Meanwhile the failure of Israel, as a nation, to fulfil its high calling to be the 'servant of the Lord' inspires the portraiture of the Ideal Servant 2 (Is. 42. 1). who shall fulfil for His people the work in which they had failed, and a voice not jubilant and glad, but sad and mournful, begins to be heard. It speaks of triumph, but of triumph through suffering; of the coming of 'a Man of sorrows' and 'acquainted with grief;' of His being 'bruised for our iniquities; of His being 'stricken for the transgressions of His people' (Isai. 53. 3-10). The earliest prophecy had declared that the Seed of the woman should bruise the serpent's head.' but had whispered that 'the serpent should bruise His heel' (Gen. 3. 15). The latest declared that the Messiah should triumph, but that He should also die. Thus gradually and harmoniously is the silver thread of Promise woven into the evolution of the most diverse events, and the Divine purpose of the ages is wrought out step by step 'in many fashions' and 'in many parts.' Patriarch and Lawgiver, Priest and Prophet, each points onward to Some One not yet revealed, and the history of the Jewish nation becomes the key to the history of the world.

¹ Bp. Westcott's Introduction to the Study of the Gospels, p. 94.

² Prof. Kirkpatrick, The Divine Library of the Old Testament, p. 95.

X. ITINERARY OF THE ISRAELITES TO THE LAND OF CANAAN.

The Itinerary of the Israelites, given in full in Num. 33, may be divided into four parts:—

(a) The Exodus; (b) The Journey from the Red Sea to Sinai; (c) From Sinai to Kadesh; (d) From Kadesh to the borders of the Jordan.

(a) The Exodus.

| 1. | At Rameses the march begins on the fifteenth day |
|----|--|
| | of the first month, and the first halt is at |
| 2. | Succoth (Tell el-Maskhutah), and so down the Wadz Tumilât to |
| 3. | Etham 'in the edge of the wilderness.' Thence instead of proceeding N. and N.E. towards Philistia they are ordered to turn S.E. to |
| 4. | Pi-hahiroth, between Migdol and the sea, over against Baal-Zephon. Here Pharaoh overtakes |
| | them, and they pass through the Red Sea to a spot now called 'Ayûn Mûsa ('The Fountains o Moses'). |
| | |
| | (b) The Route to Sinai. |
| | 2. 3. |

| | | 그렇게 그렇게 그렇게 살았던 가고 모양하는 것 같은데 화가를 하였다. |
|-----------------|-------|--|
| Ex. 15. 23-25. | 1. | Marah ('Ain-Hawarah) is the first halting-place in |
| | | the Wilderness of Shur. Here the bitter waters |
| | 135.5 | are sweetened. Thence they proceed to |
| Ex. 15. 27. | 2. | Elim (Wady Gharandel). Here they find 12 wells |
| | | and 70 palm-trees, and pass on to |
| Ex. 16. | 3. | The Wilderness of Sin, at the foot of the moun- |
| John 6. 31, 49. | | tainous range of the Et-Tih, and obtain the |
| Rev. 2. 17. | | miraculous supply of quails and manna. Thence |
| | | passing Dophkah and Alush, the sites of which |

are doubtful, they reach

4. Rephidim in the Horeb region, where occurs the murmuring of Massah and Meribah; water given from the rock in Horeb; the battle with the Amalekites, and the victory of Joshua. Leaving

this station, they enter

Ex. 17. 1-8.

I Cor. 10. 4.

Ex. 17. 13.

| Ex. 19. 1. 5. | The Wilderness of Sinai, and encamp before 'the |
|-----------------|--|
| Ex. 18. 5. | Mount of God' (Tebel Misa), where Jethro visits |
| Ex. 20. | Moses. Here the Decalogue is given; the worship |
| Ex. 32. | of the 'molten calf' takes place; the people are |
| I Cor. 10. 7. | numbered; the 'Tent of Meeting' is erected, and |
| Ex. 40. | the second Passover celebrated. |

| (| c) <i>F</i> | From Sinai to Kadesh-barnea. |
|--|-------------|--|
| Ex. 19. 1. Num. 10. 11, 12. Num. 10. 33. | | After a stay of nearly a year at Sinai, from the fifteenth day of the third month of the first year after leaving Egypt until the twentieth day of the second month of the second year, they move three days' journey to |
| Num. 11. 1-3. | 1. | Taberah (burning), where their complainings bring down fire from heaven; and next to |
| Num. 11. 1-34. | 2. | Kibroth-hattaavah (the graves of lust), where the people are smitten, while the flesh of the quails is yet in their mouths. Thence they pro- ceed to |
| Num. 11. 35. | 3. | Hazeroth (Hudherah). Here Aaron and Miriam sin, and Miriam is smitten with leprosy. The next station is |
| Num. 13. 26. | 4. | Kadesh-barnea (? Ain-el-Weibeh). Hence twelve spies are sent to Canaan; ten bring back an evil |
| Num. 14. 1-39. 1 Cor. 10. 10. Num. 16. | | report; Caleb and Joshua alone remain faithful. The people murmur, and are condemned to wander forty years. Rebellion of Korah; earthquake; fire and plague inflicted. |

(d) From Kadesh-barnea to the Border of the Jordan.

| Num. 33. | | The forty years' wandering in the Wilderness of Paran, west of Mount Seir. Israel leads a nomad life and roams through the wilderness in search of pasturage. At the close they return to |
|---|----|---|
| Num. 20. 14-21, Num. 27. 14. | 1. | Kadesh-barnea for the second time. Here Moses smites the rock; Miriam dies; Edom refuses the people a passage through Mount Seir, and they pass along the border of his territory to |
| Num. 20. 24-29. | 2. | Mount Hor, near Selah or Petra (Jos. Ant. iv. 4.7). Here Aaron dies and is buried. Thence they pass down |
| Deut. 2. 8 (R.V.). Num. 21. 5-9. John 3. 14. I Cor. 10. 9. | 3. | The Arabah by way of Elath and Ezion-geber, round Mount Seir. The people murmur; the plague of serpents; the setting up of the brazen serpent. Nothing is now known of their halting-places till they reach |
| Num. 21 12,16, 18. | 4. | Zared (the brook), and Beer-Elim (the well of heroes), celebrated for 'the song of the well.' Proceeding thence to |

| Num. 21. 23, 24. | 5. | Jahaz, they defeat Sihon, king of the Amorites, and |
|---|----|--|
| Num. 21. 33. | 6. | Edrei, Og, the king of Bashan. These two victories give to Israel possession of the whole country east of Jordan, from the river Arnon to Mount Hermon. |
| Num. 33. 49. | 7. | They next encamp at Abel-Shittim (the meadow or oasis of the acacias), the modern Ghor es Seiseban, over against Jericho. |
| Num. 22. 4. Num. 23, 24. Num. 25. 1 Cor. 10. 9. Num. 31. Num. 31. 8. | | Here the Moabites, Ammonites, and Midianites under Balak ally themselves against Israel; Balaam attempts in vain to curse the people; apostasy of Israel; sensual rites of Baal-peor; 24,000 slain by a plague; zeal of Phinehas; defeat of Midian; death of Balaam on the battle-field. |
| Num. 31, 12. Deut. 32. | 8. | Plains of Moab. Third numbering of the people. Repetition and confirmation of the Law by Moses to the new generation of Israel. Moses delivers his last charge; recites his song; ascends Mount Nebo to view the land of Canaan; his death and |
| Deut. 34. 6. | | burial. |

√XI. MIRACLES IN THE OLD TESTAMENT.

| Miracles. | References. | | | | |
|--------------------------------|-------------|-------|-------|-----|--------------------|
| In Egypt. | | | | | |
| Aaron's rod turned into a serp | oent. | ••• | ••• | ••• | Exod. vii. 10-12. |
| The ten plagues:— | | | | 영화 | |
| 1. Water made blood | ••• | • • • | i ••• | | 20-25. |
| 2. Frogs | ••• | | ••• | | — viii. 5-14. |
| 3. Lice | | | ••• | ••• | —— 16 - 18. |
| 4. Flies | | | 4.44 | | |
| g. Murrain | | | | ••• | ix. 3-6. |
| 6. Boils and blains | | | ••• | | 8-11. |
| 7. Thunder and hail | | | | 1. | 22-26. |
| 8. Locusts | | | | | x. 12-19. |
| g. Darkness | | | ••• | ••• | 21-23. |
| 10. Firstborn slain | | | | | xii. 29, 30. |
| Parting of the Red Sea | ••• | ••• | ••• | ••• | xiv. 21-31. |
| In the Wilderness. | | | | | |
| The curing of the waters of | Mara | ιh | ••• | | xv. 23-25 |
| Feeding with manna | | 114 | | | xvi. 14-35 |
| Water from the rock, at Rep | hidii | n | | | xvii. 5-7. |
| Death of Nadab and Abihu | | | 111 | | Lev. x. 1, 2. |
| Burning of the congregation | at T | aber | ah | | Numb. xi. 1-3. |

| Miracles. | References. |
|--|--|
| Death of Korah, Dathan, and Abiram, &c Budding of Aaron's rod, at Kadesh Water from the rock, at Meribah The brazen serpent Stoppage of the Jordan stream | Numb. xvi. 31-35. |
| In Canaan.—Under Joshua. Fall of Jericho | vi. 6-25. x. 12-14. |
| Under the Kings. Death of Uzzah | 2 Sam. vi. 7. 1 Kings xiii. 4-6. |
| By Elijah. The staying of the cruse of oil and meal at Zarephath The raising of the widow's son at Zarephath The burning of the sacrifice on Mount Carmel Burning of the captains and their companies Dividing of Jordan | |
| By Elisha. Dividing of Jordan Cure of waters of Jericho Destruction of mocking children at Beth-el Supply of water to the allied armies in Moab . Increase of the widow's oil Raising the Shunammite's son Healing the deadly pottage Feeding one hundred men with twenty loaves. Cure of Naaman's leprosy, and its transfer to | ii. 14. 21, 22. 24. iii. 16-20. iv. 2-7. 32-37. 38-41. 42-44. |
| Gehazi | v. 10-14, 27. vi. 5-7. 18-20 |
| Recorded by Isaiah. Destruction of Sennacherib's army Return of sun by the dial of Ahaz | xix. 35. xx. 9-11. |
| During Captivity. Deliverance of the Three Children from the fiery furnace | Dan. iii, 19-27. — vi. 16-23. |
| Miscellaneous. Smiting of Philistines, and fall of Dagon Smiting of Uzziah with leprosy Deliverance of Jonah from the great fish | 1 Sam. v. 3–12. 2 Chron. xxvi. 16–21 Jonah ii. 1–10. |

XII. PARABLES IN THE OLD TESTAMENT.

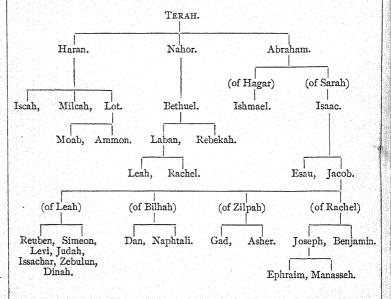
| Parables. | By whom spoken. | References. |
|--|---|--|
| The ewe lamb The two brethren, and | Nathan to David | 2 Sam. xii. 1-4. |
| avengers of blood | Widow of Tekoah | xiv. 1-11. |
| Escaped captive | Man of the sons of the prophets to Ahab | 1 Kings xx. 35-40. |
| Vineyard and grapes | Isaiah to Judah and Jeru- salem | Isaiah v. 1-7. |
| Eagles and vine | Ezekiel to Israel | Ezek. xvii. 3-10. |
| Lions' whelps | 99 99 ••• ••• | xix. 2-9. |
| The boiling pot | yy yy | —— xxiv. 3-5. |
| Parabolic Fables. | | |
| Trees choosing a king Micaiah's vision Thistle and cedar | Jotham to Shechemites | Judg. ix. 7-15. 1 Kings xxii. 19-23. 2 Kings xiv. 9. |

XIII. SPECIAL PRAYERS IN THE OLD TESTAMENT. (See also Subject-Index, under headings Prayer, Psahms, &c.)

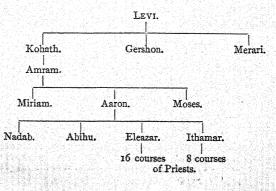
| Of whom recorded. | References. | Subjects. | |
|-------------------|---------------------|---|--|
| Aaron and priests | Num. 6. 22-26 | The Aaronic blessing of Israel. | |
| Abraham | Gen. 15, 2 | For a son. | |
| Abraham | — 17. 17, 18 | For Ishmael's acceptance. | |
| Abraham | — 18. 23 ··· ··· | For mercy on Sodom. | |
| Abraham's servant | — 24. 12 | Success in his mission, when sent to find a wife for Isaac. | |
| Agur | Prov. 30. 1 | For moderation in his desires. | |
| Asa | 2 Chr. 14. 11 | When going to battle with Zerah the Ethiopian. | |
| Daniel | Dan. 9. 4 | For restoration of Jerusalem. | |
| David | 2 Sam. 7. 18 | Prayer for blessing on his house. | |
| David | Ps. 51 | After his sin with Bath-sheba. | |
| David | 2 Sam. 24. 17 | After numbering the people. | |
| David | 1 Chron. 29. 10-19 | Thanksgiving at close of life. | |
| Elijah | 1 Kings 17. 20 | For the restoration of the widow's son | |
| Elijah | | For Divine attestation of his mission. | |
| Elijah | — 19.4 | For death. | |
| Elisha | 2 Kings 6. 17 | For his servant's eyes to be opened. | |
| Elisha | 6. 18 | That the army sent to take him may be blinded. | |

| Of whom recorde | d. References. | Subjects. |
|-----------------------------|-----------------------------|---|
| 70 | Ezek. 9. 8 Ezra 9. 6 | Intercession for his people. Confession of sin in the people's |
| Hannah | Hab. 3. 1-16 I Sam. 1. 11 | alliances with the heathen. For revival of God's work. For the gift of a son. |
| Hezekiah | 2 Kings 19. 15; Is. 37. 16. | For protection against Sen- nacherib. |
| Hezekiah | 20. 3; Is. 38. 3 | When dangerously ill. |
| | 2 Chr. 30. 18 | For the unprepared who had eaten of the Passover. |
| | Deut. 21. 6-8 | Expiation of undiscovered murder. |
| Israel | — 26. 5-10 | Confession on presenting first-fruits. |
| Israel | — 26. 13-15 | The prayer of the tithing year. |
| | I Chr. 4. 10 | For the Divine blessing. |
| | Gen. 32. 9 | For deliverance from Esau. |
| Jehoshaphat | 2 Chr. 20.6 | For protection against armies of Moabites and Ammonites. |
| | Jer. 14. 7 | In a great famine. |
| | 15. 15-18 | For comfort. |
| Jonah | Jonah 2. 2 | For deliverance from the great fish. |
| Joshua | Josh. 7. 7-9 | After Achan's sin. |
| Levites | Neh. 9. 5 | Confession of God's goodness, and their nation's sins. |
| Manoah | Judg. 13. 8, 9 | For Divine guidance in training his child. |
| Moses | Ex. 32, 11; Deut. 9. | Forgiveness for the people's idolatry. |
| Moses | — 33. 12 | For the Divine presence. |
| | Num. 10. 35, 36 | At the setting forth and stop- ping of the ark. |
| Moses | 11.11-15 | For Divine help to govern the Israelites. |
| Moses | — 12. 13 | For Miriam, for cure from leprosy. |
| Moses | 14. 13-19 | For the people disappointed at the spies' report. |
| Moses | — 27. 15 | For a successor. |
| 그리 얼마나 얼마나 나는 얼마나 나를 살아 보다. | Deut. 3. 24 | To enter Canaan. |
| | Neh. 1. 5 | For the remnant in captivity. |
| *** * * * * | - 4.4 | For protection against San- ballat and Tobiah. |
| Samson | Judges 16. 28 | To be avenged on his enemies. |
| | 1 Kings 3. 5-9 | For wisdom to govern Israel. |
| 6.1 | . I Kings 8. 23; 2 Chr. | Dedication of the Temple. |
| | 6. 14. | |
| | | |

XIV. THE PATRIARCHS AND THEIR DESCENDANTS.



XV. LEVI AND THE PRIESTHOOD.



XVI. CHRONOLOGY OF THE EARLY PERIOD OF OLD TESTAMENT HISTORY.

INTRODUCTORY.

- 1. The Chronology of the Old Testament, as given in the Hebrew text, is represented with much accuracy by the marginal dates inserted in many editions of the Authorised English Version. These dates, reduced to system by Archbishop Ussher (*Annales Veteris Testamenti*, 1650), were first added to the English Bible by Bishop Lloyd, in the great edition of 1701.
- 2. In the early parts of the Bible history, however, the Septuagint version has a different series of dates; varying from the current Hebrew, for the most part, in a symmetrical fashion, as shown below. Either the Alexandrian translators followed a different Hebrew text from the present, or they misread the original authority, or they designedly introduced alterations. That the Samaritan text, and the Jewish historian Josephus, more nearly agree with the Septuagint than with the Hebrew is a presumption in favour of the tradition followed in the former: besides which, the weight of internal evidence, especially in the second period, seems to support the Greek. It must be remembered that, owing to the ancient Hebrew method of designating numbers by letters of the alphabet, all chronological and other numerical notes were very liable to error in transcription. How far this circumstance has affected the matter now under review is a question for criticism. Ussher, as we have seen, follows the existing Hebrew; the learned chronologer Dr. Hales 1 adopts the general scheme of the Septuagint.

1. THE ANTEDILUVIAN PERIOD.

The Book of the Generations of Adam. Genesis 5. 1.

3. For this period the fifth chapter of Genesis is the only guide; and the years are found by taking the age of each person in the genealogy at the birth of his eldest son.

¹ New Analysis of Chronology, 2nd Ed., 1830.

| | Age at birth of eldest son. | | |
|--|-----------------------------|-------------|--|
| [[[[[[[[[[[[[[[[[[[[[| HEBREW. | SEPTUAGINT. | |
| Adam | 130 | 230 | |
| Seth | 105 | 205 | |
| Enos | 90 | 190 | |
| Cainan | 70 | 170 | |
| Mahalaleel | 65 | 165 | |
| Jared | 162 | 1621 | |
| Enoch | 65 | 165 | |
| Methuselah | 187 | 167 | |
| Lamech | 182 | 188 | |
| (Noah's age at Deluge) | боо | боо | |
| Year from Adam of the Deluge, gener- | 1656 | 2242 | |

4. The reduction of these dates to the years B.C. (or A.C., Ante Christum) is found by reckoning backwards from dates to be hereafter established; as e.g. the division of the Hebrew monarchies. But the uncertainties of the intervening period render the results so obtained extremely precarious and therefore comparatively useless. Opinions of chronologers as to the 'era of Creation' vary indeed by many centuries (Ussher 4004 B.C., Hales 5411, Jewish reckoning 3760, Alexandrian 5503, &c.). The question is, in fact, insoluble.

2. From the Deluge to the Call of Abraham. The Generations of Shem. Genesis 11. 10.

Age at birth of Firstborn. HEBREW. SEPTUAGINT. (Two years after the Deluge) ... Arphaxad 135 Cainan (only in LXX2) 130 ... Salah 30 130 Eber 34 134 Peleg 30 130 Reu 32 132 Serug 30 ... 130 Nahor 1793 20 Terah at Birth of Abram * ... 130 130 Abraham's age at his entrance Canaan ... 75 75 427 1307

² And in Luke 3. 37.
³ Another reading gives 79.

¹ Another reading gives 182.

⁴ Terah was 70 years old at the birth of his *eldest* son: but Abram was evidently not his eldest, having been but 75 years old when Terah died at the age of 205; Gen. 11. 32; 12. 4.

6. Adding these results to those of the preceding Table we have the date, anno mundi, of Abraham's call, according to the Hebrew, 2083; according to the Septuagint, 3549.

With regard to this second Table, it may be remarked that the longer period, as given by the LXX, would allow time for the spread of population through the world after the Deluge, as well as for the growth of kingdoms like the Egyptian, Babylonian, and Assyrian, that were already powerful in Abraham's day. For all this, the space of 427 years (Heb.) is evidently insufficient.

The date 2083, as above given, is Ussher's (Eng. Bible, marg.); the LXX date, on the other hand, is shortened by Hales to 3333 by com-

putations which need not here be noted.

3. FROM THE CALL OF ABRAHAM TO THE EXODUS.

The sojourning of the children of Israel, which they sojourned in Egypt. Exodus 12. 40, R. V., according to Heb.

The sojourning of the children of Israel, which they sojourned in the land of Egypt, and in the land of Canaan. Ib., LXX.

7. In the earlier dates of this series the Hebrew and Septuagint agree.

| 공사하다는 경기 회사는 그는 이번 가는 것이 없다. | HEBREW. | LXX. |
|---|---------|------|
| Abraham in Canaan to birth of Isaac | 25 | 25 |
| Age of Isaac at birth of Esau and Jacob | 6o | 65 |
| Age of Jacob at the migration to Egypt | 130 | 130 |
| The sojourning in Egypt | 430 | 215 |
| Total for the period | 645 | 430 |

Both Ussher and Hales, with the best succeeding chronologers, here follow the Septuagint, which is corroborated by the genealogies. Thus, the Exodus was 'in the fourth generation' after the migration into Egypt. Gen. 15. 16; compare Exod. 6. 16-20.

4. FROM THE EXODUS TO THE FOUNDING OF THE TEMPLE.

In the four hundred and eightieth year after the children of Israel were come out of the land of Egypt. 1 Kings 6. 1.

8. This is by far the most difficult period in which to harmonise the several chronological references in Scripture. A ready method of surmounting some of the difficulties has been to reject as an inter-

- 9. The reckoning of Jephthah (Judges 11. 26) of 300 years from the conquest of Sihon on the eve of the Israelite settlement in Canaan, roughly agrees with the calculation in I Kings. But the reference by St. Paul (Acts 13. 20, A. V.) seems to extend the period of the Judges alone to 450 years. Textual criticism, however, gives another turn to the Apostle's words, making them refer to a period before the time of the Judges (see R. V.); starting, possibly, from the birth of Isaac, which was the beginning of the fulfilment of the promise made to Abraham.
- 10. Taking, then, the statement of I Kings 6. I as the basis of calculation, it becomes necessary to shorten the *apparent* periods of the Book of Judges, which give in a very precise form the successive periods of servitude and of peaceful rule, from the death of Joshua to the end of the Philistine domination. These, at first view, yield a total of 390 years, as follows:—

| Book of Judges. | YEARS OF SERVITUDE. | Deliverers and Judges. |
|---|---------------------|---|
| Canaan (4.3) Midian (6, 1) Ammon (10.8) | 8 18 20 7 18 40 | Othniel (3. 11) 40 Ehud and Shamgar (3. 30) 80 Deborah and Barak (5. 31) 40 Gideon to Jair (8. 28; 9. 22; 10. 2) 88 Jephthah to Abdon (12. 7, 9, 11, 14) 31 Samson and Eli |
| | 111 | .279 |

As the judgeships of Samson and Eli were included in the period of Philistine oppression, these have not been added.

11. Two circumstances, however, prevent the above summary from being taken as an adequate chronological guide:—I. The recurrence of the *round number*, 'forty years,' suggests a rough rather than an accurate calculation. 2. It is in the highest degree probable that in some cases the oppressions and the judgeships overlapped one another, being referable to different portions of the land.

Bearing these two points in mind, the 480 years may be distributed thus:—

| | | | 40 |
|------|------|------|------|
| 29) | ••• | ••• | 25 |
| | | | 325 |
| § 5) | | | 12 |
| | | | 40 |
| ••• | | | 40 |
| ••• | | | 3 |
| | | | |
| | | | 480 |
| | § 5) | § 5) | § 5) |

XVII. CHRONOLOGY OF THE KINGS OF JUDAH AND ISRAEL.

The data for this period are the explicit chronological statements of Scripture, chiefly in the Books of Kings and Chronicles. These assign to each reign its duration; and, after the division of the kingdom, give cross references to the times of the contemporary kings. The difficulty is that the lists of Israel and Judah do not agree. From the accession of Rehoboam to the sixth year of Hezekiah, the year of the destruction of Samaria, 255 years appear to be enumerated in the line of Judah, 241 in that of Israel. Some unknown fact would very possibly place the lists in harmony; and it is probable either (i) that there were in the Israelite line intervals of interregnum, so lengthening the period; or, (ii) that in the line of David there were times of associated sovereignty -father with son-the years in the annals being counted to both, so shortening the period. The former explanation is generally adopted in the older Chronologies, but the latter appears the more satisfactory. There can be little doubt that Jotham 1, for instance, reigned for several years conjointly with his father Uzziah, who himself had previously been associated with Amaziah. The following Table² gives approximately the duration of the Hebrew Monarchies according to the Scripture account :-

¹ It is remarkable that the same description is given in several instances of the state of the kingdom both under Uzziah and Jotham. Comp. 2 Chron. 27. 4 with 26. 10; 27. 5 with 26. 8; also (perhaps) 27. 3 with 26. 9.—Church Quarterly Review, January 1886.

² In comparing the Table with the Scripture account, it must be remembered that the Hebrews counted the unfinished years of a reign as complete. Thus a reign beginning a little before the end of one year, and ending a little after the close of the next, would be reckoned as of three years, although really hardly more than one. It follows that the same year will be often reckoned twice, as belonging to two different reigns; and a careful comparison of the lists gives an approximate period of ²³⁰ years to the divided monarchy from Rehoboam to the fall of Samaria.

CHRONOLOGICAL TABLE OF THE KINGS OF JUDAH AND ISRAEL.

Period I.

The Undivided Monarchy.

 Saul: 40 years
 Acts 18, 21
 B.C. 1072-1032.

 David: 40 years
 1 Kings 2, 11
 B.C. 1032-992.

 Solomon: 40 years
 1 Kings 11, 42
 B.C. 992-952.

PERIOD II. THE KINGDOMS OF JUDAH AND ISRAEL.

From the Disruption of the Kingdom to the Fall of Samaria, 230 years; thence to the Fall of Jerusalem, 134 years.

| Contemporary Kingdoms: Egypt, Syria, Assyria, Balylon. | Expedition of Shishak (E.) against Jerusalem, Expedition of Zerah against Jerusalem. | Assyrian eponymous Canon begins. |
|---|--|----------------------------------|
| Kings of Israel. | Jeroboam I: 22 years 18th year 2:th ,, Nadab: 2 years Baasha: 12 ,, | |
| Jear B.C. | 952 948 935 931 930 920 | 116 |
| Year of Year Kingdom, B.C. | 4 17 19 21 22 32 | |
| Kings of Judah. | (4.) Hostility Rehoboam: 17 years between the Two Kingdoms, Ash: 40 years Ash: 40 years Ash: 40 years and year | |
| General Policy, | (i.) Hostility between the Two Kingdoms. | |

CHRONOLOGY OF THE KINGS OF JUDAH AND ISRAEL (continued).

| General Policy. | Kings of Judah. | Year of Kingdom. | Year B. C. | Kings of Israel. | Contemporary Kingdoms: Jigypł, Syria, Asyria, Babylon, |
|------------------------------|---|-----------------------|-------------------|---------------------------------------|--|
| | 26th year 27th " | ‡ . | 958 957 | Elah: 2 years Zimri—Tibni: 4 years | |
| (ii.) Alliances | 31st ., 38th ., Feboshaphat: 25 years | \$%3 | 903 896 891 | Omri: 0 years Ahab: 22 years 4th year | |
| between | | | 890 | | Year (about) of the 'Moabite Stone' |
| kingdoms, | | | 385 | | Assur-nasir-pal (A.) conquers as |
| speciany against Svria | 17th year | 8,7 | +43 | Ahaziah: 2 years | Attack on Ramoth-Gilead (S.). Ahab slain. |
| 1 | (Jehoram, regent) 18th year ¹ | ç | 8,2 | Jehoram: 12 years | Alliance of the two kingdoms with |
| | Jehoram: 8 years | 8 ⁺ | 898 | şth year | Siege of Samaria by Ben-hadad I |
| | Ahaziah : 1 year | 16 | 861 | 12th | (S.). War with Hazael (S.). Accession of Shalmaneser II (A.). |
| | Joash: 40 years | , 8g | 85+ | , 7th year | Assyrian war with Ben-hadad II |
| | | | 842 | | namens Alnab.) Battle at Karkar. Renewed war with Syria, now |
| | | | | | under Hazael. Damascus taken. Tribute of Jehu, called 'son of Omii.' |
| - | | - | | | to any companies and the first construction of the first configuration and the property of the configuration of the first configuration and the first configuration of the first config |

1 Second year of Jehoram's regency, 2 Kings 1, 17.

| s First (Assyrian) Captivity of Israel. Accession of Tiglath-pileser III (A.). He plunders Damascus. year) Rezin (S.) harasses Judah. Ahaz secks Assyrian aid. ² Jotham, altogether, 16 years. | Pekah: 20 years and year 17th year (? 7th year) 2 Jotha | 750 748 745 742 | | 5 and year Jotham (sole) Ahaz: 16 years |
|---|--|---------------------------------|---------------------------------|---|
| Pul (generally identified with Tiglath-pileser III) advances against Israel. First (Assyrian) Captivity of Israel. | Zachariah: ‡ year Shallum: 1 month Menahem: 10 years Pekahiah: 2 years Pekah: 20 years | 762 761 751 751 750 | 190 191 191 201 202 | 38th year |
| Total eclipse of sun (June 15), visible at Nineveh. | | 263 | | |
| Shahmaneser III, king of Assyria. The first Olympiad, B.C. 776. Greek exact chronology begins. | 27th year | 800 783 781 | 152 165 | (Uzziah, regent)' Uzziah (sole) |
| Ramman-nirari III (A.). Conquests by Israel of Syrian territory. | Jehoahaz: 17 years Jehoash: 16 years 2nd year Jeroboam II: 41 years | 832 818 816 811 802 | 120 134 136 150 | 23'd year 37th ,, Amaziah: 29 years 15th year |
| Contemporary Kingdoms: Egypt, Syria, Assyria, Babylon. | Kings of Israel. | Year B.C. | Year of Kingdom. | Kings of Judah. |

¹ Uzziah, altogether, 52 years.

| | CHRONOLOGY (| OF THE K | INGS OF | CHRONOLOGY OF THE KINGS OF JUDAH AND ISRAEL (continued). | continued). |
|---|--|---|-------------------|--|--|
| General Policy. | Kings of Judah. | Year of Kingdom. | Year B.C. | Kings of Israel. | Contemporary Kingdoms: Egypt, Syria, Assyria, Babylon. |
| | 12th year ¹ Hezekiah: 29 years | 2 2 2 2 2 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 | 730 728 727 | Hoshea: 9 years | Accession of Shalmaneser IV (A.). |
| (iv.) Struggle for national | 6th year | 230 | 724 | FALL OF SAMARIA | Shalmaneser begins the siege of Samaria. Sargon, the usurper, successor to Shalmaneser. Scond (Assvian) captivity of |
| against Assyria and Egypt alternately: | | | 713 | | Israel. Merodach-baladan (B.) sends embassy to Jerusalem. Sargan's campaign against Egypt. He defeate School (So.) |
| atterwards against the Chaldæans. | | | 710 | | Sargon defeats Merodach-baladan, and becomes King of Babylon. Sennacherib (son of Sargon) suc- |
| | Manasseh: 55 years | 2. 3. 3. | 104 | | cecus to sole domnion. Invasion of Judah by Sennacherib. His army destroyed. |
| | | | 189 | | Accession of Esar-haddon (A. and B.). He attacks Manasseh. Carries him to Babylon. |

1 2 Kings 17. 1; called the twentieth year of Jotham, ch. 15. 30; i.e. the twentieth year after Uzziah's death.

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| General | 7.7.7. | Jear of | Year | • | , | Contemborary Kingdome . Egypt |
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| Policy. | Aings of Juaan. | Kingdom. | B.C. | Kings of Israel. | Israel. | Syria, Assyria, Babylon. |
| | | | 899 | : | | Accession of Assur-bani-pal (A.). Defeat of Tirhakah (E.). |
| * | Amon: 2 years | 310 | 647 | | : | Assyrian eponymous Canon ends. |
| | Joseph St. Jeans | • | 625 | | | Accession of Nabopolassar (B.). Nebuchadnezzar, his son and general. |
| | Jehoahaz: 3 months | 3+2 | 019 | | | Pharaoh-necho (E.) attacks Assyria. Josiah, drawn into the conflict, folls. |
| | Jehoiakim: 11 years | 343 | 609 | | | |
| | tivity | : | 909 | | | Nebuchadnezzar makes Judah tri- butary. |
| | Tehoischim: 3 months | | 604 | | | Nebuchadnezzar's sole reign. |
| | Zedekiah: 11 years | +ce | 598 598 | | | Pharach-hophra (E.). See Jer. |
| | FALL OF JERUSA- LEM | 364 | 588 | | | *** 30° |

NOTES.

1. In the foregoing Table, besides the supposition of joint reigns in three instances (Jehoram with Jehoshaphat, Uzziah with Amaziah, Jotham with Uzziah), one conjectural alteration has been made, the accession of Ahaz being placed in the 7th instead of the 17th year of Pekah. The cross references between the kingdoms make some such rectification evidently necessary.

2. The accession of Shishak (Amen-meri Shashanq) is dated by Brugsch at B.C. 966. His invasion of Judah appears from a Karnak inscription to have been in the 20th year of his reign (B.C. 947), which the Scripture account gives as the fifth year of Rehoboam. This places the accession of Rehoboam and the disruption of the kingdoms in B.C. 952 or 951. From this point downwards, and in some measure upwards also, it becomes possible to assign the dates B.C., as in the

Tables, as also the following:

The Exodus, 480 years before the 4th of Solomon . 1469
Birth of Isaac, 430 years earlier 1899
Abraham's entry into Canaan (25 years earlier) . 1924

and so with intermediate years. Further back, however, for the reasons already stated, the results become very precarious. The dates B.C., e.g. for the Deluge, and for the creation of Adam, differ in the system

of every chronologer.

3. Zerah the Ethiopian, invaded Judah in Asa's days (2 Chron. 14:9). So (2 Kings 17.4) was apparently Sabaco, the second king of the 25th dynasty. Tirhakah (2 Kings 19.9) is identified with Taharaqa I, the last king of the 25th dynasty (B.C. 693-666). Pharaoh-necho, overthrown by Nebuchadnezzar at the battle of Carchemish (Jer. 46.2), was undoubtedly Nekau, second king of the

26th dynasty (B.C. 612-596, Brugsch).

4. As regards the Assyrian records, the main synchronisms are given in the latter part of the above Table. In referring to the 'Eponym Canon',' a list of yearly governors, and to the chronological data constructed from it by Assyriologists, the most serious difficulties arise from the fact that 'Ahab' and 'Uzziah' appear to be placed much later than the Biblical account allows. But strong reason has been shown for reading here 'Jehu' and 'Ahaz' respectively. Whether this solution be accepted or not, the Scripture statements are

² See George Smith's Assyrian Eponym Canon, p. 172.

¹ It is necessary to note that Brugsch's dates are approximate only, being based on generations of 33 years each.

too detailed and self-consistent to be summarily set aside, especially when the records that would displace them are far from yielding, as yet, a harmonious and satisfactory scheme. In the later part of the Table the invasion of Judah by Sennacherib has been placed in B.C. 701, according to the Assyrian monuments, which have been abundantly confirmed. In 2 Kings 18. 13 the expedition is stated to have taken place in the 14th year of Hezekiah, or B.C. 711, just ten years too early. Different ways have been proposed of solving the difficulty. The simplest is that which would read 24th for 14th. The annals of Assyria and of Judah during this period will thus well synchronise.

XVIII. CHRONOLOGICAL TABLE OF THE PROPHETS.

The four Prophets placed first in our Bibles are called 'Major,' the remaining twelve 'Minor,' not because of their comparative importance, but because of their respective length. This classification being entirely conventional, and apt to mislead, may be disregarded. Daniel, as we have seen above, p. 68, was not reckoned by the Jews among the Prophets, but was placed in the Hagiographa between Ezra (including Nehemiah) and Esther. Many modern critics, chiefly on internal grounds, regard the Books of Isaiah and of Zechariah as each composed of the writings of at least two prophets, a 'second Isaiah,' who wrote chaps. 40—66, and prophesied cir. B.C. 540, and an 'earlier Zechariah' (chaps. 9—14), cir. B.C. 730-720. (See pp. 63, 81.)

| | | | Approximate Date B.C. | Kings under whom they Prophesied. |
|---|---------------------------------|-----|--|---|
| | (i.) ie Babylor aptivity. | | | |
| Jonah Joel Amos Hosea Isaiah Micah | (ii.) | | 810-790 790-760 780-760 785-725 750-695 745-725 | Jehoash, Jeroboam II (Amaziah). Uzziah. Jeroboam II (Uzziah). Jeroboam II to Hoshea (Uzziah, Jotham, Ahaz). Uzziah, Jotham, Ahaz, Hezekiah. Jotham, Ahaz, Hezekiah. |
| | and dur Captivity | | | |
| | .h | ••• | 660-630 630-620 620-610 | Manasseh, Amon, Josiah. Josiah. Josiah, Jehoahaz. |

CHRONOLOGICAL TABLE OF THE PROPHETS (continued).

| | Approximate Date B.C. | Kings under whom they prophesied. |
|--|--|--|
| Jeremiah (including Lamentations) Daniel Obadiah Ezekiel (iii.) After the Return from Captivity. | 628-588 606-534 587 596-574 | Josiah to Zedekiah. The Captivity. The Captivity. Soon after the destruction of Jerusalem. Among the Jewish exiles: before and after the destruction of Jerusalem. |
| Haggai Zechariah Malachi | 520-518 520-510 420-397 Close of Old Testament Canon. | Rebuilding of the Temple. Rebuilding and Dedication of the Temple. Second Reformation by Nehemiah. |

XIX. CHRONOLOGY FROM THE CAPTIVITY TO THE CLOSE OF THE OLD TESTAMENT CANON.

| в. с. | Palestine. | Contemporary Events in Babylon, Persia, Greece, Rome. |
|-------|--|--|
| 588 | Gedaliah made Governor of Jerusalem. He is slain by Ishmael. | |
| | Many of the people left behind in Judæa flee to Egypt. | |
| 561 | | Death of Nebuchadnezzar. |
| | Evil-Merodach alleviates the cap- tivity of Jehoiachin. | Accession of his son Evil-Merodach. |
| 559 | | Neriglissar murders Evil-Mero- dach and succeeds him. |
| 555 | | Laborosoarchad, son of Neriglis- sar, murdered in the first year of his reign. |
| | | Nabonidus or Labynetus seizes the |
| 540 | | Nabonidus associates with him self his son Belshazzar. |

CHRONOLOGY FROM THE CAPTIVITY TO THE CLOSE OF THE OLD TESTAMENT CANON (continued).

| r.c. | Palestine. | Contemporary Events in Fabylon, Persia, Greece, Rome. |
|-------------|--|--|
| 539 | | Cyrus the Persian invades Baby- |
| 538 | | lonia. Babylon taken by Cyrus. Bel-shazzar slain. Darius 'the Mede' (? Astyages) appointed ruler of Babylon. |
| 53 6 | Decree of Cyrus permitting the return of the Jews. Zerubbabel, Governor. | |
| 529 | | Death of Cyrus: Cambyses succeeds. |
| 525. | | Cambyses conquers Egypt. |
| 521 | | Darius Hystaspes. |
| 516 | Dedication of Second Temple. | [시] 아노네트 이번 왜 이 곳에서 됩니다. |
| 510 | | Expulsion of the Tarquins from Rome. |
| 490 | | Battle of Marathon. |
| 485 | Xerxes confirms the privileges of the Jews. | |
| 480 | | Battles of Thermopylæ and Sala- mis. |
| 476 | Era of Esther and Mordecai. | |
| 458 | Mission of Ezra to Jerusalem. | 기가진 내가 가는 가는 이 가고 있다. |
| 453 |], E. 4. T. T. J. | Roman Decemvirs. |
| 444 | Nehemiah, Governor | Pericles supreme at Athens. |
| 433 | Nehemiah returns to Persia. | |
| 431 | | Peloponnesian War begins. |
| 428 | Nehemiah's second Reformation. | 그 경기 그 보다 하나 아름아 있는 사고를 가면 |
| 420 | Prophecies of Malachi begin. | |
| 419 | Manassch builds a temple on Mount Gerizim. | |
| 401 | | Death of Socrates. |
| 397 | Close of Old Testament Canon. | 맛있고 그러 보다는 것이 그리다 다 됐는데 있다. |

The 'Canon of Ptolemy' includes the regal annals of the Medes, Babylonians, and Persians, followed by those of the Macedonian (Egyptian) dynasty, and of the Romans down to the Antonines. It begins with the era of Nabonassar, B.C. 748, and enables subsequent dates to be fixed with much certainty. The results are as given in the Table.

XX. THE WITNESS OF MODERN DISCOVERIES TO THE OLD TESTAMENT NARRATIVE.

1. The Historical Credibility of the Old Testament Scriptures has been often assailed, especially in the present century, and the events related have been treated as the products of distorted tradition, and regarded as of merely mythical origin. But the same century has been remarkable for the discovery and decipherment of monuments, and the exploration of Eastern lands, which have been fertile in unexpected testimonies to the truth of Biblical history. From three sources special light has been thrown on sacred history in the course of the nineteenth century: viz. discoveries (i) in Egypt; (ii) in the valleys of the Euphrates and Tigris; (iii) in Palestine, and in the Sinaitic peninsula.

(1) EGYPTIAN RESEARCHES.

2. Until the Beginning of the Present Century our knowledge of the history of Egypt and its people was derived from the Bible, and from Greek authors such as Herodotus and Diodorus Siculus. The comparatively meagre accounts of that country given in the Bible were most valuable, for they were evidently drawn from authentic sources at first hand. Those, however, which came down to us through the Greeks were believed to be much distorted through the misunderstanding and ignorance of the writers; and it is now proved beyond a doubt that if we wish to know what the Egyptians thought and did we must go to the native documents, and not to histories which were compiled by foreigners who only knew Egypt when she was in her advanced old age. From the 16th to the end of the 18th century many attempts were made by learned men all over Europe to read the Egyptian inscriptions, copies of which had been published by such men as Kircher; but all failed. Each student professed to have discovered the key to the locked secret, but the translations which each gave to the world showed at once that the patient and learned worker had not even found out what the problem to be solved really was, much less the solution thereof. The first good piece of work done in deciphering Egyptian inscriptions was that of Zoega the Dane, who showed that the hieroglyphs were letters, and that each cartouche

(i.e. the oval in which the name of a royal person is enclosed) contained a name. In the year 1799 a French officer named Boussard discovered a large black basalt stone at Fort St. Julien, near Rosetta, or the ancient Bolbitane, which from this circumstance has always been known by the name of the 'Rosetta Stone.' It was inscribed in hieroglyphics, Greek, and a third class of writing which is now called demotic, because it was the common writing of the people as opposed to the hieroglyphic which was the writing of the priests. The Greek inscription upon the stone was easily made out, and it was found to consist of a decree drawn up by the priests of Memphis in honour of Ptolemy Epiphanes, who reigned about B.C. 198. It was at once evident that the Greek inscription on this stone was a translation of the hieroglyphics, and here, at last, the key of the secret was found. By the fortunes of war the Rosetta Stone was surrendered by the French to General Hutchinson, and it was subsequently presented to the British Museum. Accurate copies of the text were made forthwith, and distributed among the scholars of Europe. Among the earliest workers at the inscriptions were Silvestre de Sacy and Akerblad the Swede; the former was able to identify in the demotic version the equivalents of the proper names in the Greek, and the latter succeeded in giving phonetic values to several of the demotic characters. In 1817 Thomas Young published the results of his labours on the hieroglyphic inscription on the Rosetta Stone, in which he assigned correct values to several hieroglyphics, and identified the hieroglyphic names of Ptolemy and Berenice. About the same time Champollion was engaged upon the decipherment of the hieroglyphics, and as he was better equipped than Young (through possessing a good working knowledge of Coptic), he succeeded in making out an alphabet of hieroglyphic signs, and in identifying a large number of cartouches. That Champollion possessed Young's treatise on the hieroglyphic decipherment is now well known; but although it is more than probable that he obtained many ideas from it, we must ascribe to him the honour of the larger share in the decipherment of Egyptian inscriptions. system was adopted by Lepsius in Germany and Birch in England, and the subsequent labours of Brugsch, De Rougé, and Chabas have proved that it was based upon a sound method of induction and work. When it was once shown that the Egyptian inscriptions could be read, the most important results were anticipated, and a new impetus was given to excavations in Egypt. The political representatives of the great countries of Europe made collections of antiquities in Egypt, and travellers spent much time and money in opening tombs and digging out ruins. The tombs have given up not only their dead, but with

them the books which the Egyptians read, the furniture which they used in their houses, the ornaments and articles of the toilet of the Egyptian lady, the weapons of the warrior, the tools of the handicraftsman and labourer, the dice of the gambler, the toys of the child, and the portrait statues and figures of the men and women for whom they were made. The many-lined inscriptions upon the tombs give us their ideas about the future world, the judgment of the dead, the paradise of happy souls, and the transmigration of souls; and they enable us to control the statements of those Greek writers who professed to understand and to describe with accuracy the difficult religion of the educated Egyptian. Briefly, the Egyptians believed that man possessed a soul (ba), a genius or 'double' (ka), and an intelligence (khu). The soul returned to the body after a long period of years, and the body was carefully preserved by means of bitumen, spices and drugs, and laid in the tomb to await its arrival. After death the conscience, symbolised by the heart, was taken into the judgment-hall of Osiris, the god of the underworld and of the dead, to be weighed in a balance against righteousness or the Law. There were present at the weighing on behalf of the deceased his soul, his luck, and the goddesses who presided over his infancy. The weighing was watched by Anubis, the god of the tomb, and by the god Thoth, who reported the result to the great cycle of the gods to whom he was the scribe. the centre of the beam of the balance sat the cynocephalus or dogheaded ape, whose duty it was to take care that the beam was exactly and evenly balanced. Near Thoth stood a monster, part crocodile, part lion, and part hippopotamus, called the 'Devourer,' ready to make away with the heart in the event of its proving light in the balance. When the heart exactly balanced the Law this result was proclaimed by Thoth to the gods, the gods decreed that the deceased was 'justified' or 'triumphant,' and he was then led by Horus, the son of Qsiris, into the presence of Osiris, to whom he made offerings. The trial in the judgment-hall being now over, the deceased passed into everlasting life-

(2) BABYLONIAN AND ASSYRIAN RESEARCHES.

3. The Decipherment of the Cuneiform Inscriptions is due to Professors Grotefend, Lassen, and Sir Henry Rawlinson. Professor Grotefend deciphered the names of Cyrus, Darius, Xerxes, and Hystaspes, and thus obtained the true determination of nearly one-third of the entire Persian cuneiform alphabet. The results of his labours were announced at Göttingen in 1802, but his memoir was never published.

Professor Lassen assigned accurate values to twelve characters, and an account of his work was published at Bonn in 1836. In 1835 Major Rawlinson began to copy the cuneiform inscriptions at Hamadân, and having no access to the works of previous writers on the subject he deciphered independently the names of Hystaspes, Darius, and Xerxes; when he had collated the first part of the Behistun inscription he deciphered also those of Arsames, Ariaramnes, Teispes, Achæmenes, and Persia, and thus was able to give accurate phonetic values to eighteen letters of the Persian cuneiform alphabet. In 1837 he copied the greater part of the trilingual Behistun inscription, and sent translations of the first two paragraphs, which recorded the titles and genealogy of Darius Hystaspis, to the Royal Asiatic Society. As these paragraphs would have been untranslatable by the systems of Grotefend and Lassen, and as subsequent investigations have proved beyond all doubt the general accuracy of the translation of the two hundred lines of the monument of Darius at Behistun, and of the values assigned to the characters of the Persian cuneiform alphabet, the credit of the decipherment of the cuneiform inscriptions is mainly due to Sir Henry Rawlinson. The Babylonian and Scythic versions of the trilingual inscription at Behistun subsequently formed the subject of the labours of Norris, Hincks, and Oppert; and although each of these scholars was able to make philological discoveries in the course of his enquiries, and to supply information on points of detail, the net result of their work only proved the accuracy of Sir Henry Rawlinson's system of decipherment, which he had also applied to these versions. In the year 1842 M. Botta began to make excavations at Kouvunjik, the site of the ancient Nineveh, but meeting with little success here, he decided to excavate at Khorsabad. In 1845 Mr. (now Sir Henry) Layard undertook excavations at Kouyunjik for the Trustees of the British Museum, and succeeded in uncovering the palaces of Sennacherib, Esar-haddon, and Assur-bani-pal, and in bringing to light the terra-cotta tablets which formed the great library founded by these kings at Nineveh, and of which some twenty-two thousand are now preserved in the British Museum. An examination of these tablets soon showed that they consisted of historical inscriptions, astronomical reports and calculations, grammatical lists, &c., and scholars began to apply Sir Henry Rawlinson's system of decipherment of the Babylonian version of the Behistun inscription to the texts inscribed upon these tablets. Certain sceptics having stated that no genuine progress had been made in cuneiform decipherment, Sir Henry Rawlinson, Hincks, Oppert, and Fox Talbot determined to translate independently the historical inscription of Tiglath-pileser I,

inscribed on a cylinder found at Kal'at Sherkât, and to submit their versions to a committee for examination. The translations were at length made, and as there could be no suspicion of collusion, and as the translation of each scholar bore the marks of the individuality of the author, and as the general meaning given to the inscription by each scholar was the same, and as the general accuracy of this fourfold translation has been established by subsequent researches, it is proved once and for all that the system of cuneiform decipherment now in use is based upon a sure foundation. A large portion of the history of Babylonia and Assyria is now revealed to us, and the knowledge of the language of these countries has thrown much light upon the language. literature, history, and learning of the Jews. The excavations which have been carried on in Mesopotamia for the last fifty years have yielded the most valuable results; and the inscribed slabs, monolithic stelæ, boundary stones, gate-sockets, bricks, seal-cylinders and tablets, now preserved in the British Museum, afford an abundant supply of material from which Bible customs and language may be freely explained and illustrated. The cuneiform writing is, at least, as old as B.C. 3800, and there is evidence to show that it was in use as late as B.C. 80. It is generally believed now that cuneiform writing was introduced into Mesopotamia by the invaders from the East at a very remote period, and that it was adopted by the Semitic inhabitants of the country, who wrote their own language in it. Cuneiform writing was originally pictorial, but the modifications in the forms of the pictures which were necessary when inscriptions were carved in stone or impressed upon clay, caused the characters to assume the forms now familiar to us.

(3) PALESTINE AND THE SINAITIC PENINSULA.

4. In the early part of this Century comparatively little was known about Palestine. The student indeed had the Bible, Josephus, certain itineraries composed in early times, and the narratives of pilgrimages and crusades in the Middle Ages. But while sacred places were multiplied, comparatively few sites were identified on intelligible principles, and there were no scientific enquiries into the physical geography of the land or into the ways of the people who inhabit it. But within the last half-century the writings of many distinguished travellers have awakened a keen interest in everything connected with Sinai and Palestine, and made the natural history and antiquities of the East a special pursuit. At length in 1865 the Palestine Exploration Fund was opened and excavations were begun in Jerusalem, which

are still, though under great difficulties, being carried on. then have followed researches in the South, East, and North, geological investigations have been made, natural history collections have been formed, enquiries into nationalities and customs carried out, and above all a complete trigonometrical survey of Western Palestine set on foot by officers of the Royal Engineers, who have enabled us to localise towns, villages, hills, valleys, watercourses, wells, cisterns, notable trees, and other landmarks and remains. In 1868 a party of engineering officers and other experts left England to make a scientific survey of the Sinaitic Peninsula. This they effected, making plans and models, taking 300 photographs and 3,000 copies of inscriptions, with collections of specimens bearing on the zoology, botany, and geology of the country. The results of the enterprise were published in 1872, by authority of the Treasury, in five massive folio volumes. A similar course of exploration is now being carried on in the Delta and other parts of Egypt by the Egypt Exploration Fund.

(4) RESULTS.

The results of the foregoing researches and discoveries may now be briefly indicated:—

(i) The Primæval Period.

Assyrian Tablets give accounts of the Creation and Deluge.

(ii) The Patriarchal Age.

Clearer knowledge has been obtained as to the position of *Ur of the Chaldees*, now represented by the Mound of Mukeyyer in Southern Babylonia, about six miles from the Euphrates on its western bank; indisputable evidence has been afforded of the advanced state of literature and commerce in the old 'Chaldee' or Babylonian Empire in the time of Abraham, including writing on bricks and tablets in the conventional cuneiform characters; *Haran* or Charran has been recovered, its important position recognised, its religious condition investigated; the invasion of Canaan by *Chedorlaomer* has been shown to be in accordance with the national movements of the age; Egyptian monuments have also furnished numerous illustrations of the important chapters relating to the life of Joseph in Egypt, as also of the internal and external history, the religious and civil observances of his times; and mummies of the most ancient kings—some anterior to the patriarchal age—have been discovered.

(iii) Moses and the Exodus. (See 'Glossary of Antiquities,' p. 370.)

(iv) The Land of Canaan.

The Regions through which the People passed towards the Promised Land have been carefully surveyed, and numerous illustrations of the forty years' wandering have been found. As regards Canaan itself, the position of the places and boundaries of the tribes in the days of Joshua have been generally ascertained. Ancient towns on the East of Jordan have been brought to light, and their position found to corroborate with accuracy minute statements in the Book of Numbers, so that 'few stronger confirmations of the historic and authentic character of the sacred volume can be imagined than that furnished by a comparison of the Land and the Book 1.

(v) The Period of the Kings.

Monumental Inscriptions throw considerable light upon this period. Not only are the dynasties of the Egyptian kings at this epoch ascertained, but we find the invasion of Judah by Shishak recorded on the walls of Karnak, and we are enabled to trace the movements of So (Sabaco), Tirhakah, Necho, and Hophra. The Moabite Stone, discovered in 1868 among the ruins of ancient Dibon, now in the Museum of the Louvre at Paris, is a monument erected by Mesha the contemporary of Ahab, and throws light on the condition of Moab and the conquests of Mesha, about 890 B.C. The monuments also chronicle the names and military successes of the Syrian kings, Ben-hadad, Rezin, and Hazael.

(vi) The Assyrian Empire.

The Assyrian Line of Kings and their dealings with the kings of Israel and Judah are amply illustrated by the Assyrian monuments. Assur-nasir-pal (B. C. 886-860) ruled from Elam to Syria, and from Armenia to the Persian Gulf. Shalmaneser II (B. C. 860-824) records victories over Syria and over 'Jehu, the son of Omri.' Ramman-nirari III (B. C. 811-782) imposed taxes on various kingdoms, including Omri (i. e. Israel). Pul (2 Kings 15. 19) has but recently been discovered. He is thought by some to be the same as Tiglath-pileser III (but see I Chron. 5. 26), and is the Porus whose name is on the list of Babylonian kings at about this period, and who is called Phulus by Berosus. Tiglath-pileser III (B. C. 745-727) took tribute from Rezin of Syria, Menahem of Samaria, Pekah, and Hoshea, and threatened or attacked Ahaz of Judah, called on the monuments Azriyau. Sargon, a usurper (B. C. 722-705), named in Is. 20. I, con-

¹ See Major Conder's Tent Work in Palestine, Pal. Expl. Fund.

quered Ashdod, and attacked the regions all round as far as Egypt; he also reduced Merodach-baladan, King of Babylonia. Khorsabad was built by him. Sennacherib (Sargon's son, B. C. 705-681) attacked Hezekiah, took forty-six of his cities, shut him up in Jerusalem like a caged bird, built towers against him, gave his cities to the Philistines, imposed on him a tribute of thirty talents of gold and 800 of silver, and sent his daughters and his treasures to Nineveh (comp. 2 Kings 18. 14-16). Sennacherib also attacked Philistia, Egypt, Syria, Phœnicia, and he warred against Merodach-baladan, who seems to have incited the Babylonians and Elamites to revolt. Among the gods to whom he specially appeals on the occasion of appointing Esarhaddon to succeed him are Bel and Nebo. (See Is. 46. 1.) Clay cylinders give an account of the reign of Esar-haddon (B. C. 681-668), and we learn that he conquered twenty-two kings, including Manasseh, King of Judah; he conquered the son of Merodach-baladan, and Tirhakah of Ethiopia, and restored Babylon and called himself king of it (2 Chron. 33. 11). Assur-bani-pal (B. C. 668-626) again subdued Tirhakah, and gained victories over his rebellious brother, Shamashshum-ukin, and over the armies of Elam and the surrounding regions. After his time the glory of Assyria faded away.

(vii) The Babylonian Empire.

The Second Babylonian Empire now comes to the front. of very ancient Babylonian kings have lately been brought to light, and they are important in connexion with the chronology of the Patriarchal Age. More important, however, for the coincidence of the Biblical with the Babylonian-Assyrian chronology are the so-called Eponym Canons referred to above, which were discovered by Sir Henry Rawlinson in 1862, and the Synchronous History of Assyria and Babylonia, published by the same scholar, which relates the vicissitudes of the two empires from B. C. 1500 to 820. Finally, the copy of a Babylonian chronicle was published in 1887, giving an account of the events in Babylonia and Assyria during the time from B. C. 750 to 650. Babylon was then playing a far more important part than we should ever have dreamed of, if we had only the historical books of the Bible and the old classical authorities to guide us. We have indeed a reference to Merodach-baladan as 'king of Babylon' (2 Kings 20. 12), and to the surprising fact that the King of Assyria took Manasseh captive to Babylon (2 Chron. 33. 11); but that is all. Now, however, we learn that Babylon was a considerable power in those days. We find Tiglathpileser III, King of Assyria, styling himself Lord of Shumir and Accad and King of Babylon, and worshipping Bel, Nebo, Zir-banit, and

other Babylonian deities. Then Merodach-baladan comes on the scene (cir. 731 B.C.) in the last year of Tiglath-pileser. Merodach is overthrown by Tiglath-pileser, but speedily reappears, and figures as King of Babylonia. He suffered defeats in three of Sargon's campaigns, B. C. 721, 710, 709, but seems to have recovered himself each Several tablets show that he reigned at least twelve years. Many important inscriptions of Nebuchadnezzar II have been discovered. His father Nabopolassar, a Babylonian, of whom also inscriptions have quite recently been found, had seized the Babylonian throne and had cast off the Assyrian yoke. The son puffed himself up as if he were an incarnation of the god Nebo, and described the glory of Great Babylon and of the temple at Borsippa, which was 'made to shine as the stars of heaven.' Thousands of square bricks have been found stamped with his name. His favourite god was Bel-Merodach. He left no record of his time of disease and humiliation. There are a few monuments of Evil-(Amil-)Merodach, and of Neriglissar: and a large number of records of the days of Nabonidus have been discovered. Belshazzar seems to have been associated with him on the throne. It may be mentioned incidentally that the cylinders of Nabonidus are of special value for determining the chronology of ancient Babylonia as far back as B. C. 3750.

(viii) The Persian Empire.

Passing to the Persian Empire, we have first a tablet of the age of Nabonidus telling us that in his seventeenth year (? 538), on the third of October, Cyrus entered Babylon and appointed Gobryas to be governor; secondly, a fragment of a cylinder of Cyrus, giving his own account of the taking of Babylon and also giving his ancestry. His grandfather's name was Cyrus, and the dynasty containing this name may have been in existence as far back as the days of Isaiah. His forces are described as marching like a cloud, his army like the waters of a river; opposition comes to nothing before him; the gods are favourable to him, especially Merodach, Bel, and Nebo, and he restores their temples, though himself possibly a monotheist. No light has been thrown on the name and exact position of Darius the Mede, who may possibly have been Gobryas. The newly-discovered list unfortunately stops short here, and Ptolemy gives no name between Nabonidus and Cyrus. Some modern critics have thought that Darius the Mede was Darius the son of Hystaspes, in whose reign there was a revolt at Babylon; but this is hardly probable. There is a large inscription of Darius the son of Hystaspes, in whose reign the rebuilding of the Temple was completed, at Behistun.

XXI. ETHNOLOGY OF THE JEWS AND THE SURROUNDING NATIONS.

- 1. The Hebrews were Semites, and are the accepted type of that race, whereto belonged also the Phœnicians, Syrians, Moabites, Ammonites, Arabs, Assyrians, and Babylonians. We know the languages of these races, and find them nearly identical in their grammatical structure, and closely allied in their vocabularies. Dialectal differences alone separate the speeches of Sennacherib and Nebuchadnezzar from that of the Israelites, whom they subjugated. The Moabite stone is readily intelligible to any Hebraist. Western Asia, from the coast of the Mediterranean to the Zagros mountain-chain, which bounds Mesopotamia on the east, was anciently peopled, in the main, by one race, a race nearly akin to the Hebrews, descended-we may well believe-from Shem (Gen. 10. 21-31), and known to moderns as 'Semites.' The race had ramifications in Asia Minor and East Africa, but was planted especially in the central region of the ancient world, Mesopotamia and Syria.
- 2. Within this Region it was, however, intermixed to some extent with what seems to have been an earlier population, a population which some writers call 'indigenous.' We hear of Rephaim, Horim, Avim, Emim, Anakim, Zuzim, as old inhabitants of Palestine displaced by later intruders. There are no means of determining with any certainty the ethnic character of these ancient races, or, except approximately and in a general way, their habitats; for in dealing with the ancient races and tribes of the East we cannot speak of frontiers in the modern sense of the term, but at best of limits only. Ethnic names, too, are by no means decisive factors in determining race. In the case of the above names, though none of them appear to be Semitic, we must leave it undetermined whether they were those of Semitic or of non-Semitic races. Their territories are indicated in Scripture as follows:—(1) The REPHAIM dwelt on the east of Jordan in the great city of Ashteroth-Karnaim (Gen. 14. 5) and its vicinity; (2) The ZUZIM, or ZAMZUMMIM, dwelt in Ham, within the same district (Gen. 14.5; Deut. 2. 20); (3) The EMIM lived east of the Dead Sea, in the country afterwards known as Moab (Deut. 2. 10); (4) The HORIM inhabited Mount Seir, south of that sea, and adjoined on the

Desert of Paran (Gen. 14. 6; Deut. 2. 22); (5) The AVIM held a portion of the Philistine country (Deut. 2. 23; Josh. 13. 3); and (6) the ANAKIM, who possessed the region about Hebron (Num. 13. 22), must be regarded as outlying remnants of some ancient population, whose ethnic character is undiscovered, and as distinguished from the later incomers by huge stature, great fierceness, and great physical strength.

- 3. The country to the West of the Jordan was mainly possessed. prior to the Hebrew conquest, by eight principal races. These were the Philistines to the south-west; the Canaanites in the rich plains of Jordan and Esdraëlon; the Jebusites, Hivites, and Amorites in the mountains: the Girgashites near the Sea of Galilee; the Hittites in the Lebanon district, and the Perizzites in some uncertain locality. All these races appear to have been Hamitic. The PHILISTINES are connected with the Caphtorim in Deut. 2. 23, and called 'the remnant of the country of Caphtor (Ai-kaphtor)' in Jerem. 47. 4. 'Ai-kaphtor' is possibly the same as 'Ai-guptos,' the Caphtorim being, as we learn from Gen. 10. 14, descendants of Mizraim, or the people of Egypt. It should also be noted that Kaphtur, in Egyptian, is the term for Grand Phœnicia, or the coast of the Egyptian Delta. The name of the country of the Philistines along the coast (the Palashtû of the cuneiform inscriptions) was applied by the Romans to the whole of Palestine. It is true that the analogies of the Philistine language, so far as it can be made out, are Semitic rather than Egyptian; but their migration from Egypt must have been at a very early date, before the Egyptian peculiarities were well developed, and in their new country they may have adopted Semitic forms and names, or even changed their Hamitic for the Semitic speech. But originally they had nothing in common with either the Hebrews or the Hyksos, who were Phænicians or Amalekites. The CANAAN-ITES are in Gen. 9 and 10 distinctly derived from Ham, and their antagonism to the Semites is throughout their whole history very marked. Hamitic roots, as san for 'the sun,' and bek for 'city,' belong to some of the oldest sites in their country (Beth-san, Baal-bek). With the Canaanites were closely connected the other six nations whom the Israelites drove out-the Hivites, Hittites, Amorites, Jebusites, Perizzites, and Girgashites (Gen. 10. 15, 16).
- 4. The Desert bordering Palestine on the south, as well as the peninsula of Sinai, was peopled mainly by Amalekites and Idumæans or Édomites. These were Abrahamic races, descendants of Esau, Isaac's eldest son (Gen. 36. 9–12). They were thus, not only Semites,

but Semites of a type allied very closely indeed to the Hebrews. The AMALEKITES, the fiercest enemies of the Israelites, always remained, for the most part, nomads, and became completely assimilated in their mode of life to the Edomites or Idumæans, that is, the Arabs of the Peninsula, in whom they seem to have been ultimately absorbed. They are considered to have been the oldest of the aboriginal races, and are constantly referred to as such by Arabic writers. The IDUM.EANS showed at Petra something of the Egyptian genius for architecture, and something of the Hebrew talent for trade and commerce. Though bitter opponents of the Jews during the greater portion of their career, they were ultimately acknowledged as 'kindred' (Josephus, Antiq. Jud. xiv. 8. § 1), and under Antipater and Herod the Great became blended with the Jews into one nation.

- 5. Another Abrahamic Tribe (Gen. 25. 2), located towards the south, but of wandering habits, was that of the MIDIANITES. The Midianites intermingled with the Ishmaelites, and probably also to some extent with the Canaanites. Their general habits were those of Arabs, though in some respects they had adopted Canaanitish customs before their first contact with the Israelites, and hence their influence upon Israel was evil and tended to corruption. We have no record of the Midianite language, excepting that which is contained in names. These are undoubtedly Semitic, and often common to the Midianites with the Israelites.
- 6. Eastward were certain Tribes connected with the family of Abraham, the most important of which were the Moabites and Ammonites, descendants of Abraham's nephew, Lot (Gen. 19. 37, 38). We know little, comparatively speaking, of the AMMONITES, who have left no records. They worshipped the Supreme Being under the name of Moloch or Milcom, the Semitic word for 'king;' and their capital city was Rabbath-Ammon, or 'Great Ammon,' where again we have a Semitic prefix. With their kindred, the MOABITES, we are better acquainted, both from the prophecies of Isaiah (chaps. 15 and 16) and Jeremiah (chap. 48), and from the important recent discovery, the 'stone' erected by Mesha at Dibon in Moab. This 'stone' shows that the Moabite language was, in the ninth century B.C., almost identical with the Hebrew, and that the modes of expression in the two countries were similar. The differences of language are merely dialectal, such as anak for anoki, 'I,' and the like. The numerals are the same; the dual termination -aim is of frequent occurrence; and a common element in the names of towns is Beth.

The Moabites and Ammonites were settled races, like the Hebrews; their cities were many and strong; they cultivated the vine (Is. 16. 8–10), grew great quantities of corn (Jer. 48, 32, 33), and were graziers also upon a large scale (2 Kings 3. 4). The distinction is very marked between them and the Arabs, on whom they adjoined, who dwelt in tents and wandered freely over the desert. While the nomad tribes, such as the Midianites, had no protracted existence, and their names gradually disappear from history, the settled (agricultural) tribes—such as the Edomites, Moabites, and Ammonites—are not only frequently mentioned in the cuneiform inscriptions, and by early Christian writers, but are even traceable at the present day in names of places. There was always a tendency of nomads to become agriculturists, but not vice versâ.

- 7. On the North, after the decay of the Canaanitish races, the principal neighbours of the Jews were the Phænicians and the Aramæans or Syrians. The PHŒNICIANS were in all probability sprung from an Hamitic tribe (Puna or Punt) in South Arabia and the opposite coast of East Africa, and after settling on the coasts of Canaan completely assumed Semitic customs and language (Lepsius). At any rate, the Semitic character of the Phœnicians in historical times is undisputed. Their remains—consisting, unfortunately, of inscriptions only, the oldest of which are not much earlier than B.C. 600—have been completely analysed by the great Semitic scholars, Gesenius and Deutsch, who have shown the Phænician form of speech to be closely akin to the Hebrew. The Phænician ethnic character presents also certain analogies to the Jewish, combining, as it does, warlike energy and great tenacity of purpose with a remarkable aptitude for trade and commerce: while, on the other hand, they had the character of being unscrupulous and untrustworthy. They were famous for their manufacture of glass and of purple stuffs, and were the greatest traders and navigators of antiquity in Western Asia.
- 8. Nothing Certain is known of the original home of the Syrians or Aramæans. 'Aram' appears at an early period as a designation of certain districts in Syria and Mesopotamia. The language of the Aramæans gradually occupied all Syria, and 'last of all, Palestine became Aramaised. Towards the east this language was spoken on the Euphrates, and throughout the districts of the Tigris south and west of the Armenian and Kurdish mountains. In Babylonia and Assyria, a large, or perhaps the larger, portion of the population were most probably Aramæans, even at a very

early date, whilst Assyrian was the language of the Government' (Nöldeke).

- 9. If, from these immediate Neighbours of the Jews, we pass to those more distant ones with whom the circumstance of war, invasion, and conquest from time to time brought them into contact, we find that, on the south, they were liable to attack from two great nations, the Egyptians and the Ethiopians; on the east they had dealings, military and other, with four—the Assyrians, the Babylonians, the Elamites and the Persians; while, on the north, they came into collision, in their later history, with four races—the Scythians, the Greeks, the Romans, and the Parthians. A few words must therefore be said, in order to complete this sketch, concerning the ethnic character and affinities of these ten remoter nations.
- 10. The Egyptians. According to Gen. 10. 6, Mizraim was 'the son of Ham.' Egypt is called repeatedly in Scripture 'the land of Ham' (Ps. 105. 23, 27; 106. 22). Its own native name was Kam, which has been explained as 'the Black Land.' The physique of the Egyptians was very marked and striking: they were tall and thin, with large hands, and large and flat feet. They offered a marked contrast to their Semitic neighbours upon the east. Their language had certain Semitic analogies, and received through contact and immigration a not inconsiderable infusion of Semitic words into it; but fundamentally it was non-Semitic.
- 11. The Ethiopians (Cushite) were distinct from the Egyptians, with dark complexions, thick lips, and sloping profiles. Their descent from Ham is distinctly asserted in Genesis (10.6). Egyptian civilisation was readily received among them, but suffered deterioration in the process, and failed to raise the race very much above the savage condition. There were times when Ethiopia—that is, the ancient kingdom of Aksúm in Abyssinia—threatened to become one of the 'Great Powers' of the Eastern world; but some inherent weakness caused it to relapse after each success into a comparatively unimportant position.
- 12. THE ASSYRIANS, who came into contact with the Israelites before the Babylonians, were pure Semites, as appears both from the Book of Genesis (10. 22) and from the native inscriptions. Their physiognomy, physical type, and manners are also clearly Semitic, and render any doubt upon the subject impossible. In features, as represented in the sculptures, they closely resemble the Jews; in

general ethnic character they are not dissimilar. Their descendants, the 'Chaldæans' of the mountains near Môsul, still speak a corrupt Aramæan dialect, and have features closely resembling those of the Hebrews.

- 13. The Babylonians. The oldest inhabitants of Babylonia of whom there are records were the Akkadians and Sumerians, different in race from Hamites and Semites. They were at a very early period absorbed by their Semitic neighbours, the Assyrians and Babylonians. The latter, when first brought into contact with the Jews, were scarcely distinguishable from the Assyrians. The languages spoken by Sennacherib and Nebuchadnezzar differed less than Spanish and Portuguese; the two nations had an almost identical religion; and their physical type was not very different. The Babylonians were somewhat shorter and clumsier in figure, their noses more depressed, their foreheads lower, and their expression altogether more commonplace.
- 14. The Elamites (so called from Elam, i.e. Highlands) were the inhabitants of Susiana, which extended east of the Lower Tigris and north of the Persian Gulf to the mountains in the north and east, and was watered by the rivers Choaspes and Eulæus. They were of one race with the Akkadians, Sumerians, and Kossæans—that is, Turanians—and enjoyed well-regulated political institutions. According to the Babylonian inscriptions, they subdued Babylonia as early as 2280 B.C. The native name of their country was An-zan. Their chief city was Susa, their language was akin to the Akkadian. Since the middle of the sixth century B.C., Elam has ceased to be mentioned in the cuneiform records.
- 15. With the Persians we come upon an entirely new and distinct nationality. The Persians belonged to the Aryan (or Indo-European) family, as Darius Hystaspes emphatically asserts in the inscription upon his tomb. Indeed the word 'Iran,' which is the native name for the country ruled by the Shah, is the actual word 'Aryan' in another form, corresponding to the Ariani of the Greeks. The language of the Persians exists in four stages, and can be traced from about B.C. 1200 to the present day. It appears as Zend—or, more correctly, Old Bactrian—in the Zend-Avesta; as Achæmenian Persian in the inscriptions of Cyrus, Darius, Xerxes, and Artaxerxes; as Pehlevi (with a large admixture of Aramæan words) in the inscriptions of the Sassanians and the Pehlevi version of the Zend-Avesta; and in the poems of Firdausi and his contemporaries, about A.D. 1000,

it enters at once on its modern stage of development. In due course it has received a considerable accession of Arabic (more recently also of Turkish) words. In its most ancient form Persian is closely akin to Sanskrit, in its most modern to Hindustani; in all its forms it has close analogy with the tongues of the West. And the ethnic character of the people was in many respects Western. They were lively, enterprising, spirited, worshippers of a single god, Ormazd, tasteful in their architecture, possessed of a considerable power of organisation. Their physique was decidedly what has been called 'Caucasian'—a high forehead, a well-formed nose, large eyes, a short upper lip, a well-rounded chin. Their limbs were slighter than those of their Semitic neighbours the Assyrians and Babylonians, but were well knit and muscular.

16. The name of SCYTHIANS was given by the Greeks to a race of the Indo-European (Aryan) family closely allied to the Iranians (Müllenhoff), and settled on the northern shores of the Black Sea. They are the same race that Herodotus denominates Scolotes, who were probably only a Scythian tribe. They are called Sakas by the Persians, and are mentioned by that name in the cuneiform inscriptions of Darius. They themselves came from the east and drove out the Kimmerians from the northern shores of the Pontus Euxinus about the eighth century B.C. With later historians they appear to have lost their individuality; by them all the rude tribes of the Sarmatian plains are called Scythians irrespective of nationality, and they are credited with the most cruel habits and rites. They were probably the rudest of all the races with which the 'chosen people' came into contact; and it was fortunate for that people that the contact was once only in their history, and for a short time.

17. The ethnic character of the GREEKS and ROMANS is too well known to need many words in this place. The Hellenic and Italic races are universally recognised as two main branches of the great Aryan stock, and the two which in the ancient world carried Aryan civilisation to the highest point. Possessing languages nearly akin to each other, and not remotely allied to Sanskrit and Zend, possessing moreover vast energy and high intellectual power, they became respectively the masters of the East and West. The Jewish nationality narrowly escaped absorption into the Greek at the time of Antiochus Epiphanes, and both in Egypt and in Palestine received permanent Hellenic impressions. Before Rome it refused to bend, and the refusal led to its destruction.

18. As with the SCYTHIANS, so with the PARTHIANS, there was one occasion only when the 'chosen people' came into contact with them. In B.C. 40, not long after the defeat of Crassus, a Parthian army crossed the Euphrates, and defeating the Romans under Decidius Saxa, occupied and ravaged the whole of Syria and Palestine. Jerusalem itself was plundered by them, and Antigonus placed upon the throne as Parthian viceroy, a position which he occupied for three years.

PART III.

THE APOCRYPHA.

XXII. SUMMARY OF THE BOOKS OF THE APOCRYPHA.

Introductory.

- 1. These Books form part of the sacred literature of the Alexandrian Jews, and with the exception of the Second Book of Esdras are found interspersed with the Hebrew Scriptures in the ancient copies of the Septuagint, or Greek Version of the Old Testament. They are the product of the era subsequent to the Captivity; having their origin partly in Babylonia, partly in Palestine and Egypt and perhaps other countries. Most of them belong to the last three centuries B.C., when prophecy, oracles, and direct revelation had ceased. Some of them form an historical link between the Old and New Testament, others have a linguistic value in connexion with the Hellenistic phraseology of the latter. The narratives of the Apocrypha are partly historical records, and partly allegorical. The religious poetry is to a large extent a paraphrase upon the Poetical and Prophetical Books of the Hebrew Canon. In the paraphrases upon the latter there is often a near approach to New Testament teaching, especially upon God's care for the heathen world.
- 2. As to their Canonical Authority, Josephus seems to reject it as a whole, but appears from his use of I Esdras rather than our Canonical Ezra to have accepted the authenticity of at least that work. The early Christians differed in opinion respecting them, but received them as part of the sacred literature of Israel. Several of the books of the Apocrypha were more generally accepted than the disputed books of the New Testament Canon. Melito (cir. 170), referring to the Hebrew Canon, separated them from the authoritative and Divine records; while Origen (cir. 230), following the LXX, included in Daniel (and so among the Canonical Books) the history of Susanna; and speaks ambiguously about the Books of the Maccabees. Jerome, a century later, called them 'apocryphal' (hidden, secret, and so of uncertain origin and authority), affirming (when speaking of Wisdom and Ecclesiasticus) that 'the Church doth read them for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine.' In the Western Church they gradually rose in esteem, until the Council of Trent affirmed the canonicity of the

greater part; but they are treated by the more critical Roman divines as 'deutero-canonical,' thus making some distinction between them and the books of the Hebrew Canon.

(i) THE BOOKS OF ESDRAS.

The First of these Books is quoted largely by Josephus and by Athanasius, and the second by some other early Christian writers, but they were not included in the Canon of the Council of Trent.

(a) The First Book.

This is evidently a Compilation of narratives by different authors. With the exception of chapters 3-5. 6, the book is little more than a transcript of the last two chapters of the Second Book of Chronicles. with nearly the whole of our Ezra, and one portion of Nehemiah (8. 1-12). The portions corresponding to Ezra 2-4. 6 and 4. 7-34 are transposed so as to cause a great confusion of the historical sequence. The rest is in its proper order. The additional matter contains two sections; the first (chaps. 3, 4) records a very interesting legend about Zerubbabel, showing how by his wise answer to the king he brought about the return of the captives; the second (5. 1-6) is the beginning of a list of the captives who returned under Jesus (i.e. Teshua) and Toacim the son of Zerubbabel, and has no connexion with the list which actually follows. The book is generally ascribed to the first century B.C., but sometimes assigned to the second. It has been suggested that it was the work of a Jewish writer in Egypt who wished to gain the favour of the Ptolemies for his people. Only Greek and Latin versions of the book are known to exist.

(b) The Second Book.

The more ancient Title of this Book was the 'Revelation of Ezra,' but it is more commonly known as the 'Fourth Book of Ezra.' The original text seems to have been in Greek, but, with the exception of a few verses found in quotations, it is entirely lost. From it a Latin, Ethiopic, and two Arabic translations have been made; but the English version, as also an Armenian, was entirely taken from the Latin. This text contains certain interpolations (chaps. 1, 2, 15, 16), which are evidently of Christian origin, and omits in the later MSS., which our version followed, a long passage after chap. 7.35, on the 'intermediate state' and 'intercession of departed souls.' The omission arose from the accidental loss of a leaf in a ninth-century MS., which leaf is now recovered. From internal evidence the original portion of the book would seem to have been written in Egypt, by a Jew, between B.C.

100 and A.D. 100. It consists of angelic revelations and a series of visions, teaching some of the mysteries of the moral world, and the final triumph of the righteous. It may be divided as follows:—

(i) Historical Introduction (3).

(ii) Revelation I. On the unsearchableness of God's purposes, and the signs of the last age (4-5. 14).

2. How the plan of Providence progresses in spite of man's difficulties in understanding it, and good finally triumphs over evil in

judgment (5. 21-6. 34).

3. A passage omitted in the Authorised Version (6. 35—7. 35). The narrow limits of Israel necessitated by Adam's sin; and the paucity of the redeemed explained by natural analogies. It contains also an account of the state after death and final judgment (7. 36—9. 25).

Vision 1. A woman (Sion) lamenting the death of her only son (i.e. the city of Solomon) on his bridal day; but her sorrow is turned into

joy at the appearance of a newly-built city (9. 26-10. 59).

2. An eagle (the fourth kingdom of Daniel), rising from the sea, spreads its wings over the earth, undergoes various transformations, is rebuked by a lion (Messiah), and is burnt up (11. 1—12. 39).

3. A Man (the Son), flying on the clouds, destroys by the blast of His mouth the opposing powers of the world, gathers the lost tribes of

Israel, and gives them the city of Sion (13. 1-58).

4. The appearance of the Lord in a burning bush, with a promise to Ezra of a restoration of the books of the Law which had been burnt (14. 1-26).

5. Ezra dictates to the scribes the whole of the Law 'to be published openly,' and seventy books of secret mysteries which are not to be divulged (14. 27-48).

(ii) THE BOOK OF ESTHER.

This Book consists of certain interpolated passages found in many copies of the Septuagint version of Esther, which are not in the original Hebrew copy. Their object was partly to supplement the narrative of the canonical Esther, partly to give it a more distinctly religious tone by pointing to God as the Prime Mover in the events, whereas His Name nowhere occurs in the original. These interpolated passages are supposed to have been inserted at a later date by the Alexandrian Jews. Jerome removed them from the text, and placed them in the order in which we now have them in the English text among the uncanonical books. The disconnected fragments were arranged consecutively, as if they formed a complete

continuation of the canonical book, whereas the first alone followed directly after the conclusion of our canonical Esther. The dream of Mardocheus (Mordecai), chap. 11, and the conspiracy of the two eunuchs (chap. 12), were introduced at the beginning of the book; the copy of the letters of Artaxerxes (chap. 13. 1-7) after 3.13; the prayers of Mordecai and Esther (chap. 13. 8—14. 19) at the end of chap. 4. The description of Esther's entrance before the king (chap. 15) is an expansion of chap. 5. 1, 2; and the letter of Artaxerxes (chap. 16) was added after 8. 12. These fragments are usually assigned to some period of the first or second centuries B.C.

(iii) THE BOOK OF WISDOM.

1. The original Book seems to have been in Greek, and is contained in the chief Biblical MSS.; but there is an ancient Latin Version older than the time of Jerome, and translations in Armenian, Syriac, and Arabic, of which the last two are paraphrastic.

2. Summary. It consists of two main parts: I. The praise of wisdom in its moral and intellectual aspects: 1st, as the source of immortality in contradiction to the theory of sensualists: 2nd, as the practical guide of moral and intellectual life (chaps. 1-9). II. The doctrine of wisdom in its historical aspect: (1) an illustration of the influence of wisdom in the reward of the virtuous and the punishment of the vicious, both in the case of individuals (from Adam to Moses), and of nations, e.g. the Egyptians and Canaanites (chaps. 10-19); followed by (2) a contrast between the fortunes of idolatrous and religious people (chaps. 15-19). The harmony pervading the whole book contradicts the opinion that it is a compilation from several authors who wrote at different times, though some have attributed the two sections to separate authors. It possesses the highest literary excellence, and is comparable for sublimity of thought, rhetorical power, and command of language with some of the finest productions of classical antiquity.

3. Its Diotion, as well as its doctrine, points to a Greek original, unfettered by Hebrew idioms. Its date is variously conjectured, from B.C. 217 to A.D. 40. We find in it the doctrine of the creation of the world from uncreated matter, of the pre-existence of souls, of the pervading influence of the Divine Spirit throughout the universe; but there is no mention of the Christian doctrine of the resurrection of the body, nor any reference to the regeneration of humanity by the Messiah, while immortality is vividly depicted as the reward and consequence of wisdom. These facts all point to Alexandria as the place of its composition, and to a period anterior to Christianity, in

which Hebrew thought and Greek philosophy of various schools had become fused together. Moreover, its style and diction seem to point to an earlier date than that of Philo, to whom it has been sometimes ascribed. Some passages in the Epistle to the Hebrews suggest that the writer was acquainted with this book, but no direct quotation from it is found earlier than the first half of the second century A.D., when it seems to be treated as inspired Scripture. The doctrine concerning wisdom already found in Proverbs, Job, and Ecclesiastes is here still further developed, being treated as an existence co-eternal with the Creator, acting on created matter, as the source of life, and continuing in the land of spirits. And so the foundation is laid for the Christian doctrine of the existence and influence of the Divine Word and Holy Spirit 1.

(iv) ECCLESIASTICUS.

- 1. This Book is so called in the Vulgate and Authorised Version from its local name in the African Church, gained from its practical use as a book of instruction in the Church. Its earlier titles were 'Proverbs' and 'The Wisdom of Jesus the Son of Sirach.' Both internal evidence and the testimony of Jerome sufficiently attest the existence of a Hebrew original (now lost), which was subsequently translated, with some additions, by a descendant, probably the grandson of the author, resident in Alexandria, in the reign of Euergetes II (see the Prologues; the meaning of the word translated grandfather in the first prologue is doubtful). The date of this translation is rendered uncertain from there being two monarchs bearing the title of Euergetes, viz. Ptolemy III and Ptolemy VII. There is also a similar uncertainty about the date of the original work, as the appellation 'Simon the son of Onias,' who is mentioned among the Hebrew worthies in chap. 50. 1, and evidently as a contemporary of the writer, might equally apply to Simon I or Simon II. But the fact that the Syriac version reads 'Simon the Just' gives us some warrant for believing that Simon I was meant, and, if so, the translation most probably belongs to the time of Euergetes I.
- 2. The Hebrews did not place the Book among the Canonical Scriptures, nor is it so classed by Jerome; but it is quoted as such, and even attributed to Solomon, by many Christian writers after the second century. The text of the Greek translation is found in the

¹ All the questions connected with this book are fully examined by the Rev. W. J. Deane, in his edition (Clarendon Press, 1881). Also by Dr. Farrar in the 'Speaker's Commentary,' Apocrypha, vol. i. (Murray, 1888).

LXX, and from it were derived, with a few apparent exceptions, the Vulgate and the Authorised Version. On the other hand, the Syriac version is an independent translation of the original Hebrew, and of great value in restoring the text and explaining obscurities. Quotations from the original Hebrew, and others translated into Aramaic, are found in the Jerusalem and Babylonian Talmuds. There is considerable difference both of the text and of the order in the several authorities. The book is half philosophical, half ethical in its character, and belongs to what is called the Wisdom literature of the Jews. In its view of wisdom it is transitional between books like Proverbs and Job and the later Alexandrian Book of the Wisdom of Solomon.

3. The Tone of the Book is mainly Palestinian, with but few traces of Greek philosophy. Such traces as there are, however, as a comparison with the Syriac shows, are mainly the additions of the translator. God is the Creator, Preserver, and Governor of the universe; the hope of a future life is dim and uncertain. A good name and grateful remembrance by posterity are the reward of the works of creation and on the praise of wisdom (ch. 24, 42, 43), and its testimony to the Hebrew Canon from Genesis to the latest prophet is of great value. It is commonly ascribed to a period between the termination of the 'Great Synagogue' and the rise of the Maccabees.

(v) THE BOOK OF BARUCH.

1. This Book, which bears the name of the companion of Jeremiah, was not regarded by the Jews as canonical. No reference is made to it in the New Testament, or by the Apostolic Fathers; but subsequently Christian writers refer to it as the work of Jeremiah. No Hebrew version of it is known, and all others seem to be derived from a Greek original. The so-called Epistle of Jeremiah (chap. 6) is an entirely independent production, composed probably by an Alexandrian Jew to warn his countrymen against heathen idolatry.

2. The Book of Baruch contains paraphrases upon Jeremiah and Daniel and other prophetical writings. Like Ecclesiasticus it dwells upon the temporal promises of God and national restoration, and there are no traces of those hopes of immortality which were awakened in the Maccabæan period. In this respect it differs from the later Syriac treatise, 'the Apocalypse of Baruch.'

3. The First Part (1-3. 8) consists of an introduction, followed by a confession and prayer on the part of the captive exiles. The

Second Part (3. 9 to the end) contains a gentle rebuke of Israel for their sins, and a sublime passage on the condescension of God in manifesting His Law and His Presence to them, and a lamentation by Jerusalem over her children. This is followed very abruptly by a triumphant apostrophe to Jerusalem, foretelling the return of her children and their abiding glory.

(vi) APOCRYPHAL ADDITIONS TO DANIEL.

These Three Fragments are not found in the original text of the Book of Daniel, but have a place in the LXX Version, and seem to embody certain popular traditions embellishing historical facts. They are probably all derived from Hebrew sources.

I. THE SONG OF THE THREE CHILDREN.

This Book supplements the narrative in Daniel 3, and gives a supposed prayer of Azarias for deliverance from the fiery furnace, and an account of the means by which the Three Children were saved, followed by a hymn of thanksgiving, sung by them in the fire, which has been used in Christian worship, under the name of the 'Hymn of the Three,' ever since the fourth century A.D. Accordingly, it is found in the Appendix to the Alexandrian Psalter. Expansions of this story are common in Talmudic literature, and it is probable that this came originally from some early Midrash.

2. THE HISTORY OF SUSANNA.

This Narrative is prefixed to the Hebrew Book of Daniel in the copies of the Septuagint and other Greek versions. There are also Syriac and other versions, differing widely from the Greek text and giving additional details. It is the subject of a Latin poem by Hildebert of Tours, A.D. 1100. According to Origen it is connected with the history of Ahab and Zedekiah in Jer. 29. 22. A similar story is found in early Jewish literature. The writer's object was to censure the judges of Israel, in his own day, by a comparison of the guilty elders with the virtuous youth Daniel.

3. BEL AND THE DRAGON.

This Book, called in the LXX 'Part of the Prophecy of Habakkuk, the son of Joshua, of the tribe of Levi,' contains the history of the destruction of two objects of Babylonian worship, with an account of Daniel's deliverance from the lions. The event is placed in the time of Cyrus, and Jewish tradition regarded it as a distinct incident from that recorded in the canonical Book of Daniel.

(vii) THE PRAYER OF MANASSES.

The original Prayer of the penitent king of Judah existed when the Book of Chronicles was written in two distinct documents (2 Chron. 33. 18, 19). This version is found in some copies of the LXX, and in the *Apostolic Constitutions*, with a legend of his miraculous deliverance from captivity. Its date and authorship are both uncertain. It is cast in a poetical form, and is based upon the prophetical Scriptures, and was probably of Hebrew or Aramaic origin.

(viii) TOBIT.

- 1. The Original of this Book was probably in Hebrew or Chaldee, though the extant Hebrew versions are later than the Greek book in the Septuagint. The Vulgate was translated by Jerome from a Chaldee version done for his special benefit into Hebrew; but this version differed from the Chaldee Tobit now in the Bodleian Library in Oxford, which is based upon the LXX. It is supposed that the author's purpose was to impart moral and religious instruction rather than to record an historical event. The story is connected with the captives of the ten tribes in Nineveh and Media. The ministry of angels here described is based on the teaching of Genesis, and is wrongly traced to a Persian origin.
- 2. From internal Evidence the writer seems to have been a Jew, resident in the East (perhaps at Babylon), while the kingdom of Media was still standing and the complete restoration of Jerusalem was not yet effected. This would fix the date between Nehemiah and Alexander the Great, most probably about B.C. 350; but several of the versions are much later. The book has been more highly esteemed by Christians than by Jews. It presents a most vivid and pleasing picture of domestic life, and of the influence of religion upon it, among the captive Jews, and in this respect it bears a strong affinity to the historical part of the Book of Job.

(ix) JUDITH.

It is practically certain that the Greek text of this book is derived from a Hebrew or Chaldee original. As in the case of Tobit, Jerome made his Vulgate translation of the book with the help of a Chaldee version translated for the purpose into Hebrew. But the carelessness with which this was confessedly done makes it extremely difficult to decide which of the two texts, the Greek or Chaldee, is closer to the original, or what is their relation to each

other. The geographical and historical references in the book are so irreconcileable with known facts that there is little doubt that the book is an historical fiction, intended to revive a spirit of heroism in the Jews of Palestine, when it had been completely crushed out by a long period of oppression. It may be that the invasion of Judæa by Antiochus Epiphanes (B.C. 168), and the atrocities committed by Apollonius at Jerusalem, with the heroic resistance offered by the unknown mother and her seven sons, who all suffered martyrdom (2 Macc. 7), suggested this story, to stimulate others to follow their example, and that to it is due the patriotism which resulted in their deliverance under the Maccabees; others refer it to the time of Hyrcanus II. It is probable that the leading characters were taken from historical personages of the period, disguised under fictitious names, though some have regarded them as purely allegorical.

(x) MACCABEES.

There are Four Books bearing this Title, but only the First and Second have been regarded as worthy of a place among the sacred writings, because they supply the Hebrew history of the second century B.C., written after the model of the Books of Chronicles, though not under Divine inspiration. The origin of the name is doubtful, but is probably derived from Makkâbâh, 'a hammer.'

I. THE FIRST BOOK OF MACCABEES.

Date and Place of Writing. Both ancient testimony and internal evidence point to a Hebrew original, written in Palestine, probably about B.C. 106, the time of the death of Hyrcanus I; but the English version is taken from the Greek translation annexed to the Alexandrian Version of the Old Testament. It consists of an introduction, containing a brief sketch of Alexander's conquests, followed by the invasion and oppression of Antiochus Epiphanes, culminating in his attempt to extirpate Hebrew nationality and worship. The main body of the work narrates the struggle for independence, beginning with Mattathias, and ending with Simon. It comprises a period of 33 years (B.C. 168-135). After an enumeration of the Maccabæan family, it relates the exploits of Mattathias and his five sons, by whom the struggle is carried on to a successful issue. The history divides itself into three distinct epochs, each stamped with the individuality of its leader-first, Judas; second, Jonathan; third, Simon-each of whom fell a victim to his patriotism. The antiquity of the book is inferred from the praises bestowed upon the Roman Senate and people in chap. 8, which no Jewish patriot of the age of Pompey or Crassus could have written. Hence the book has a special value as a testimony to the Book of Daniel.

2. THE SECOND BOOK OF MACCABEES.

- 1. This Book is in no sense a continuation of the First, but seems to be a compilation, made from some extant materials furnished to the compiler at Alexandria. The main portion of the book is derived from a previous work, called the 'Five Books of Jason of Cyrene,' probably the son of Eleazar. From internal evidence this latter work appears to have been written in Greek, about B.C. 125 or a little later. The source from which the first two chapters are taken is very doubtful; and, from the extravagance of the legends contained in them, they are not believed to be authentic, but to be the work of the unknown compiler, who is supposed to have written his book at Alexandria in the earlier part of the first century B.C. It is the main source from which the history anterior to the Maccabees is derived, comprising a period of 25 years from B.C. 185 (?)-161, so that a portion of the narrative is chronologically anterior to I Maccabees, another is contemporaneous with it, and a third is supplementary.
- 2. Summary. It may be thus divided: 1. The two introductory chapters, addressed by the Council at Jerusalem to the Jews at Alexandria. 2. The history of Heliodorus (3). 3. The beginning and course of the great persecution (4—7). 4. The fortunes of Judas to the restoration of the Temple service (8—10.9). 5. Reign of Antiochus Eupator (10. 10—13). 6. From the treachery of Alcimus to the final triumph of Judas (14 and 15).
- 3. The main Features of the Book are its high religious tone and its very oratorical style. In it are depicted the Divine influence over human events, retributive justice, the connexion between the visible and spiritual world, and the doctrine of a future resurrection. Holding these opinions, the compiler seems to have used historical events in support of them rather than to have adhered to strict accuracy of detail; hence there are many discrepancies between this book and I Maccabees which are otherwise inexplicable ¹.

¹ See the Speaker's Commentary on the Books of Maccabees; Schurer's Jewish People in the Time of Jesus Christ, Div. I. vol. i. pp. 36-46.

XXIII. HISTORICAL SKETCH OF THE PERIOD BETWEEN THE OLD AND NEW TESTAMENTS.

During the Period between the Old and New Testaments the Jews were influenced by the rule of four different dynasties: (i) The Dominion of Persia, B. C. 536-333; (ii) of Greece, B.C. 333-167; (iii) of the Asmonæans, B.C. 167-63; (iv) of the Idumæan Antipater, and Herod, B. C. 63-4.

(i) The Dominion of Persia, B.C. 536-333.

- 1. Under the Persians, whose rule began with the capture of Babylon, the Jews enjoyed a considerable degree of liberty, and were pre-eminent for their loyalty and good faith. While Egypt, Phœnicia, Cyprus, and other dependencies of the Persian crown were frequently the scene of rebellions, which were with difficulty suppressed, the Jews remained steadfast in their allegiance to 'the great King,' and increased rapidly alike in wealth and population, forming part of a province under a satrap of Syria.
- 2. Form of Government. Ezra and Nehemiah left a settled form of government in Palestine, the centre of which was Jerusalem. The chief administrative power was at first in the hands of Zerubbabel, who was called the *Tirshatha*, and it was subsequently handed on to others. They were assisted by a Council of Elders and Priests, under whom a period of considerable literary activity was inaugurated. The study of the Law became the work of an independent class of Biblical scholars, who were the real teachers of the people, and exercised complete sway over their spiritual life, a process which we find fully completed in the time of the New Testament.
- 3. The Great Synagogue. Out of this ecclesiastical council rose a still more powerful court, the members of which were known as 'the men of the Great Synagogue.' They were to the new settlement after the Captivity what 'the elders that overlived Joshua' (Josh. 24. 31) were to the Israelites who came out of Egypt. Their duty was to watch over purity of doctrine, to define points of difficulty, and give judicial decisions. But their chief care was as regards the Law. It was the Jewish theory that the Law was given in a twofold form, viz. the written and the oral. With the former code, immutably formulated by God, they said the latter was orally taught to Moses on Mount Sinai by the same Divine Author as the authoritative interpretation thereof, with the command to commit the one to writing, but to trans-

mit the other only by word of mouth. This oral Law was repeated by Moses to Joshua, who handed it on to the elders who succeeded him, and they to the prophets, who, in their turn, passed it on from one to another, till it reached Jeremiah, who, through the medium of Baruch, conveyed it to Ezra, and he to the Great Synagogue, which Nehemiah also supplied with a library of all the sacred books he could collect (2 Macc. 2. 13). This body of elders, which lasted about 150 years, and expired in B. C. 291, is said to have numbered 120. To it the lews attributed the 613 Precepts, in which the duties of the Israelites were comprised, and this oral tradition may be considered the groundwork of the Talmud. The 'tradition of the elders' is frequently referred to by our Lord, and in the Sermon on the Mount, the words 'it was said to them of old time' (Matt. 5. 21, R.V.) very possibly allude to the successors of the men of the Great Synagogue. The influence of this important ecclesiastical court was greatly maintained by the Synagogues which Ezra and Nehemiah had set up in country towns as places of worship on the Sabbath, and as schools of instruction and theological discussion during the week. Thus the supremacy of Persia was marked by the growth amongst the Jews of organisation, order, and ritual.

(ii) The Dominion of Greece, B.C. 333-167.

1. The Victories of Alexander. The Persian Empire, to which the Jews had been so long faithful, crumbled to pieces before the armies of Alexander the Great. Victorious over the Persian forces at the Granicus, B.C. 334, and again at Issus in the following year, the conqueror captured Damascus, and having taken Sidon, laid siege to Tyre, B.C. 332. In the next year he is said to have marched against Jerusalem, to punish the people for refusing to transfer their allegiance from the Persians to himself. His visit is described with characteristic colouring by Josephus (Antiq. 11. 8. 3). He tells us that when Alexander approached Jerusalem with hostile intent, Jaddua, the high priest, in conformity with a dream, awaited his approach, clad in his priestly robes of hyacinth and gold, and accompanied by a train of priests and citizens arrayed in white. Alexander, moved by the novel spectacle, did reverence to the high priest, and kissed the sacred inscription on his mitre, alleging that he had seen in a dream that same venerable form, who had promised him success in his Eastern campaign. Thus Jerusalem was spared.

2. Importance of Alexander's Conquests. Jerusalem, however,

was not only spared, but the Jews there and throughout Palestine received from the conqueror peculiar privileges, which they continued to enjoy under his successors. When Alexander had subdued Egypt, and built the new capital, Alexandria, he invited a great number of Jews to settle there, and granted them many privileges and immunities. Alexander's conquests were of great importance. They broke down the barrier separating one kingdom from another, and especially those between the Asiatic and European states. Men learned to understand each other's thoughts, while Greek literature and intelligence spread over the East, and the Greek language became almost universal.

- 3. After the Death of Alexander, B.C. 323, Palestine came into the possession of Laomedon, one of his generals. But it was soon afterwards (B.C. 320) wrested from him by Ptolemy Soter, King of Egypt, who gained possession of all Syria and Phœnicia, and captured Jerusalem. He transported ten thousand of the inhabitants to Egypt, and granted them equal privileges with the Macedonians themselves, and shortly afterwards removed another large body of them to Libya and Cyrene. In the year B.C. 314 Antigonus, King of Syria, one of the most turbulent of Alexander's generals, took possession of Palestine; but after he had lost his life at the battle of Ipsus, B.C. 301, the country reverted to the Ptolemies, and thus became a kind of neutral territory between the rival empires of Syria and Egypt.
- 4. Under the Ptolemies the condition of the Jews was peaceful and happy. The Egyptian monarchs bestowed upon them many privileges, allowed them to build synagogues in all their settlements, and thus spread them and their religion over all the countries subject to their sway. Thus the Greek language gradually became the language of the scattered lews, 'the lews of the Dispersion' (I Pet. 1. 1), and they derived from this circumstance the name of 'Hellenists,' and became a connecting link between Judaism and heathenism. Hence arose the want of a Greek version of the Old Testament, which Ptolemy Philadelphus is said to have caused to be made for the large library which he had founded at Alexandria, and which became known as the Septuagint (B. C. 284-247). Henceforward Alexandria exercised a greater influence on Judaism in its relation to other nations than even Jerusalem itself, as being from its situation the point of contact between Eastern and Western thought. The country where their forefathers had once been in bondage, now impressed upon the Jews as a nation the firm unity of a family, and then in due time reconnected a mature people with the world from which it had been called out.
 - 5. The two Centres of Judaism. Thus there were two great centres.

of Judaism existing contemporaneously, and each exercising a distinctive influence, viz. (i) the gradually-decaying Jerusalem, the home of the Pharisee, and the capital of the Hebrew proper, whose ritual was that of Moses, and whose sacred and only literature was the Hebrew Scriptures and commentaries thereon; and (ii) Alexandria, the capital of the Hellenist, or Greek-speaking Jew, who mingled Greek culture and independence with Jewish autonomy and Oriental contemplation and allegory, and fostered an alliance between Jewish revelation and Greek philosophy. Thus the new capital of Alexander infused gradually a new spirit into Judaism, which became divided into two great parties, known in Gospel times as 'Pharisees' and 'Sadducees;' the former representing the extreme of Hebraism, and the latter the corresponding ultra-development of Hellenism.

- 6. The Seleucidæ. The battle of Ipsus elevated another of Alexander's generals, Seleucus, to the command of a great empire, extending from the Euxine to the confines of Arabia. He founded as his Eastern capital Seleucia, on the banks of the Tigris, and for his Western metropolis Antioch, on the banks of the Orontes. The power of the Seleucidæ thus became very great, and for several decades of years they contested with the Ptolemies the possession of Palestine. Eventually Antiochus the Great captured Jerusalem in B.C. 198, granted the Jews many privileges, and amply secured to them their religious liberty. Imitating the examples of Alexander and Seleucus, he removed two thousand Jewish families from Babylon to Lydia and Phrygia, assigning them land and exempting them from tribute.
- 7. Antiochus Epiphanes. His son, however, Seleucus Philopator, plundered the temple of Jerusalem, and his successor, Antiochus Epiphanes, took the city by storm, B. C. 170, slew vast numbers of the inhabitants, and sold many into slavery. At the same time he profaned the Temple, and dedicated it to Jupiter Olympias, burnt the sacred writings, and used every kind of torture to compel the Jews to renounce the religion and customs of their fathers. Thus was 'the abomination of desolation' spoken of by Daniel (11.31), i.e. an idol altar, set up on the altar of burnt offering (1 Macc. 1.54), and the daily sacrifice was 'taken away.'

(iii) The Dominion of the Asmonæans, B.C. 167-63.

1. The Chasidim. The reign of Antiochus was a great crisis in the history of the Jews. In Jerusalem itself the Hellenising party, with their strong taste for Grecian manners and Grecian arts, gained a great hold of the people, and exercised a powerful influence on the national life; but another party resisted these tendencies to the utmost, protested against all declension from the Mosaic law, and were known by the name of 'the Chasidim' or 'the righteous,' being opposed to all change, and zealous for the traditions of their fathers. The time was now come when an outward struggle alone could decide whether Judaism should degenerate into a rationalised Paganism or rise from the conflict more rigorous and more pure. The determination of Antiochus to stamp out Judaism provoked the struggle which now began.

- 2. Mattathias. The spirited resistance of the Chasidim to the efforts of Antiochus to Hellenise the people roused the national temper, and one noble-minded family raised the Jews from their prostrate misery to a height of power which recalled the splendour even of the reign of David. At Modin, on the road between Jerusalem and Joppa, lived a priest named Mattathias, the father of five heroic sons, and head of the Asmonæan family (so called from his great-grandfather Asmonai). When an apostate Jew approached a heathen altar at Modin to offer idolatrous sacrifice, he struck him down, and then slew Apelles, the commissioner of Antiochus, who had set up the altar. Aided by his five sons, he next rallied the faithful round him, and after throwing down the altar, fled to the mountains and raised the standard of liberty (1 Macc. 2. 15, &c.).
 - 3. Judas Maccabæus. Mattathias died B.C. 166, and was succeeded by his son Judas, who displayed the greatest heroism, and was known as Maccabæus, or the 'Hammer,' like Charles Martel in later times. Alert of foot and quick of brain, in a few months of service he changed his rabble of zealots into an army of solid troops, and succeeded after a rapid and victorious career in winning a series of brilliant victories against overwhelming odds, which ended in the expulsion of the Syrians, and the re-dedication of the Temple on the 25th of the winter month Chisleu in the year B.C. 165. In commemoration of this event the Feast of the Dedication was instituted (John 10.22), and in the following year, B.C. 164, Antiochus Epiphanes died of an incurable disorder, while the brave Maccabee continued to lead the patriot forces till his death in battle at Eleasa, B.C. 161.
 - 4. Jonathan and Simon Maccabæus. Judas was succeeded by his brother Jonathan, who attained considerable success, and conducted the affairs of the country with vigour and prudence. He was assassinated B.C. 144, and was succeeded by his brother Simon, who, favoured by the disorders of the time, at length was enabled, B.C. 141, to capture the fortress of Zion, which had hitherto been occupied by

the Syrians, and to secure independence for his people. He gained for the Jews the active support of Rome (1 Macc. 15. 16-21), and encouraged trade and agriculture. But he was murdered at a banquet, B.C. 135, by his son-in-law Ptolemæus, the governor of Jericho, and his successful sway came to an end.

5. John Hyrcanus, his son and successor, reduced Idumæa, or Edom, conquered Samaria, and destroyed the temple on Mount Gerizim. He compelled the Idumæans to unite with the lewish people by submitting to circumcision. Escaping the fate of all the older members of his family, he died in peace, B.C. 106, and his son Aristobulus I was the first who assumed the kingly power. After this period the Asmonæan house suffered a complete moral collapse, and gradually declined in power, retaining none of the religious faith or moral purity of their ancestors. The grandsons of Aristobulus contended with each other for the sovereignty, and their internal disputes and jealousy paved the way for the intervention of the Romans. Unable to settle their respective claims themselves, they both appeared in Damascus before the Roman general Pompeius, who had lately seized that city. Pompeius postponed his decision, and shortly afterwards, B.C. 63, took Jerusalem. threw down the walls and entered the Temple itself, but left its treasures untouched. He then nominated Hyrcanus II to the highpriesthood, who, weak and indolent, permitted the artful Idumæan, Antipater, the father of Herod the Great, to administer affairs and assume the supreme power.

(iv) The Dominion of the Idumæan Antipater, and Herod, B.C. 63-4.

1. Rise of the Herods. Antipater made good use of the power he thus acquired, and managed to keep in favour with the Roman authorities. When Julius Cæsar arrived in Egypt to carry on the Alexandrian war he espoused his cause, and was rewarded in B. C. 47 with the privilege of Roman citizenship and the procuratorship of Judæa. In this capacity he appointed his younger son Herod governor of Galilee, and when he himself was poisoned in B.C. 43 Herod, though left alone, was equal to the occasion, and managed to ingratiate himself with Mark Antony and Octavianus, and in B.C. 40 was appointed king of all Judæa. In B.C. 37, with the aid of Roman troops, he captured Jerusalem, deposed the last Asmonæan prince, Antigonus, married his niece Mariamne, grand-daughter of Hyrcanus the high priest, and became nominal sovereign, subject to

Rome. 'By birth an Idumæan, by profession a Jew, by necessity a Roman, by culture and by choice a Greek,' he sought by every means in his power to reconcile his Jewish and Greek subjects to each other. He laid out a new palace on Zion; he raised the city walls, and strengthened them in every part; he rebuilt the temple on the most gorgeous scale, and while he left the erection of the sanctuary to the care of the priests, he exhausted all his skill on the Court of the Gentiles, which he adorned with cloisters and rows of columns, with a marble pavement and many noble gates, one called 'Solomon's Porch' (John 10. 23), and another 'the Beautiful Gate' (Acts 3. 2).

- 2. Cruelties of Herod. But though he tried every means in his power he could not conciliate his heathen and Jewish subjects. His personal life alienated from him the sympathies of all good men. Household murder stained his hearth again and again. His nearest relatives, friends, companions, aged men, unoffending women, were slain, one in one way, another in another. As he grew older, and the dream of founding a great independent empire faded away, the slightest suspicion provoked an order for a massacre. When he died at Jericho, B.C. 4, of internal ulcers and putrid sores, he had made use of his position to betray his country to the Roman power by fostering immorality, cultivating alien customs, sapping religious faith, corrupting the priesthood, massacring the nobles, and enacting such cruelties that it is not surprising that Josephus should have omitted to mention the swoop of his soldiers on a few babes at Bethlehem (Matt. 2. 16–18).
 - 3. Effect on the Jews. The loss of political liberty had a serious effect on the Jewish people. While on the one hand it filled them with exasperation against their oppressors, and the fiscal system, customs, and excise which foreign governors brought with them, on the other it drove them into greater and greater exclusiveness, while self-exaltation and spiritual pride were combined with a senile fondness for dwelling on the glories of the past. The nation turned to minute interpretation of and refinements on the Law; to exaggerated expectations of the fulfilment of prophecy, and literal attention to trivial acts of worship. Pharisees, scribes, and lawyers were in greater esteem than priests and Levites, and the teaching became rhetorical and disputatious rather than dogmatic and authoritative 1.

¹ For this Period, see Lewin's Fasti Sacri, pp. 8-62; Schurer's The Jewish People in the Time of Jesus Christ, Div. I. vol. i. pp. 371-462; Dean Milman's History of the Jesus, vol. ii.

XXIV. CHRONOLOGICAL TABLE OF THE PERIOD.

| B.C. | Jews in Palestine and Egypt. | Contemporary Events. |
|------------|--|---|
| 350 | Jaddua, High Priest. | Egypt a Persian province. |
| 336 | | Darius Codomannus, King o Persia: era of Alexander the Great. |
| 334 | ••• | Alexander invades Persia. Victory at the Granicus. |
| 333 | | Battle of Issus. |
| | Alexander visits Jerusalem. | Foundation of Alexandria. |
| 332 | Settlement of Jews at Alexandria. | Battle of Arbela. |
| 331 | | |
| 330 | Onias I, High Priest. | Death of Darius: end of the Persian Empire. |
| 323 | | Death of Alexander. |
| | | The Ptolemies take the Egyptian kingdom; the Seleucidæ the |
| | | Syrian. |
| 320 | Ptolemy Soter captures Jerusalem. | Colonies of Jews in Egypt and Cyrene. |
| | Palestine subject to Egypt. | |
| 314 | Palestine subject to Syria. | |
| 310 | Simon the Just, High Priest. | |
| 301 | Palestine reverts to Egypt. | Battle of Ipsus. |
| 284 | Beginning of the LXX translation of the Old Testament. | Ptolemy Philadelphus. |
| 264 | | First Punic War. |
| 219 | | Second Punic War. |
| 201 | | Colonies of Jews from Babylo |
| | | transplanted to Asia Minor. |
| 198 | Antiochus the Great becomes master of Palestine. | |
| 170 | Tyranny of Antiochus Epiphanes. | |
| 108 | Revolt of Mattathias. | |
| 167 | Rise of the Maccabees. | [[마이] [[[다] [[[다] [[[다] [[[다] [[[다] [[[다] [[[다] [[[] [[[] [[] |
| 166 | Judas Maccabæus. | THE STORE HER BERNELED (1987) FROM |
| 165 | Battles of Beth-horon and Emmaus. | 아들은 사람이 얼마나 얼마를 하지 않는데 가게 되었다. |
| | Re-dedication of the Temple. | |
| 161 | Judas killed in battle at Eleasa: | |
| | Jonathan succeeds him. Asmonæan line of priestly rulers established. | |
| T.10 | | Third Punic War. |
| 149 146 | | Fall of Carthage and Corinth. |
| | | Greece a Roman Province. |
| 144 | Murder of Jonathan Maccabæus. | |

144 PERIOD BETWEEN THE OLD AND NEW TESTAMENTS.

CHRONOLOGICAL TABLE OF THE PERIOD—(continued).

| в. с. | Jews in Palestine and Egypt. | Contemporary Events. |
|---------|--|---|
| 141 | Simon Maccabæus completes the | |
| | deliverance of Palestine. | |
| 135 | Murder of Simon Maccabæus: | |
| | John Hyrcanus succeeds him. | |
| 30 | Hyrcanus destroys the temple on | |
| | Mount Gerizim. First mention of Pharisees and | |
| 09 | Sadducees. | |
| ~= | Accession of Aristobulus, under | |
| 07 | the title of 'king.' | 나는 이 사람들이 가는 이 전체가 되어 있다. |
| 06 | Alexander Jannæus. | |
| | First mention of the Essenes. | |
| 79 | Alexandra, queen. | |
| 69 - | Aristobulus II. | |
| 63 | Pompey subjugates Judæa. | Conspiracy of Catiline. |
| 60 | | The first triumvirate. |
| 58 | | Cæsar in Gaul. |
| 54 | The Temple plundered by Crassus. | 어기 동시인 얼마나지 않는 선거리 살다. |
| 48 | | Battle of Pharsalia: death of Pompey. |
| | Hyrcanus II restored. | 이 집안 없다면 하게 하면 하게 되다면 하다. |
| 47 | Antipater the Idumæan appointed | 얼마를 하는데 아니라 등 회에서 유명했다. |
| | by Cæsar procurator of Judæa. | 되자 그 네트롤러워 회사 관계를 받는 |
| | Herod made governor of Galilee. | 그 그 사람들은 사람들이 가지 않는 것은 |
| 44 | | Assassination of Cæsar. |
| 43 | Death of Antipater. | |
| 40 | Hyrcanus banished; Antigonus | |
| | succeeds: last of the Asmonæan | |
| | priestly line. | Part at The Fig. 10. But I at Land. |
| | Herod at Rome. | [|
| | Herod appointed king of Judæa. | |
| 37 | Herod captures Jerusalem. | Battle of Actium. |
| 31 | 물로질 되어 이 경험을 잃었는데 하나 나를 했다. | Egypt conquered by Cresar. Line |
| 30 | 일본 경화 이번 하셨다면서 모임으로 한 이상을 다 | of the Ptolemies ends. |
| 20 | 집 이 살면 되는 것 같아. 이 없는 것이 없는 것 같아. 나는 | Temple of Janus closed. |
| 29 | 네용 다음하다라면 걸린 경기를 만했다. | Augustus made emperor. |
| 19 | Herod begins to rebuild the | |
| -7 | Temple. | |
| 16 | Herod goes to meet Agrippa and | Agrippa sent to settle the affairs of |
| | invites him to Judæa. | Syria. |
| 15 | Agrippa visits Judæa. | |
| 14 | He confirms the privileges of the | |
| | Tews. | |
| 11 | The Outer Temple finished. | |
| 4 | Herod dies at Jericho soon after | |
| | the NATIVITY OF OUR LORD. | ●10 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : |

PART IV.

THE NEW TESTAMENT.

XXV. SUMMARY OF THE BOOKS OF THE NEW TESTAMENT.

- 1. The Books of the New Testament have, to some extent, their counterpart in the Old. Thus the Four Gospels correspond with the Pentateuch, as they contain an account of the origin and law of the Covenant; the Acts of the Apostles with the Historical Books, especially Joshua and Judges; the twenty-one Epistles with the Prophets; and Revelation with the concluding portions of Daniel and Ezekiel.
- 2. Divisions of the New Testament. The Books of the New Testament may be grouped as follows:
 - i. Historical Books.
 - (a) The Four Gospels, composed two by Apostles, two by close friends and companions of Apostles.
 - (b) The Acts of the Apostles, forming the link of connexion between the historical and didactic portions.
 - ii. Didactic.
 - (1) The Pauline Epistles.
 - (a) Doctrinal: addressed to Churches, viz. Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Hebrews.
 - (b) Pastoral: addressed to Timothy and Titus.
 - (c) Special: addressed to an individual (Philemon).
 - (2) The General Epistles, addressed to the Church at large:
 - (a) One of St. James.
 - (b) Two of St. Peter.(c) Three of St. John.
 - (d) One of St. Jude.
 - iii. Prophetic.
 - The Revelation of St. John.

I. THE FIVE HISTORICAL BOOKS.

- 1. The Name Gospel is applied to the four inspired histories, which contain the 'good tidings' of salvation through the life, death, and resurrection of Jesus Christ. The word Gospel is the Old English translation of the Greek word Εὐαγγέλιον, Evangelium. It is used by euphony for 'Godspel,' that is 'News (spelian = to tell) about God.' It became current from Wyclif's translation.
- 2. One Gospel under four aspects. But though four in number the inspired histories really constitute one Gospel, as presented to the minds of four different writers. The first three give a general view of our Lord's life and teaching, and so are called 'Synoptical,' the fourth is supplementary and doctrinal. The four Gospels have often been supposed to have been prefigured by the four cherubim seen by Ezekiel in his vision (chap. 1): St. Matthew as a Man; St. Mark as a Lion; St. Luke as an Ox; St. John as an Eagle. The first emphasises the kingly and human aspect of the life of Christ; the second, the power and fulness of His living energy; the third, His priestly and mediatorial character; the fourth, His Divinity.

(i) ST. MATTHEW.

- 1. St. Matthew was the son of Alphæus, and a Hebrew. Before his conversion he was named Levi, and had been a 'publican,' that is, a collector of tolls and customs imposed on persons and goods crossing the lake of Gennesaret at Capernaum. The Gospels, not excepting his own, record nothing respecting him except his occupation, his call, and his farewell feast (Matt. 9. 10; Luke 5. 29). Of these facts he only mentions the first two, while he modestly omits the last. No saying of his is recorded in the Gospels, and he appears for the last time in Acts 1. 13, after which he vanishes from our sight.
- 2. Design. St. Matthew wrote his Gospel mainly for his fellow-countrymen. Papias, in the first half of the second century, says that he wrote it in Hebrew, i.e. in Aramaic, and the same statement is found in other Fathers. But every early writer that has come down to us uses the *Greek* recension, and we may believe that the Aramaic record furnished at once the substance and the characteristics of the Greek copy, which belongs to the Apostolic age, and has been accepted ever since as the Gospel of the first Evangelist. Writing for the Jews, his great object is to portray our Lord as the Fulfiller of the Old Testament promises—the Son of David, and therefore Heir to the Jewish kingdom—the Son of Abraham, and therefore the Promised

Seed, in whom all nations should be blessed (Matt. 1. 1). He is the one Antitype, in whom all had been fulfilled; in Him the Old Testament passes into the New; the prohibitions of the Law into the encouragements of the Gospel; Sinai into the Mount of Beatitudes; the prophetic into the teaching office; priesthood into redemption by suffering; kingship into the supremacy of Almighty grace restoring a fallen world.

- 3. Time, Place, and Characteristics. The time and place of writing are uncertain, but it is extremely probable that the Gospel was written in Palestine some time between A.D. 50 and 60. One of its special characteristics is its constant citations from the Old Testament, which amount to no less than sixty-five. This is significant of the writer's purpose. The authority of the books of the Old Covenant is always taken for granted, and made the basis of all teaching concerning the kingdom of heaven. The Law of Moses is represented as not done away but completely fulfilled, and the great discourses, which are such a peculiar feature of the Gospel, all bear on the work of the Messiah, as Lawgiver, Judge, and King.
- 4. Summary. The arrangement of the Gospel is not chronological, but in groups, showing how Jesus, the offspring of Abraham, fulfils the promises of the Old Testament. His doctrine and life disappoint the false aspirations of degenerate Judaism. The conflict provoked by this disappointment apparently terminates against Him; really it completes His triumph and establishes His kingdom, since His death reconciles the world to God, which is the basis of His new constitution. Thus, fulfilling the Old Covenant, He transforms the typical into the eternal theocracy, and He is the true Christ,—eternal Prophet, Priest, and King.

The true character of the Messiah is attested:-

- 1. By His lineal descent, and Divine revelation at His birth (1-4).
- 2. By the manifestation of His triple office (Prophet, Priest, and King), in conflict with the popular ideas (5-16).
- 3. By unfolding the true nature of His kingdom and its future history, in contrast with that of the ancient world (16-20).
 - 4. By His self-sacrifice and humiliation (21-24).
- 5. By prophetic revelations of the judgment on the Jewish nation and on the world (24, 25).
- 6. By His sacerdotal presentation of Himself as the atoning sacrifice (26, 27).
 - 7. By His glorification at the right hand of power (28).

(ii) ST. MARK.

- 1. St. Mark. Marcus was the Latin surname of the writer of the second Gospel. His Hebrew name was John. He was the son of Mary, whose house at Jerusalem became the refuge and earliest Church of the Christian community (Acts 12. 12). He was nephew or cousin of Barnabas, and the attendant of the Apostles Barnabas and Paul on their first mission (Acts 13. 5); but returned home from Perga (Acts 13. 13), and was not allowed by St. Paul to join them on their second mission. Upon this he attached himself to Barnabas, but was afterwards reconciled to St. Paul (Col. 4. 10), who charges Timothy to bring him with him to Rome, during his second imprisonment, as one who was 'profitable unto him for the ministry.' We have traces of him also in I Peter 5. 13, and he is the reputed founder of the Alexandrian Church.
- 2. Design of the Gospel. Some of the early Fathers speak of St. Mark as the 'interpreter of St. Peter,' and it is probable that the Apostle in some way superintended the composition of the Gospel, which was written primarily for Gentiles. This is made probable by internal evidence. For St. Mark (i) omits all reference to the Jewish Law; (ii) he gives no genealogy of our Lord; (iii) he explains words which could not be understood by Gentile readers, as Boanerges (3.17), Talitha cumi (5.41), Corban (7.11); (iv) he appends explanations which Jews would not require (1.5; 2.18; 13.3); (v) he uses several Latin words which do not occur in the other Gospels.
- 3. Time and Place, and Characteristics. According to primitive tradition the place where the Gospel was written was Rome, and the date was clearly before the destruction of Jerusalem, probably between A.D. 63 and A.D. 70. Writing for the busy practical Romans St. Mark adopts a swift and incisive style, and he moves on without pause in his narrative. True to his symbol, 'the Lion,' he brings out emphatically the Divine power of his Lord in the fulness of His living energy. He gives only a few of His burning words of controversy and denunciation, not His longer discourses. His Gospel abounds in graphic touches; event succeeds event in rapid succession; his favourite word is 'immediately,' which occurs no less than forty-one times; he prefers the present tense, supplies, as above noted, the very vernacular words used in the occurrences he narrates (3. 17, 22; 5. 41), and often notices the very looks, and accents, and gestures (3. 5, 34; 5. 32; 10. 23; 11. 11) of the Lord.

4. Summary. The book may be thus divided:—(i) The Preparation (1. 1-13). (ii) The works of Christ in Eastern Galilee (1. 14-7. 23). (iii) The works of Christ in Northern Galilee (7. 24-9. 50). (iv) The works of Christ in Peræa (10. 1-31). (v) The last journey to Jerusalem and the Passion (10. 32-15. 47). (vi) The Resurrection and Ascension (16).

(iii) ST. LUKE.

- 1. St. Luke was in all probability a Gentile, and a native of Antioch. He was a physician (Col. 4. 14), and the faithful companion of St. Paul. He first appears by the Apostle's side in Acts 16. 10, on the eve of the voyage to Europe, and after a considerable stay at Philippi accompanied him to Jerusalem (Acts 21. 15, 18), and shared his imprisonment at Cæsarea. From thence he sailed with him on the disastrous voyage to Rome, remained by his side during his first imprisonment, and was with him on the eve of his martyrdom (2 Tim. 4. 11).
- 2. Time and Place of Writing. Tradition asserts that he wrote his Gospel under the influence of St. Paul, and from Acts 1. I it is clear that it was written before the Acts of the Apostles. The opinion thus becomes very probable that it was written at Cæsarea during St. Paul's imprisonment there, A.D. 58-60.
- 3. The Superior Education of the Evangelist is proved by the literary excellence of his writings, viz. his Gospel and the Acts of the Apostles, which constitute but two volumes of one work. His preface, in pure Greek, betokens a careful study of documentary and other evidence. He speaks of 'other attempts' to write a Life of Christ, which were unsatisfactory. Though it is the same Gospel, it is narrated with peculiar independence, containing additional matter, more accuracy in preserving the chronological order of events, and complying with the requirements of history. He tested tradition by documentary records (e.g. 1. 5; 2. 2; 3. 1); by comparing the oral testimony of living witnesses (1. 2, 3); and only when he had 'perfect understanding of all things from the very first,' ventured to compile a 'Life of Christ' as a perfect man, restoring human nature, and offering Himself a sacrifice for all mankind.
- 4. Special Features. Writing according to common belief for Greeks, the Evangelist presents our Lord to us in the widest and most universal aspect as the Redeemer of the entire human race. His Gospel is (i) The Gospel of the Infancy, and to him we are indebted for

the account of the birth and childhood of Jesus and His Forerunner, and for the Song of Zacharias, of the Blessed Virgin, and of Simeon (1, 2).

(ii) It is the Gospel for the Gentiles. He traces our Lord's genealogy to Adam (3. 38), and specially records the parallels of Elijah being sent to the woman of Sarepta (4. 25, 26), and of Elisha healing the heathen Naaman (4. 27), and the Mission of the Seventy (10. 1-16). (iii) It is the Gospel for the outcast and the despised. He gives the parables of the lost sheep, the lost coin, and the prodigal son (15. 3-32); the prayer of our Lord for those who crucified Him (23. 34); and the promise to the penitent malefactor (23. 43).

5. Summary. The general outline runs as follows:—(i) The Introduction, the Birth of Jesus and His Forerunner, His manifestation in Childhood, and growth to Manhood (1, 2). (ii) The Baptism and Temptation (3—4. 13). (iii) The early Ministry in Galilee (4. 14—8). (iv) Incidents and Teachings in Peræa and the North (9—18). (v) The Passion, Death, and Burial (19—23). (vi) The Resurrection and Ascension (24).

(iv) ST. JOHN.

- 1. St. John, the fourth Evangelist, the son of Zebedee and Salome and the brother of James, was one of the earliest and also the youngest of our Lord's disciples, and was specially known as 'the disciple whom Jesus loved' (John 13. 23). Admitted with his brother and St. Peter to a closer relationship with Christ than the other Apostles (Mark 14. 33; Luke 8. 51), he became the constant follower of his Lord. With Him he stayed till His death, and received from Him at His crucifixion the sacred charge of His mother (John 19. 27). After the Ascension he remained for some time at Jerusalem, and worked in close union with St. Peter. Subsequently to A.D. 51 we have no certain information respecting him till he is found in charge of the Church at Ephesus. Thence he was banished to Patmos, but returned and taught again at Ephesus till extreme old age, not dying till A.D. 98, or even later.
- 2. Time and Place of Writing. Tradition is unanimous that he composed his Gospel at the request of the elders of the Christian Churches of Asia, most probably at Ephesus towards the close of the first century, as the summary of his oral teaching upon the life of Christ. 'The contents of the Gospel,' says Bishop Westcott, 'go far to support this view of its relatively late date. It assumes a knowledge of the substance of the Synoptic narratives. It deals with later aspects

of Christian life and opinion than these. It corresponds with the circumstances of a new world 1.

- 3. The Object. What his purpose was in composing it he tells us plainly himself. 'These are written,' he says, 'that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name' (20. 31). Therefore the Evangelist carefully selects and arranges certain scenes from the life of his Divine Master, which all lead up step by step to the confession of St. Thomas, 'My Lord and my God.' But, on the other side, there is a development also of the unbelief and hatred which rejected and ultimately slew the Lord of glory.
- 4. Characteristics. From the earliest times the fourth Gospel has been distinguished as 'the spiritual Gospel.' While the Synoptists give us mainly the external acts of the Son of Man, St. John gives us glimpses of His very inner life. His subject is the Eternal Word made flesh, (i) as pre-existent, (ii) as incarnate, (iii) as revealing the Father, (iv) as connecting humanity with Divinity through His own incarnation. Hence his Gospel contains a much larger proportion of Christ's discourses than we find in the others. He assumes that the contents of his predecessors' Gospels are known to his readers. He indirectly refers to and corroborates much that they have recorded, but abstains from traversing the same ground. St. John only narrates one miracle which is common to all the four Gospels (the feeding of the 5,000), but gives us four others not mentioned elsewhere, viz. (i) the change of water into wine. (ii) the healing of the impotent man, (iii) the cure of one born blind, and (iv) the raising of Lazarus. While the events narrated by the Synoptists are mainly those which took place in Galilee, St. John's Gospel is almost wholly occupied with Christ's ministry in Judæa, and one-third of it is devoted to the sayings and doings of the last twenty-four hours of His life. He omits all the parables given by the Synoptists.
- 5. Summary. The following analysis may be helpful:—We have in the Gospel (i) The Prologue. The pre-existent and Incarnate Word (1. 1-18). (ii) The revelation of Himself to the world (a) by the preaching of the Baptist (1. 19-34), and the first-called disciples (1. 35-51); (b) by His own 'signs' and 'works' at Cana (2. 1-11), Jerusalem (2. 13-3), Samaria (4. 1, 42), Galilee (4. 43-54). (iii) Development of Antagonism (a) after the miracle at the pool of

¹ Introduction to St. John's Gospel, p. xxxvi.

Bethesda (5); (b) after the feeding of the five thousand (6); (c) at the Feast of Tabernacles (7,8); (d) after the healing of the man born blind (9, 10), after the resurrection of Lazarus (11), after the triumphal entry (12). (iv) Christ's revelation of Himself in the last Discourses: (a) He washes His disciples' feet (13. 1-30); (b) reveals His approaching departure to the Father and the coming of the Paraclete (14. 1-31); (c) declares Himself to be the true Vine, and the true source of union with the Church (15. 1-16); (d) offers up His last high-priestly prayer to His Father (17). (v) The Passion and Resurrection, resulting in belief in Him as the risen Lord by Mary Magdalene, St. John, the Ten, St. Thomas (18-20). (vi) Epilogue. The manifestation by the lake, the restoration of St. Peter, the attestation of the Ephesian elders (21).

(v) THE ACTS OF THE APOSTLES.

- 1. The Acts of the Apostles is described as 'a second treatise' by St. Luke, and it commences with an inscription to the same Theophilus whom the Evangelist addresses in his Gospel. It is a continuation of the life of our Lord, who through the promised Spirit is manifested on earth in the deeds and preaching of the Apostles. Hence it has been called 'the Gospel of the Spirit.'
- 2. Time and Place of Writing. These points we are left to gather from indirect notices. But it is most probable that St. Luke wrote it at Rome, whither he accompanied St. Paul (Acts 28). The fact that he mentions events of contemporary secular history as one living amongst them, and nowhere alludes to the fall of Jerusalem, makes it certain that it was written before that event; and as the narrative terminates about the year A. D. 61, its composition must have been soon after that date, and probably not later than A. D. 63.
- 3. Special Features. The book is a 'Book of Origins.' It is the earliest sketch of the formation and spread of the Christian Church. It tells of 'the first Apostolic miracle, the first Apostolic sermon, the first rise of ecclesiastical organisation, the first persecution, the first martyr, the first Gentile convert, the first European Church.' In the Codex Sinaiticus it is entitled simply $\Pi\rho\acute{a}\slashed{e}$ es, 'Acts;' and this, or 'Acts of Apostles,' is a more correct title than 'the Acts of the Apostles,' for it really contains a detailed account of only two Apostles, St. Peter and St. Paul.
- 4. Contents. The best analysis, therefore, of the book, is that which divides it into (a) the Acts of St. Peter (chaps. 1—13. 3), and (b) the Acts of St. Paul (13. 4—28).

(a) The Acts of St. Peter:—Birth of the Christian Church and its spread to Samaria, comprising (1) Foundation and Progress of the Church in Jerusalem and Judæa (1—8); (2) First Persecution, and Extension to Samaria and to the Gentile family of Cornelius (8—11. 18); (3) Second Persecution, and Foundation of the Church at Antioch (11. 19—13. 3).

(b) The Acts of St. Paul: -Extension of the Church to the Gentiles. (1) St. Paul's Call, and first Apostolic journey (13. 4-15. 5); (2) Council of Jerusalem, fixing terms of admission (15); (3) Second Apostolic journey (15. 36-18. 22); (4) Third Apostolic journey (18. 23-21. 17); (5) St. Paul's imprisonment at Cæsarea, and voyage to Rome (21. 18-28).

5. Thus we trace the progress of the Christian Society from a small Jewish sect to a Universal Church. The same marks of Catholicity as regards the offer of the Glad Tidings to the entire human race, which we notice in the third Gospel, are maintained in the Acts; only what is in the Gospel 'prophecy, indication, type, and parable' is in the Acts converted into 'fulfilment, fact, and history;' and though the book touches in all directions upon contemporary events, politics, and topography, yet 'no ancient work,' to use the words of Bishop Lightfoot, 'affords at so many points so many tests of veracity.'

II. DIDACTIC.

(I) THE PAULINE EPISTLES.

Introductory.

- 1. The Epistles. The twenty-one letters contained in the New Testament form a unique collection amongst the sacred books of the world. The Bibles of the world, the Vedas, the Koran, the Zend-Avesta, the writings of Confucius, contain no letters. They are poems, philosophical discourses, or legendary histories, but they never assume the epistolary form 1. Letters, however, between Churches and their founders were no new things in the Apostolic age. From very early times the scattered Jewish communities had thus corresponded with one another; and when Synagogues arose in the cities of Asia Minor, Greece, and Italy, emissaries bearing letters on various points constantly passed to and fro. Thus the Apostles found an instrument ready to hand for correspondence with the Churches which they founded.
- 2. General Identity of Structure. Amidst many variations certain features characterise all the Epistles, especially those of St. Paul.
 (i) We have a greeting which strikes the keynote of the letter; then

Archdeacon Farrar's The Message of the Books, p. 143.

- (ii) an outpouring of thanksgiving for some grace evinced by the Church addressed; then (iii) a section dealing with some special doctrinal point; next (iv) a practical portion flowing out of the doctrine which has been developed; (v) then personal addresses, salutations, and messages; and (vi) finally, a brief autographic conclusion authenticating the Epistle. St. Paul first adopted this form in 2 Thess. 3. 17, and hints at his intention to use it henceforth.
- 3. The Chronological Order of the Pauline Epistles is of great importance. As generally arranged, their chronological order is not noted. The letters to the Romans and Corinthians are put first, apparently because of the size and importance of Rome and Corinth; while the letters to the Ephesians and Colossians precede the Epistles to the Thessalonians, though the latter were without doubt composed some years before, and were the earliest writings of all those contained in the New Testament. There may be some doubt about one or two separate Epistles, but there is no reasonable doubt that they fall into four groups, and include those written—

I. Before the First Imprisonment at Rome:

| (a) DURING THE S | SECOND MISSIONARY JOURNEY- | |
|------------------|----------------------------|-----------|
| (Eschatological) | I Thess, late in A.D. 52. | Corinth 1 |
| (, | 2 Thess. A.D. 53. | Corinth. |

| (b) DURING THE I | IIRD MISSIONAF | RY JOURNEY- | |
|------------------|------------------|------------------|---------------|
| | (I Corinthians, | A.D. 57 (spring) | . Ephesus. |
| | 2 Corinthians, | A.D. 57 (summe | r). Macedonia |
| (Anti-Judaic) | Galatians. | A.D. 58. | Corinth. |
| | (Romans, | A.D. 58 (early | Corinth. |
| | | spring | ;)• |

II. During the First Imprisonment:

| | (Philippians, | c. A.D. | 62. | Rome. |
|-----------------|----------------|---------|-----|------------|
| (Personal and | Colossians, | c. A.D. | 63. | Rome. |
| Christological) | Philemon, | c. A.D. | 63. | Rome. |
| | Ephesians, | C. A.D. | 63. | Rome. |
| Epistle to | the Hebrews. | c. A.D. | 63. | Italy (?). |

III. After the First Imprisonment:

| 1 Timothy, A.D. 64 or 67. | Macedonia. |
|---------------------------|----------------|
| Titus, A.D. 64 or 67. | Macedonia (?). |

IV. During the Second Imprisonment:

² See the Chronological Table below, p. 213.

(Pastoral) 2 Timothy, A.D. 66 or 68. Rome².

¹ The subscriptions to the Epistles in the Authorised Version are destitute of authority.

(a) Doctrinal.

(i) THE EPISTLE TO THE ROMANS.

- 1. The Church of Rome was probably founded by Jews and Proselytes from Jerusalem, who had been converted by St. Peter on the Day of Pentecost (Acts 2. 10), and on returning there became the nucleus of a Christian congregation. Others would be added on the return of the Jews who had been banished from Rome in the time of Claudius, and had, in not a few instances, become Christians (Acts 18. 2). Hence we can account for the numerous salutations in the Epistle (Rom. 16); and we may believe that many of the persons thus saluted had met the Apostle Paul during his travels, or had been converted by his own preaching, and had emigrated to Rome for purposes of commerce or otherwise.
- 2. Occasion, Place, and Date of the Epistle. Though in the first instance the members of the Church were probably Jews, it had received considerable accessions from the Gentiles, and they were apparently in a large majority. There was much to draw the Apostle's thoughts towards the great capital of the West, and he had planned a visit to it, but his intention had been frustrated (Rom. 1. 13). During, however, his stay at Corinth A. D. 58, the departure of Phœbe, a deaconess of Cenchræ, for Rome, seemed to present a favourable opportunity of writing to the Church there, and this he accordingly did.
- 3. Object. (i) Having lately written to the Galatians, the thoughts of St. Paul would naturally be directed towards the true doctrine of Justification, and he resolved to state and explain in all its bearings to the members of the great Church of the West the Divine plan of salvation for Jews and Gentiles alike. (ii) The problem also of *Jewish unbelief* would be uppermost in his thoughts, and he desired to explain the grounds of Israel's rejection, and to reveal the better future of the Elect Nation, especially as he had suffered so much himself from the malice of the Jewish party. (iii) From Aquila and Priscilla he would further be aware of the disputes which had arisen between the Jewish and Gentile converts on the burning question of meats and the obligation of the Mosaic Law. The converts who were Jews by birth could not bring themselves to violate the distinction between animals clean and unclean, as laid down in the Law. Others, Gentiles by birth, would eat anything that was set before them, even if it had been offered on a heathen altar. They could not understand Jewish prejudices on such a point, and thus ensued much strife and division. For these three reasons, then, the Apostle wrote this profound Epistle.

4. Summary. The Epistle falls into two great divisions, (i) doctrinal and (ii) practical. I. Doctrinal. (i) After a greeting and thanksgiving (1. 1-15), the Apostle sets forth his fundamental thesis, the condemnation of the Jew and Gentile alike as involved in the guilt of sin (1. 18-3). (ii) He shows how both are justified by the work of Christ through faith, which is contrasted with that of Adam, through whose transgression came death (4, 5); and how (iii) free grace does not multiply sin or discredit the Law (6-8). (iv) He next dwells on the sad condition and rejection of Israel, and shows that it is not final but temporary, that their future restoration will involve the blessing of the Gentiles (9-11). II. The Practical portion now commences, and in it he (i) exhorts the Roman Christians to the steady cultivation of various Christian graces (12), to obedience to civil authority (13), to mutual forbearance especially as regards the question of meats (14, 15), and (ii) closes with a long list of greetings and salutations, and a final blessing (16).

(ii) THE FIRST EPISTLE TO THE CORINTHIANS.

- 1. First Epistle to the Corinthians. The Church of Corinth, to which St. Paul addressed two Epistles, included not only the Corinthians, but those who lived in the adjacent district of Achaia, i.e. the upper portion of the Morea, along the coast of the gulf of Lepanto. Corinth was the great centre of commercial traffic on the overland route from Rome to the East, and also between Upper and Lower Greece. It possessed the only good harbour in that quarter, and, as it was the shortest and safest route, small vessels were dragged across the isthmus, larger ones transhipped their cargoes, and hence all the trade of the Mediterranean flowed through it, so that 'a perpetual fair was held there from year's end to year's end;' to which were added the great annual gatherings of Greeks at the 'Isthmian Games' (alluded to by St. Paul, I Cor. 9. 24-27). Hence, also, it was proverbial for wealth, luxury, and profligacy. Its population, and that of Achaia, was mainly foreign, formed of colonists from Cæsar's army and of manumitted slaves (e.g. Tertius, Quartus, Achaicus, Fortunatus, &c.), settlers from Asia Minor, returned exiles from the islands, and at this time a large influx of Jews lately expelled from Rome (Acts 18. 2).
- 2. Foundation of the Church. The Apostle first visited Corinth in A.D. 52, and his preaching in the synagogues was acceptable, till he boldly testified that Jesus was the Messiah. Then persecution set in; the Jews set upon him, and dragged him before the judgment-seat of Gallio the Roman governor (Acts 18. 12). Yet he was successful in founding a Church. His disciples were mostly of the lower orders of

society, partly Jews, but mainly Roman freedmen and heathen Greeks, who became enthusiastic admirers of the Apostle. The natural jealousy between these two bodies, repressed during the Apostle's presence, burst out on his departure, and divided the Church into various parties. (i) Some professed fidelity solely to Paul himself (1. 12; 3. 4); (ii) a second party, probably the Jewish section, to Peter and 'the brethren of the Lord' (1. 12; 9. 5); (iii) a third, enthralled by the eloquence of Apollos, had attached themselves to him (1. 12); (iv) while a fourth styled themselves the Christ party (1. 12). The Gentile section joined freely in heathen sacrificial feasts; degraded the Holy Communion into a festive banquet; women threw off the usual Eastern veil of modest attire; and the Greek love of intellectual speculation and discussion ran riot on sacred subjects, till appeals on Christian disputes were brought before heathen tribunals, and even heathen morality was scandalised by incestuous intercourse.

3. Occasion and Date of Epistle. Amidst such corruption, during three years, factions attained a formidable height. The Apostle was defamed by the Jewish party, and rumours of alarming disputes reached him, followed by a letter brought by a deputation of freedmen, full of enquiries on matters of morality and doctrine. He had already despatched Timothy to Corinth. Now, instead of going thither as he had intended, he writes the First Epistle to the Church there from

Ephesus, in spring of A.D. 57.

- 4. Summary. After a salutation and thanksgiving (1. 1-9), (i) he severely reproves the spirit of faction, contrasts his own simple preaching with the assumption of his followers, and sets forth the proper relation of teachers and disciples (1, 10-4, 21). (ii) He then proceeds to deal with the moral disorders in the Corinthian Church, the case of incest, going to law in heathen courts, and gives advice concerning marriage and celibacy, and instructions concerning the marriage of virgins (5-7). (iii) He next treats of meats offered to idols, and the heathen sacrificial feasts, comments on the conduct and dress of women at the public services of the Church, rebukes the disorders at the Holy Eucharist, deals with spiritual gifts, and shows that love is the greatest of all gifts, and that the gift of prophecy is superior to that of tongues (8-14). (iv) Then in an immortal chapter he establishes the doctrine of the Resurrection (15), and (v) concludes with sundry practical directions, salutations, and the Apostolic benediction (16).
 - (iii) THE SECOND EPISTLE TO THE CORINTHIANS.
 - 1. The Second Epistle was called forth by the effect of the first.

Soon after it had been dispatched, occurred the terrible riot at Ephesus headed by Demetrius the silversmith (Acts 19). Rescued from danger, the Apostle proceeded to Troas, and there awaited with the utmost anxiety the return of Titus from Corinth. Days passed and still he came not, and the Apostle was weighed down with evil forebodings as to the results of his letter (2 Cor. 2. 13). At last, unable to stay in Asia, he hurried to Macedonia, and there, probably at Philippi, received from Titus news which was in the main favourable.

- 2. News from Corinth. The Church, as a whole, had bowed to its father's reproofs; the incestuous man had been expelled and brought to repentance; the Gentile licence had been restrained; confidence between the Church and its founder had been restored; but the Judaisers had been reinforced by men bearing 'letters of commendation' from some higher authority, and were now arrogant in their supremacy. These latter had attacked him with the greatest animosity, misrepresented his motives, and impugned his Apostolic commission. Stung by such calumnies, the Apostle, writing probably from Macedonia in summer of A.D. 57, answers his accusers in a letter, which has well been called an Apologia pro vita sua, and in burning words defends his Apostolic claims and the sincerity of his motives, while he gives us a wonderful insight into his life and character.
- 3. Summary. The Epistle expresses two conflicting emotions:—
 (i) Thankfulness for the removal of evils; (ii) Indignation at the arrogance of his opponents. The First Epistle is a careful and systematic intellectual treatise; this is an unstudied letter, giving vent to the natural feelings of a warm heart. It falls into five main divisions. (i) After the greeting and a reference to the trials through which he had just passed in Asia, the Apostle defends himself from the charge of levity in postponing his intended visit (1, 2). (ii) He dilates on the grandeur of his Apostolic Mission, (a) its source (3—4. 6), (b) its difficulties (4. 7—5. 10), (c) its motives (5. 11—6. 10). (iii) He warns his readers as to the danger of intercourse with heathens, and accepts the repentance of the incestuous man (6. 11—7. 16). (iv) He appeals to their generosity in behalf of the poor saints at Jerusalem (8, 9), and (v) in defending his Apostolic commission he relates the story of the long martyrdom of his life (10—13).

(iv) THE EPISTLE TO THE GALATIANS.

1. Galatia, 'the Gaul of the East,' was a comparatively small district of Asia Minor, occupied by the descendants of the Gauls, who had

poured down into Italy and Greece in the third century B. C. Driven thence, they forced their way into Asia Minor, and were pent up in a strip of land amidst the central mountain fastnesses. The people were first barbarian, then mingling with the Greeks, became tempered by Greek civilisation, and were finally subjugated by the Romans (B. C. 189). Enriched by the constant traffic of Armenian caravans to the Hellespont, many Jews settled there for trading purposes, and the inhabitants became a mixture of Gauls, Greeks, Romans, and Hebrews.

- 2. Foundation of the Church. St. Paul visited the country in A. D. 52 on his second Missionary journey, and, while detained there by illness (Gal. 4. 13, 14), converted many Jews and Gentiles (3. 27, 28). He visited it again on his third journey (Acts 18. 23). Originally worshippers of those who were 'no gods' (4. 8), some of the Galatians were converted to Judaism, then welcoming the Apostle with peculiar fervour (4. 14), they received his announcement of a crucified Saviour with corresponding gladness.
- 3. Occasion and date of Epistle. But the Apostle's enemies, the Judaisers, interfered. They insisted on the necessity of circumcision and the observance of the Mosaic Law. They impugned his credit and represented him as nothing compared with James, Peter, and John, 'the pillars' of the Church (2. 9). This teaching completely 'fascinated' the impressible Galatians (3. 1), and many relapsed into Judaism with the same alacrity that they had before accepted the Apostle's doctrine. This induced him to write the present Epistle from Corinth in A. D. 58, for the purpose of stopping this falling away into Judaism, and expounding the contrast between 'the righteousness of the Law' and 'Justification by faith,' as more fully set forth afterwards in the Epistle to the Romans.
- 4. Summary. The Epistle begins with words of severity, and then parts under three heads. (i) Personal. The Apostle complains of the fickleness of the Galatians, and vindicates his own independence of (1) the twelve Apostles, and (2) Peter, the Apostle of the Circumcision (1—2.21). (ii) Doctrinal. He shows from the Old Testament how the Law was not final but preparatory to the Gospel Dispensation, which was its fulfilment (3—4.31). (iii) Practical. He then dwells on the nature of Christian freedom, warns the Galatians against its abuse, and exhorts them to let faith work by love, and to walk in the Spirit (5,6).

¹ Or, according to Bp. Lightfoot, from Macedonia.

(v) THE EPISTLE TO THE EPHESIANS.

- 1. The Title, Epistle to the Ephesians, is not found in some of the best MSS., and from the absence of personal greetings and any indications of personal intimacy, it has been thought to have been a circular letter, of which copies were sent to several adjacent Churches in the province of Roman Asia (see Col. 4. 16).
- 2. Ephesus was to Asia, as Corinth to Greece, the great port, to which flowed the commerce of the East and West. The inhabitants were noted for their licentious and luxurious life, for the cultivation of magical arts, and the fanatical worship of the Asiatic Artemis, the personification of exuberant natural production. Her temple, owing to its magnificent structure and extravagant enrichment, was one of the wonders of the world and the centre of worship and nationality, as that of Solomon was to the Jews; but the three years' sojourn there of the Apostle broke its power, till the annual Pan-Ionic festival brought about a temporary reaction (Acts 19).
- 3. Date and Object. The letter belongs to the period of St. Paul's first imprisonment, and was written from Rome about A.D. 63. It was not evoked by any relapse or special errors on the part of the members of the Ephesian Church, but was written to establish those who had left heathenism, and been made partakers of the fore-ordained election of all members of the Universal Church, in their holy faith, to contrast their present higher life with their former state of degradation, and to exhort them to walk in a way worthy of their calling.
- 4. Summary. Like the Epistle to the Colossians, which it greatly resembles, the letter falls into two clearly marked divisions. Three chapters are doctrinal; three are moral and practical. I. Doctrinal. (a) The Apostle thanks God for the glorious inheritance to which the Ephesians had been called, and which had been manifested in the death, resurrection, and exaltation of His Son (1); (b) he enlarges on the mystery of the call of the Gentiles to participation in Christian privileges (2): (c) he dwells on the union of Christians with God and with each other in Christ, and prays that the Ephesians may be strengthened by the indwelling of Christ, and may more and more realise their high vocation and its responsibilities (3). II. Practical. In this section he exhorts them (a) to unity (4. I-16); (b) to a higher Christian work in conformity with the mind of God and in the steps of Christ (4. 17-32); (c) to consecrate to Him all their actions in the various relationships of life, as husbands, wives, children, parents. slaves (5. 6, 10); and (d) to put on the whole armour of God as the

only safeguard against evil in themselves and in the world around (6. 10-24).

(vi) THE EPISTLE TO THE PHILIPPIANS.

- 1. Philippi, so named from the great Macedonian king who founded it, was situated in Macedonia, N. of the Archipelago, on the great high road between Europe and Asia. It was the scene of the last struggle of the Roman republic against despotism, where Brutus and Cassius, defeated by Augustus and Antony, committed suicide. Hence it became a Roman 'colony,' with full rights of citizenship, governed by Roman magistrates and laws—a miniature of the imperial city. The Jews were few, and had no synagogue, but were allowed 'a place of prayer' outside the city gate on the banks of the Gangites.
- 2. Foundation of the Church there. St. Paul first visited Philippi in A.D. 52, and at 'the place of prayer' (Acts 16. 13) converted Lydia, a proselytess of Thyatira. Here, too, through healing a damsel possessed with a spirit of divination, he came into collision with heathen Paganism, and was brought before the magistrates on a charge of creating a disturbance in the colony, and with his companion Silas was scourged and imprisoned. During the night, however, they were miraculously delivered, the jailor was converted, and a faithful Christian community was founded. Twice again he visited his grateful converts,—first awaiting at Philippi in an agony of suspense the arrival of Titus from Corinth (2 Cor. 2. 13; 7. 5, 6), then afterwards lingering behind there to keep with them the paschal feast on his way to Asia Minor in A.D. 58 (Acts 20. 5, 6).
- 3. Occasion and Date of Epistle. The members of the Church of Philippi always retained the greatest gratitude and affection for the Apostle (Phil. 4. 10). One of them, Epaphroditus, arrived at Rome in A.D. 62, during St. Paul's imprisonment, with a generous contribution to his necessities, which had been sent by that loving Church (Phil. 4. 18). Here the devoted messenger was laid low by a dangerous illness, and almost lost his life. On his recovery he was filled with anxiety to return to his friends at Philippi, who were in much distress at the news of his sickness. St. Paul also was anxious that he should rejoin them in order to quiet their alarm; and so Epaphroditus returned, bearing a letter from the Apostle, in which he pours forth his warm affection to a grateful Church.
- 4. Analysis. In it (i) the Apostle expresses his heartfelt thankfulness for all he had heard of the constancy of the Philippians under

persecution, and for their liberality towards himself (1. I-I2). (ii) He then dwells on his own personal circumstances, and on the results of his imprisonment as tending to the spread of the Church (1. I3-30). (iii) He exhorts the Philippians to unity, and dwells on the humility of Christ as the great exemplar (2. I-I8), expresses his intention of shortly sending Timothy to them, and refers to the recent illness of Epaphroditus (2. I9-30). (iv) He then digresses into a warning against Judaising teachers and evil workers (8. I-21). (v) He urges two female converts of distinction, who had fallen into strife, to reconciliation (4. I-3), exhorts all members of the Church to a holy and consistent life (4. 4-I3), and concludes with an allusion to his personal position and a salutation from the Christians in Cæsar's household (4. I4-23).

(vii) THE EPISTLE TO THE COLOSSIANS.

- 1. Colossæ, or Colassæ, was a chief city of Phrygia, situated in the valley of the Lycus, close to Hierapolis and Laodicea. Nothing is known for certain of the foundation of the Church there. St. Paul may have visited the place during his tour in 'the Phrygian and Galatian country' (Acts 16.6), but it is hardly probable, especially as he speaks of the Colossians and those of Laodicea as 'not having seen his face in the flesh' (Col. 2. 1).
- 2. Occasion of Epistle. The Colossian Epaphras had more probably been the instrument of their conversion during the Apostle's long sojourn at Ephesus. Two incidents brought Colossæ before St. Paul's notice during his imprisonment at Rome, a visit of Epaphras (4. 12), and the coming of the runaway slave, Onesimus, who had left his Colossian master, Philemon, and fled to Rome. Epaphras could speak favourably of the faith of the Colossians and their works of love (1. 4-8); but he had to announce the appearance amongst them of a dangerous form of heresy, half Jewish half Oriental, tending to corrupt the simplicity of their faith, and to obscure the dignity of Christ by a spurious union of Jewish observances with a worshipping of angels and an extravagant asceticism.
 - 3. Date and Place. Tychicus and Onesimus were now, A.D. 63, on the point of leaving Rome for the East (4.7-9), and the Apostle resolved to avail himself of the opportunity to address a special letter to the Colossians to warn them to be on their guard against the vain deceit of a false philosophy, and exhort them to constancy to their one and only Lord.
 - 4. Summary. Accordingly, after the opening salutation and

thanksgiving (1. 1–15), he proceeds to dwell (i) on the pre-eminent and surpassing dignity of Christ as pre-existent through all eternity, the Head of the natural Creation, and the Head of the new moral Creation, the Church, who by His Resurrection and Ascension had reconciled humanity to God the Father (1. 16–29). (ii) He warns them not to be led astray by any strange philosophy, and urges them to fix their attention on Him whose all-perfect Sacrifice had fulfilled all the typical offerings of Judaism, and in whom they were free from all ritual prohibitions (2. 8—3. 4). (iii) He applies practically the effects of their participation in Christ's Resurrection to various social relations, as husbands, wives, children, fathers, mothers, slaves (3. 5—4.6). (iv) He refers them to Tychicus and Onesimus for information respecting his condition, and requests them to forward the Epistle to the Laodiceans, and to read that received from Laodicea (4. 7–18).

(viii) FIRST EPISTLE TO THE THESSALONIANS.

- 1. Thessalonica (Saloniki), anciently called Therma, but re-named after the sister of Alexander the Great by her husband Cassander, who restored it, was the chief metropolis of Macedonia, the greatest and most populous port of that division of Europe. It was to the West what Ephesus was to the East, and Corinth to Southern Greece. Situated half-way between the Adriatic and the Hellespont, at the entrance of the pass into the Macedonian plains, it was a busy commercial centre, with a constant tide of traffic ebbing and flowing through it, and thus a fit centre of evangelisation, whence the Word of the Lord could sound forth 'not only in Macedonia and Achaia, but also in every place' (I Thess. 1.8).
- 2. Foundation of the Church. Thessalonica was first visited by Paul and Silas, in A.D. 51, and here in the synagogue of the Jews for three Sabbaths they preached Jesus as the promised Messiah (Acts 17. 2, 3). Failing in controversy, the Jews resorted to violence, set the city in an uproar, assailed the house where the Apostle was lodging, and so compelled him to leave, but not before he had gained here two of his most attached friends, Jason (Rom. 16. 21) and Aristarchus (Col. 4. 10). On turning to the Gentiles he met with more success, for the Gentile element predominated in the Thessalonian Church (I Thess. 1. 9; 2. 14).
- 3. Occasion and Date of Writing. While the Apostle was at Corinth, in A.D. 52, Silas and Timothy returned from Macedonia, and informed him of the continued faith and love of the Thessalonians, and their fond remembrance of himself (I Thess. 3.6). But they had

adopted certain mistaken notions which needed correction. Since the Apostle's visit several of their friends and relatives had died, and it was feared that they would lose the happiness of witnessing the Lord's second coming, which they believed to be close at hand. Consequently many had abandoned their lawful callings, and thinking it unnecessary to work, claimed the support of the richer members of the Church, and evinced a lack of order and self-control which called for amendment.

4. Summary. The Epistle falls into two main divisions: (i) The Apostle expresses his gratitude for their eager acceptance of the Gospel (1. I-Io), encourages them under trial by his own example (2. I-I2), thanks God for their constancy (2. I3-I6), sends several messages, and prays for their continuance in the faith (3. I-I3). (ii) He exhorts them to purity and diligence in their several callings (4. I-I2), comforts those bereaved by unfolding the triumph of the resurrection and the transformation to a glorified body (4. I3-5. II), and gives some final cautions on the respect due to those who laboured amongst them, and on the necessity of watchfulness and prayer and following the leadings of the Spirit (5. I2-28).

(ix) THE SECOND EPISTLE TO THE THESSALONIANS.

- 1. The Second Epistle was written, like the first, from Corinth, probably early in A. D. 53. The first letter had produced much good, but it had not abated the excitement connected with the expectation of the Second Advent. A fanatical section had even laboured to increase it, claiming imaginary revelations from the Spirit (2. 2), and a rumoured letter from the Apostle himself in support of their views, that 'the day of the Lord' had arrived, and He must be looked for immediately.
- 2. Summary. To discourage such ideas the Apostle wrote his second letter, in which, after an affectionate greeting and thanksgiving for their progress in the faith (1. 1-12), he explains why so speedy a consummation was impossible. The Second Advent, he affirms, cannot be realised before the coming of 'the Man of Sin' or 'Lawlessness' (2. 3, R. V. marg.), whom 'the Lord shall destroy with the brightness of His coming' (2. 1-12). He then enters on certain practical points, and exhorts them to perseverance, to diligence in their daily callings (3. 6-15), and ends with the autographic salutation and benediction, which he now for the first time appends to his letters (3. 16-18).

(x) THE EPISTLE TO THE HEBREWS.

1. The Epistle to the Hebrews occupies a peculiar place in the New Testament. The writer, whoever he is, conceals his name. He begins without any address, though he closes with a brief salutation (Heb. 13. 24). It is not surprising, therefore, that opinion is divided as to its authorship, and that it has been ascribed to St. Paul, to St. Luke, to Apollos, and to Barnabas. But the greatest weight of evidence favours the conclusion that, if not written by St. Paul, it sets forth his teaching, and is clothed in much of his language.

2. As to the Place whence and the Time when the Epistle was written, we have little to guide us. In the closing chapter the writer says, 'they of Italy salute you' (13. 24). Hence it has been inferred that it was written from some place in Italy; but the words 'may describe Italian Christians in their own country, or Italian Christians in a foreign land1.' In the same chapter the writer intimates his hope of coming to see those whom he addresses, with Timothy, 'the brother,' who had just been released from imprisonment (13. 23). Nothing, however, is known of this event, and no argument can be drawn from it as to the place of the writing of the Epistle. The facts, however, that the Temple worship is spoken of as still going on, that there is no allusion to the tragic event of the destruction of Jerusalem, and that a generation of Christians had clearly already passed away (2. 3; 13. 7), as also the indication by the writer of severe trials in store for the Church (12.4; 13.13), seem to point to some date between A.D. 64 and 67, when the Jewish war commenced, as the most probable.

3. The Persons Addressed. The title indicates that the letter was addressed to 'Hebrews;' that is, probably, Hebrew Christians of Palestine. They were at this time exposed to severe persecution from their fellow-countrymen, and needed comfort under the difficulties of their position. Brought up in fond reminiscences of the glories of the past, they seemed, in adopting the Christian Faith, to be receding from their peculiar privileges of intercommunion with God, as a favoured people. Angels, Moses, the High Priest, were superseded by Jesus of Nazareth; the Sabbath by the Lord's Day; the Old Covenant by the New; while Temple and Sacrifices were obsolete. What, they asked, did Christianity give in their place? And the writer answers, Christ, the Son of God, for their Mediator and Intercessor; superior to Angels because nearer to the Father, and partaker of the same nature with the Father; superior to Moses, because a Son, not a servant; superior to the Jewish High Priest, because more powerful in inter-

Bishop Westcott's Introduction to the Epistle to the Hebrews, p. xliii.

cession, seeing that His Priesthood is eternal, and His intercession is the constant display before the Father of the sacrifice which He offered once for all upon the Cross. Thus:—

(i) The exceptional ministration of angels is superseded by the continuous ministration of the God-man.

 (ii) The legislative ministration of Moses is perfected by the Divine Lawgiver.

(iii) The typical sacrifice of the High Priest is replaced by a real sacrifice of a higher order.

(iv) The indirect communion with God is supplanted by the direct union of God and man in Christ, and the communion of the Head with His Body, the Church.

4. Summary. The Epistle, then, having this object, presents two main divisions: (i) Doctrinal (1-10.18); (ii) Practical (10.19-13. 25). In Part I the writer, first stating his grand thesis (a) that 'God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners,' hath now 'spoken unto us in His Son' (1. 1. R.V.), proceeds to show that Christ in His exalted Humanity is superior (i) to Angels (1-2. 18); (ii) to Moses, being the Builder, Son, Master of the House, while Moses was only a servant in it (3-4.13); (iii) to the Aaronic Priesthood in respect to His office, nature, and vocation (4.14-5.10); then, after a digression of practical exhortation (5. 11-6. 12), (iv) to the primæval High Priest Melchizedek (7. 1-28). Next (b) the writer shows how the New Covenant is the fulfilment of the Old, which was imperfect in itself, and incapable of making its members perfect (8. 1-13); how its sacrifices were types and shadows of Christ's one perfect Sacrifice; its earthly sanctuary a figure of the true sanctuary in heaven (9-10. 18). In Part II he exhorts the Hebrew Christians (a) to constancy in the faith, of the principle of which he gives a magnificent description (10. 19-11); (b) to moral steadfastness in spite of trials (12. 1-13); (c) to mutual kindness, hospitality, sympathy, and remembrance of their departed teachers (12. 14-13.9); and (d) ends with a few affectionate exhortations, a brief message, and a benediction (13. 10-25).

(b) Pastoral.

(i) FIRST EPISTLE TO TIMOTHY.

1. Timothy, the son of a Greek father and a Jewish mother, Eunice, was converted by St. Paul after his visit to the region of Lycaonia, A.D. 51, became his 'own son in the faith' (1 Tim. 1.2), and his constant companion in his missionary journeys. Circumcised by St. Paul, 'because of the Jews,' we lose sight of him during the

Apostle's confinement at Cæsarea; nor does he seem to have shared the perilous voyage to Italy. But he joined him soon after his arrival at Rome, and was with him during his first imprisonment (Phil. 1. 1;

2. 19; Col. 1. 1; Philem. 1).

2. Date and Place of the Epistle. When the Apostle was liberated from this first imprisonment, he and Timothy revisited proconsular Asia, the scene of so many of the missionary efforts of St. Paul. Here Timothy was placed in charge of the Church at Ephesus, a position of responsibility, peril, and difficulty. On leaving Asia Minor for Macedonia the Apostle addressed this letter to him. The place from which it was written is uncertain, but it was probably somewhere in Macedonia, or the neighbouring district, and the date

about A.D. 64 or 67.

3. Cbject. The Apostle wished to encourage Timothy amidst the difficulties of his position at Ephesus, owing to the licentiousness connected with the worship of Artemis (Diana), and the lax discipline and moral disorder which heretical teaching had brought with it. He desired also to give him some practical advice as to the way in which he should deal with the various classes of persons he would meet in the capital of Roman Asia; to lay down certain principles of Church organisation, and to aid him in his struggle with teachers like Hymenæus, Philetus, Alexander (1 Tim. 1. 20; 2 Tim. 2. 17), who were perverting the minds of the disciples, and blending with the simplicity of the faith the subtilties of Greek philosophy, Jewish super-

stition, and wild Oriental speculation.

4. Summary. (i) Controversial. After the greeting (1. 1, 2) the Apostle recalls the charge committed to Timothy, claims his allegiance, and contrasts the truth with the false teaching of Judaisers (1. 3-20). (ii) Practical Rules. He then lays down certain rules for his guidance respecting (a) the regulation of public worship generally, as regarded both men and women (2); (b) he specifies the qualifications of Christian ministers, and the demeanour that should characterise their wives and families (3); (c) he then gives some special advice to Timothy himself relative to his conduct in the ministry (4); (d) how he should bear himself towards elders and communities of widows, aged and young (5. 1-16); how presbyters should be maintained, offenders punished (5. 17-25); how slaves should behave towards their masters (6. 1, 2). (iii) Personal Directions. He then reverts to Timothy's relationship towards the heretical teachers (6. 3-10), adjures him to continue steadfast himself (6. 11-16), to remind the rich of their duties in respect to almsgiving (6. 17-19), and diligently to guard the faith committed to his trust against all heretical teaching (6. 20, 21).

(ii) SECOND EPISTLE TO TIMOTHY.

- 1. The Second Epistle was written from Rome during the Apostle's second imprisonment. After his release from his first confinement, he was arrested again through the restless activity of his many enemies, and sent to Rome to be tried a second time for his life. This imprisonment was much more severe than the former. Not only was he chained to a soldier, but he was treated as a malefactor (2 Tim. 2.9), and after a while was put upon his trial.
- 2. On this Occasion no Friend or Advocate stood by him to cheer and encourage (2 Tim. 4. 16). Alone and unaided he pleaded his cause, and was delivered 'out of the mouth of the lion' (4. 17). Remanded back to his dungeon to await the second hearing of his case, and convinced that his death was at hand, the Apostle longed for the society of Timothy, and he resolved to write to him for the last time, and bid him come to him with all speed and receive his parting injunctions, before the winter storms had closed the Mediterranean (4. 21).
- 3. Stummary. In this Epistle, written A.D. 66 or 68, the Apostle, after greeting and thanksgiving (1. 1-5), (i) exhorts his 'own son' to stead-fastness in the Gospel (1. 6-15), and a willingness to share in the sufferings of the saints (2. 1-13); (ii) he urges upon him certain duties of pastoral conduct (2. 14-26), and warns him against false teachers (3. 1-17); (iii) he exhorts him with all possible solemnity to be faithful to all the duties of his office (4. 1-8); (iv) bids him come quickly, describes his loneliness and desertion, and sends his last salutations to several dear friends (4. 9-22).
- 4. Special Features. One or two points deserve special notice in this Epistle, the last written by St. Paul. (i) It furnishes a noble view of the consolation afforded by Christian faith in the midst of suffering, and face to face with death (4.6-8). (ii) It contains what seems to be undoubtedly a fragment of a very early Christian hymn (2. 10-13). (iii) It gives us some details unrecorded elsewhere respecting Timothy, the names of his mother and grandmother, his ordination by St. Paul (1.5,6), and his presence with him on his first journey (3. 10, 11). (iv) It mentions some otherwise unknown incidents of the Apostle's life between his two imprisonments: (a) the falling away from him of some Asiatic converts of note (1.15); (b) the injury done to him by Alexander (4.14); (c) the lapse of Demas (4.10); (d) the Apostle's reconciliation to St. Mark (4.11); (e) an unrecorded visit to Corinth and Miletus (4.20), and Troas (4.13).

(iii) THE EPISTLE TO TITUS.

- 1. Titus, a Greek by birth, and addressed by Paul as his 'own son after the common faith' (Tit. 1.4), was probably converted by St. Paul during his first missionary journey. He was the first Christian convert who was not circumcised, and was taken by the Apostle to Jerusalem to try the matter, when the Council decided against its necessity (Acts 15; Gal. 2.3). More than once he had been sent to Corinth to order matters there (2 Cor. 7,8), and his vigour and practical efficiency now qualified him to preside over the Church in Crete.
- 2. Object of the Epistle. It is not known when the Church in that island was founded, but the position of Titus was one of peculiar difficulty, for the people were notorious for immorality, instability, and lying (Titus 1. 12). The Apostle, therefore, desires to encourage him in confronting the opposition he was likely to encounter, and writes A.D. 64 or 67 ¹, giving a condensed code of instruction on doctrine, morals, and discipline, which much resembles that in the First Epistle to Timothy.
- 3. Summary. After an earnest Apostolic salutation (1. 1-4), he advises Titus (i) on several points of Church organisation, the qualifications of elders, with special reference to the bad reputation of the Cretans, and the Judaic errors to be combated (1. 5-16). (ii) He next lays down certain Christian precepts for aged men and women, the young of both sexes, and slaves (2). (iii) He urges on Titus some personal advice as to exemplifying gentleness in his dealings with his people (3. 1-7); and (iv) concludes by insisting on his devoting himself to practical duties instead of turning aside to idle and profitless speculations, and sends a few personal messages and salutations (3. 8-15).

(c) Special (to an Individual).

THE EPISTLE TO PHILEMON.

1. The Epistle to Philemon, says Bishop Lightfoot, 'holds a unique place among the writings of St. Paul. It is the only strictly private letter of his which has been preserved. The Pastoral Epistles indeed are addressed to individuals, but they discuss important matters of Church discipline and government. On the other hand, the letter before us does not touch upon any question of public interest. It is wholly occupied with an incident of domestic life.'

¹ See Chronological Table, p. 213.

- 2. The Oceasion which ealled it forth was apparently accidental. Amongst the converts whom the Apostle had won to Christ while 'in bonds' at Rome, was one Onesimus, once a slave, who had run away from the house of Philemon, a Christian of Colossæ, and had fled to Rome. Falling into the Apostle's hands, he had been baptized, and become 'the freedman of Christ.' But the Apostle did not forget that Onesimus was still the slave of Philemon, and justly liable to punishment for desertion, and possibly misappropriation of his master's goods. He therefore decided that Onesimus must return and submit again to the servitude from which he had escaped. Tychicus, the bearer of the letter to Colossæ, was on the point of starting, and to help him to plead in person the cause of the penitent slave the Apostle resolved to write a short letter, which should prove how deeply he felt the case of Onesimus. The date therefore is probably the same as that of the Epistle to the Colossians, A. D. 63.
- 3. Summary. The Epistle is remarkable for its delicacy, generosity, and justice. After (i) a brief thanksgiving for what he had heard of Philemon's charitable deeds (1-7), the Apostle (ii) prefers his petition in behalf of one who, though once 'unprofitable,' was now, he says (playing on the word 'Onesimus'), 'profitable,' and a dearly beloved brother (8-11). (iii) He then begs Philemon to receive him as he would receive himself, and offers to be responsible for any damage Onesimus had caused by absconding (12-20); and (iv) in the full confidence that Philemon will do all that he asks of him, begs him to provide him a lodging when he should be liberated from imprisonment (22).

(II) THE GENERAL EPISTLES.

The Epistles of St. James, St. Peter, St. John, and St. Jude are called 'General' or 'Catholic' Epistles, i. e. 'universal,' or 'pertaining to the whole Church,' as being addressed not to one Christian community specially, but generally to all. Clement of Alexandria applies the term 'Catholic' to the letter contained in Acts 15. 23 ff., and it was appropriately applied at the close of the second century to the letters of James, I Peter, I John, and was then extended to 2 Peter and Jude, which are quite general in their address, and so, less accurately, to 2, 3 John 1.

(a) THE EPISTLE OF ST. JAMES.

1. The St. James to whom the first of these Epistles is attributed was 'James, the Lord's brother' (Gal. 1. 19), and first Overseer of

¹ See Bp. Westcott's Introduction to the Epistles of St. John, pp. xxviii, xxix

the Church at Jerusalem (Acts 15. 13). During the lifetime of our Lord he and his brothers 'did not believe on Him' (John 7. 5). But immediately after the Ascension we find him and them with the Apostles in the Upper Room (Acts 1. 13, 14), and the appearance of the risen Lord to St. James (I Cor. 15. 7) wrought, we may believe, the great change. Seven or eight years afterwards he met St. Paul at Jerusalem on his return from Damascus (Gal. 1. 19), and there he seems to have remained until his martyrdom in A. D. 63.

- 2. Occasion of the Epistle. A rigid observer of the Mosaic ritual, a Nazarite and an ascetic, he was pre-eminently suited to rebuke sternly the sins which became so terribly prominent during the closing days of Jerusalem,—hypocrisy, presumption, censoriousness, love of riches, contempt of the poor, 'feuds and factions, wars and fightings,' the vices which culminated in and precipitated the destruction of Jerusalem. This he does in his Epistle addressed to the 'twelve tribes which are of the Dispersion,' that is, Jewish Christians scattered throughout the Roman world, and written, according to some, shortly before his martyrdom A.D. 63, according to others, as early as A.D. 52.
- 3. Summary. The Epistle is remarkable for its eminently practical character, the homeliness and aptness of its illustrations, and its bold, plain-spoken rebuke of the wealthy oppressors of the poor. (i) The first section treats of sincerity and patience under afflictions (1. 1-15). (ii) The second declaims against hypocrisy and self-deceit (1. 16-27). (iii) The third against adulation of the rich and contempt of the poor; against false charity and spurious faith (2. 1-26). (iv) The next treats of the duty of ruling the tongue, and cultivating peace (3). (v) To this succeed warnings against strife and evil-speaking; against the corruption of the world, pride, luxury, and oppression; against the attempt to serve both God and Mammon (4). (vi) Then follow warnings against covetousness (5. 1-11), profane and rash oaths (5. 12), exhortations to prayer, especially in sickness (5. 13-18), and a declaration of the blessedness of converting a sinner from the error of his ways (5. 19, 20).

(b) THE FIRST EPISTLE OF ST. PETER.

1. Simon Peter, son of Johanan or John (the grace of God), a fisherman of Bethsaida (John 1. 42; Matt. 16. 17), was one of the foremost of the Apostles who flung open the gates of the Church to three thousand of his own countrymen on the Day of Pentecost (Acts 2. 41), and admitted the first Gentile family by baptism into the same fold (Acts 10. 47, 48). Later, his work as an 'Apostle of the Circumcision' took him eastward to his own countrymen scattered through

Pontus, Galatia, Cappadocía, Roman Asia, and Bithynia, and to them he addressed this letter, probably about A.D. 63.

- 2. Occasion of the Epistle. He was apparently induced to write it because, through Silvanus (5. 12), he had learnt that the Jewish Christians in these countries were exposed to a cruel persecution, and were accused of being evil-doers, and of preaching revolutionary doctrines (2. 15, 16). A wave of fanatical hatred against the very name of 'Christian' (4. 16) was at this time passing over the Roman Empire, and was fanned into a flame by the example of Nero himself. Accordingly the Apostle felt bound to comfort the members of these Churches suffering from the storm of fiery trials, and to encourage them to stand fast in the faith.
- 3. Summary. (i) After a brief salutation he dilates on the necessity and transitory nature of earthly trials (1. 1-12). (ii) He exhorts them by a holy life to follow the example of Christ, who died to purchase their glorification (1. 13-2. 10). (iii) He then gives them practical advice as to their duty as citizens, slaves, husbands, wives (2. 13-3.7). (iv) He earnestly exhorts them to unity, peaceableness, sanctification, with a warning of the second Advent and a reference to the previous judgments of God on those who neglected the preaching of Noah (3.8-4.6). (v) In view of the future Judgment he bids them love one another, and regard the fiery trial they may be called upon to undergo as no strange thing, but a cause of joy and ready surrender to the will of God (4. 7-19). (vi) Finally, he exhorts those bearing office in the Church to feed the flock of God, the younger to submit to their elders, and all to be on the watch against the great Enemy of souls (5. 1-9); and he ends with a prayer for their preservation and perfection (5. 10-14).

THE SECOND EPISTLE OF ST. PETER.

- 1. This Epistle was placed by Eusebius among the 'Disputed Books,' but it was received into the Canon by the Councils of Laodicea (A.D. 372) and 3rd Carthage (A.D. 397), and has many points of contact with the First Epistle and with those of St. Paul.
- 2. Characteristics. The Apostle is looking forward to his death (1. 14). The Epistle is apparently addressed to the same persons as before, but the date is uncertain. It is valuable as containing the last words to his converts of one of the original Twelve, for the mention of the Transfiguration as seen by an eye-witness (1. 17, 18), and for the commendation of St. Paul and his Epistles (3. 15, 16).

3. Summary. After a greeting (1. 1, 2), the Apostle (i) exhorts the Iewish Christians to advance in holiness, and to aim at attaining more and more knowledge of Divine things (1. 3-11). (ii) This he does with great earnestness because he knows that his end is near, and, as a witness of the Transfiguration, he can testify to the reality of Christ's glorification then as the perfect Man, accepted by God, and the Messiah of prophecy (1. 12-21). (iii) He next warns his readers of the certainty of punishment on impenitent sinners, by reference to past history, e.g. the Flood and the overthrow of Sodom and Gomorrah (2. I-IO), and urges them to beware of false teachers by the example of Balaam (2. 11-22). (iv) Lastly, he dwells in solemn tones on the certainty of the Future Judgment, and exhorts all to endurance and long-suffering, founded on the teaching of the Apostle Paul, the difficulties of whose Epistles he affirms had been perverted by many; and ends, as he had begun, by calling on his readers to grow in grace and knowledge (3. 1-18).

(c) THE FIRST EPISTLE OF ST. JOHN.

- 1. Characteristics of the Epistle. The treatise called the First Epistle of St. John seems rather to partake of the nature of a homily or 'Pastoral,' as Bishop Westcott terms it ', than a formal letter. But it was clearly intended as an 'Encyclical,' and we may believe it was addressed, like the Apocalypse, to the Churches in Asia, where St. John during the last thirty years of his life was so prominent an actor.
- 2. Its Relation to the Gospel. Though the most independent of place and time and circumstance of all the writings in the New Testament, it is clearly related to the Gospel of the same Apostle. Indeed, apart from it, it could hardly have been understood. It assumes on the part of its readers an acquaintance with many expressions occurring in it, like 'Light,' 'Life,' 'the Truth,' 'the Word.' In the Gospel we see the original fountain of many and various thoughts; in the Epistle they are carried a step further and practically applied. 'The theme of the Epistle,' writes Bishop Westcott, 'is "the Christ is Jesus," the theme of the Gospel is "Jesus is the Christ."
- 3. The Date is uncertain, nor is there any direct evidence to fix it. Some would place it before the destruction of Jerusalem; others, with

Bishop Westcott's Introduction to the Epistles of St. John, p. xxx.

far more probability, at some period within the last decade of the first century, between A.D. 90 and A.D. 95. As the last years of St. John were spent at Ephesus, it is only reasonable to suppose that it was written there. The false teaching with which it deals is that which represented our Lord as a mere phantom, and taught that the Divine element, Christ, was united with the man Jesus at His Baptism and left Him before His Passion, which was the specific teaching of Cerinthus.

4. The following Analysis will present the chief lines of thought:—
(i) The Apostle sets forth the true nature of fellowship with God, who is Light and Love, and requires purity and holiness in actual life (1). (ii) He then describes the blessings and duties of sonship, contrasts the children of God and the children of the Evil One, and the rival powers of Truth and Error (3—4.6). (iii) He finally enlarges on the essential bond of fellowship and sonship, which is Love, both to the Father and to one another (4.7—5.21).

THE SECOND EPISTLE OF ST. JOHN.

- 1. The Second Epistle contains only thirteen verses, eight of which are found in substance in the first. It contains no direct intimation as to when or whence it was written. But it seems to belong to the same period of the Apostle's life as the First Epistle, and was therefore probably written from Ephesus.
- 2. To whom Addressed. It is addressed to the 'Elect Lady and her children,' which is thought by some to refer to 'the Church,' or to the 'Lady Eclecta,' a person so called for her eminent piety. But neither explanation is quite satisfactory, and the designation must be regarded as enigmatic. Whatever may be the interpretation of the words (1-3), the greater part of the letter is addressed to more readers than one, and they are exhorted to persevere in love, faith, and godliness, and to beware of false teachers (4-13).

THE THIRD EPISTLE OF ST. JOHN.

1. The Third Epistle, written probably much about the same time and from the same place, is marked by a strong individuality. It is addressed to 'Gaius the beloved.' The name Gaius (Caius) is found in Acts 19. 29; 20. 4; Rom. 16. 23; 1 Cor. 1. 14 (R. V.); but there is nothing to identify him with any of these. Two other persons are mentioned:

the unfaithful Diotrephes, who is sufficiently presumptuous to oppose even an Apostle, and the faithful Demetrius, who receives commendation.

2. Analysis. After the salutation (i) the Apostle expresses his joy at the tidings he has received of Gaius (2-4); commends him for his hospitality and piety (5-8); and warns him against the ambition and self-assertion of Diotrephes (9, 10). He testifies his approval of Demetrius, and after expressing a hope of seeing Gaius, concludes with a salutation (12-14).

(d) THE EPISTLE OF ST. JUDE.

1. St. Jude. The writer of this Epistle describes himself as 'the servant of the Lord Jesus Christ, and the brother of James.' By this James it is thought no other can be intended than 'James, the Lord's brother' (Gal. 1. 19), and first Overseer of the Church at Jerusalem.

- 2. Authenticity. The Epistle, like that of St. James, would seem to have been addressed to the whole body of 'the twelve tribes that were scattered abroad.' It is wanting in the Peshito or Syriac Version, and is placed by Eusebius among the 'Disputed Books;' but it is distinctly recognised in the Muratorian Fragment, cir. A.D. 170. The parallelism between this Epistle and the Second Epistle of St. Peter is very noticeable. It is remarkable for the quotation of an otherwise unrecorded saying of Enoch (14), and a tradition of a dispute between Michael the Archangel and Satan regarding the body of Moses (9).
- 3. Analysis. The date, place, and occasion are unknown, but (i) the writer states that he has been moved by the dangers of the time to write to those whom he addressed, and urge them to contend for the faith, and not heed the teaching of ungodly men, who were turning the grace of God into lasciviousness (2-4). (ii) He notices the backsliding of the Israelites after leaving Egypt, the fall of the Angels, the stricken cities of the Plain, as each and all warnings against the doctrine of such teachers, who despised dignities and sinned like Cain and Korah and Balaam (5-11). (iii) He affirms that they mingled in their love-feasts for impure purposes, and were no better than rainless clouds, withering trees, wandering stars. Enoch had prophesied that the Lord would come to judge such, and the faithful must be on their guard against them. (iv) In contrast with such teachers he bids his readers build themselves up in faith and prayer and love, and not shrink from rebuking those who needed rebuke (17-23), and closes with a hearty ascription of praise to God (24, 25).

III. PROPHETIC.

THE REVELATION OF ST. JOHN.

- 1. The word Revelation is derived from the Latin revelare='to unveil, to uncover.' It is the equivalent of the Greek word Apocalypse, which occurs several times in the New Testament, as Rom. 2.5; 1 Cor. 14.6; Gal. 1.12, and other places. As the title of this book, it denotes the 'unveiling' of the future in reference to the Church and the world, and is the only distinctly prophetic book of the New Testament.
- 2. Genuineness. Of its genuineness, as one of the writings of St. John, there is most satisfactory evidence. It is quoted with the author's name earlier than any other book of the New Testament, with the exception of St. Paul's First Epistle to the Corinthians. Justin Martyr ascribes it to St. John; Irenæus, the disciple of Polycarp, testifies to the Apostle's authorship, and states that he himself received the explanation of a passage in it from those who conversed with the Apostle about it.
- 3. Date and Place. The author calls himself in several passages (1. 4, 9; 22. 8) by the name of John, and has been identified from very early times with the Apostle. After the Council of Jerusalem, A.D. 50, which is the last occasion on which he is mentioned in the Acts (Acts 15.4; comp. Gal. 2.9), his movements are wrapped in obscurity. He seems, however, to have resided for some time at Jerusalem, and thence repaired to Ephesus as a centre from whence he directed the Churches of Asia Minor. Subsequently he was exiled to the Isle of Patmos, and there remained till he returned to Ephesus, which became henceforth his abode till his death, about A.D. 100. It is generally believed that the book was written at Patmos, but the date is disputed. Some would assign it to the close of the reign of Domitian, A.D. 97: others to an earlier date, between the death of Nero, A.D. 68, and the fall of Jerusalem. The rugged Greek of the Apocalypse, contrasted with the purer Greek of the Gospel and the Epistles, is deemed to indicate the lapse of a good many years between the writings, and to suggest the composition of one who, originally at least, thought in Hebrew and wrote in Greek.
- 4. Summary. 'The Apocalypse,' says Bishop Westcott, 'is doctrinally the uniting link between the Synoptists and the fourth Gospel'.' While it offers the characteristic thoughts of that Gospel, it belongs to

¹ Bishop Westcott, Introduction to the Gospel of St. John, p. lxxxviii.

different historical circumstances and to a different phase of intellectual progress. And yet it presents many points of affinity with it, for the main idea of both is the same—that of 'a supreme conflict between the powers of good and evil.' In the Gospel this is drawn out under abstract forms, in the Apocalypse under the guise of images and visions. The Book may be thus divided:—

(A) The Prologue (1); (B) The Messages to the seven Churches (2,3);

(C) The Prophetic Visions proper (4-22).

- (A) The Prologue commences with (i) the title and description of the book (1. 1-3); (ii) it then passes on to the vision of the Son of Man commanding St. John to write to the seven Churches (1. 4-20).
 - (B) The Messages to the seven Churches.

(a) Ephesus, reproved for forsaking its first love and first works (2. 1-7).

(b) Smyrna, commended for its works, poverty, endurance of persecution (2. 8-11).

(c) Pergamos, reproved for false doctrine, immoral practices, idolatrous pollutions (2. 12-17).

(d) Thyatira, partly reproved for similar corruptions, and partly commended for its fidelity (2. 18-29).

(e) Sardis, reproved for spiritual deadness combined with mere nominal life (3. 1-6).

(f) Philadelphia, approved for its steadfastness and patience (3.7-13).

(g) Laodicea, rebuked sternly for lukewarmness (3. 14-22).

The predictions relating to the Churches have long been fulfilled; but much of the Book is still a mystery, though generally regarded as prophetic of the history of the Church from the close of the first century to the end of time. By some the major part is considered to have had its fulfilment in the early ages of the Church; by others to have been gradually realised by successive religious revivals and persecutions; while others regard it as a picture of the historical epochs of the world and the Church. It may be summarised thus:—

(C) The Prophetic Visions.

(i) The Divine glory, sealed book, and the Lamb (4, 5).

(ii) The vision of the opening of six seals, revealing Victory, War, Famine, Death, Delay in vengeance, Catastrophes; the sealing of 144,000 Israelites; and worship by innumerable multitudes of saints, arrayed in white robes (6, 7).

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- (iii) The opening of the seventh seal; seven angels with seven trumpets; another angel offering incense on the golden altar; followed by the sounding of six trumpets announcing vengeance on the earth for its persecutions, idolatries and immoralities, viz. on the trees and grass, sea, rivers, sun, moon, and stars, with visions of locusts and warriors (8, 9). The vision of an angel with an open scroll; seven thunders, and the angel's proclamation (10); measuring of the temple and altar; the two witnesses; sounding of the seventh trumpet (10, 11).
- (iv) The vision of the woman and the dragon; the conflict between Michael and the dragon; rescue and desolation of the woman; the rising of a beast from the sea, and of the two-horned lamb from the earth (12, 13). The vision of the true Lamb and the 144,000 on Mount Sion; the proclamations of the three angels; the harvest and vintage (14).
- (v) The pouring out of the seven vials containing the last plagues on earth, sea, rivers, sun; thick darkness, Euphrates dried up; the 'three frogs' gather the people to Armageddon; the destruction of Babylon imminent (15, 16). The woman arrayed in purple and searlet sitting upon the beast; the angel's proclamation of the fall of Babylon, followed by songs of praise and triumph (17—19. 10).
- (vi) The vision of 'The Word of God,' attended by the faithful, who destroy the three great enemies, viz. the beast, false prophet, and confederate kings (19. 11-21); the binding of Satan for 1,000 years; the resurrection of the martyrs, the reign of righteousness; general conflict, and final triumph (20. 1-10).
- (vii) Visions of the last judgment, the new heaven, new earth, new Jerusalem (20. 11-22. 5), with closing words from the angel, Christ, and John, enjoining the universal acceptance and proclamation of these visions, attesting the certainty and speedy accomplishment of the predictions, and concluding with general benediction (22. 6-21).

XXVI.-CHRONOLOGY & HARMONY OF THE GOSPELS.

(1) CHRONOLOGY.

1. In dealing with the Chronology of the Gospel period we have to ascertain (i) the starting-point, (ii) the length of our Lord's life and Ministry, (iii) the arrangement of it as gathered from the Gospels. On all these points there are differences of opinion. It is generally agreed that the birth of Christ ought to be set back by at

| Of whom Recorded. | References. | Sul jects. |
|--------------------|------------------------|--|
| Jesus | Matt. 26. 39; Luke | Under suffering in Gethsemane. |
| | 22. 42. | |
| Jesus | —— 27. 46 | Under suspension of Divine consolation. |
| Jesus | Luke 23. 34 | For His murderers. |
| Tesus | 23. 46 | Commending His spirit to God. |
| Jesus | John 11. 41, 42 | Thanksgiving for the Father's acceptance of His prayer. |
| Tesus | 12. 27, 28 | Imploring His Father's aid. |
| Jesus | 17 | For His Apostles, and all be- lievers. For unity. |
| Lord's prayer | Matt. 6. 9; Luke 11. 2 | The model of supplication for relief of human needs. |
| Penitent thief | Luke 23. 42 | To be remembered by Jesus. |
| Pharisee's prayer | —— 18. ii | Thanksgiving for his own righteousness. |
| Prodigal son | 15. 18, 19 | For forgiveness. |
| Publican's prayer | —— 18. ₁₃ | For Divine mercy. |
| St. Paul | Acts 9. 6, 11 | For instruction and grace. |
| St. Paul | 2 Cor. 12. 8 | For relief from personal trial. |
| St. Paul | Eph. 1. 17-20; 3. 14- | Intercession for the Churches. |
| | 21; Phil. 1. 9-11; | |
| | Col. 1. 9-11; 1 | |
| | Thess. 3. 10-13; | |
| | 2 Thess. 1. 11, 12; | |
| | 2. 16, 17; 3. 5; | |
| | Heb. 13. 20, 21. | |
| Samaritan woman | John 4. 15 | For the Living Water. |
| Stephen | Acts 7. 59, 60 | Commendation of his soul; for- giveness of his murderers. |
| Syrophenician | | [시 [] 이 시 [시 [시 [시 [시 [시 [시 [시 [시 [시 |
| woman | Matt. 15. 22 | For her daughter. |
| Ten lepers | Luke 17. 13 | For cleansing. |
| The centurion | Matt. 8. 6 | For his servant. |
| The disciples | 8. 25 | To be saved from the storm. |
| The leper | 8. 2 | For cleansing. |
| The nobleman | John 4. 49 | For his child. |
| The waiting Church | Rev. 22. 20 | For the coming of Christ. |
| Two blind men | Matt. 9. 27 | For sight. |

XXX. THE NAMES, TITLES, AND OFFICES OF CHRIST. (The R. V. rendering is given in parenthesis.)

Advocate, an, I John 2. I. (The) Alpha and (the) Omega, Rev. 1. 8; 22. 13.

Adam, the Second, I Cor. 15. 45, Amen, Rev. 8. 14.
47. Author and Finisher (Perfecter) of our faith, Heb. 12. 2. Author of eternal salvation, Heb. 5. 9.

King of Israel, John 1. 49. Beginning of the creation of God, King of the Jews, Matt. 2. 2. King of kings, I Tim. 6.15; Rev. Rev. 3. 14. Blessed and only Potentate, I 17.14; 19.16. Tim. 6. 15. Lamb of God, John 1. 29, 36. Branch, Zech. 3. 8; 6. 12. Lawgiver, Isa. 33. 22. Bread of God, John 6. 33. Life, the, John 14.6. Bread of Life, John 6. 35-Life, Bread of, John 6. 35. Captain (Author) of Salvation, Light of the World, John 8.12; 9.5. Light, True, John 1.9; 12.35. Heb. 2. 10. Child (Servant), Holy, Acts 4. 27. Lion of the tribe of Judah, Rev. Child, Little, Isa. 11. 6. Christ, the, Matt. 16. 16; Mark 8. Living stone, 1 Pet. 2. 4. 29; Luke 9. 20; John 6. 69. Lord, Zech. 14.3; Matt. 3.3; Mark Corner-stone, Eph. 2. 20; 1 Pet. 2.6. Counsellor, Isa. 9. 6. Lord God, Almighty, Rev. 15. 3; of the holy Prophets (of the David, Jer. 30.9; Ezek. 34. 23; 37. spirits of the Prophets), 22.6. 24; Hos. 3. 5. David, Son of, Matt. 9. 27; 21. 9. Lord of all, Acts 10.36. Lord of Glory, 1 Cor. 2.8. Day-spring, Luke 1. 78. Lord of lords, I Tim. 6. 15; Rev. Day-star, 2 Pet. 1.19. 17. 14; 19. 16. Deliverer, Rom. 11. 26. Lord our Righteousness, Jer. 23.6. Desire of all nations, Hag. 2. 7. Maker and Preserver of all things, Emmanuel, Isa. 7. 14; Matt. 1. 23. John 1. 3, 10; 1 Cor. 8. 6; Col. 1. Everlasting Father, Isa. 9.6. 16; Heb. 1. 2, 10; Rev. 4. 11. Faithful witness, Rev. 1.5; 3.14. Man, the, 1 Tim. 2.5. Man, the second, I Cor. 15.47. Fellow, my, Zech. 13.7. Mediator, I Tim. 2. 5; Heb. 12. 24. First and Last, Rev. 1. 17. Firstbegotten (Firstborn), Heb. 1. Messiah, Dan. 9.25; John 1.41. Mighty God, Isa. 9.6. 6; Rev. 1. 5. Mighty One of Jacob, Isa. 60.16. God, Isa. 40.9; John 20. 28; 1 John Morning star, Rev. 22, 16. God blessed for ever, Rom. 9.5. Nazarene, Matt. 2. 23. Governor, Matt. 2. 6. Passover, our, 1 Cor. 5. 7. Head over all things, Eph. 1. 22. Priest for ever, Heb. 5.6. Heir of all things, Heb. 1. 2. Prince, Acts 5. 31. High Priest, Heb. 4.14; 5.10. Prince of Life, Acts 3. 15. Holy, the most, Dan. 9. 24. Holy One, Luke 4.34; Acts 3.14 (and Righteous); Rev. 3.7 (he that is holy). Horn of Salvation, Luke 1. 69. I AM, Ex. 3. 14, with John 8. 58.

Image of God, 2 Cor. 4.4.

Josus, Matt. 1. 21; 1 Thess. 1. 10.

Just (Bighteous) One, Acts 3. 14;

Jehovah, Isa. 26.4-

7.52; 22.14.

Prince of Peace, Isa. 9. 6.

Prince (Ruler) of the kings of the earth, Rev. 1. 5.

Prophet, Deut. 18. 15; Luke 24. 19.

Propitiation, Rom. 3. 25; I John 2. 2.

Redeemer, Job 19. 25; Isa. 59. 20.

Righteous, the, I John 2. 1.

Root and offspring of David, Rev 5. 5; 22. 16.

Ruler in Israel, Mic. 5. 2.

Same vesterday, to-day, and for ever, Heb. 13. 8.

Saviour, Luke 2. 11; Acts 5.31.

Servant, my, Isa. 52. 13. Shepherd and Bishop of souls, I Pet. 2. 25.

Shepherd in the land, Zech. 11. 16;

Shepherd of the sheep, Great, Heb. 13, 20,

Shepherd, the chief, I Pet. 5. 4. Shepherd, the good, John 10.11.

Shiloh, Gen. 49. 10. Son, a, Heb. 3.6.

Son, the, Ps. 2. 12; Heb. 3.6.

Son, my beloved (chosen), Matt. 3. 17; 17. 5; Luke 9. 35.

Son, only-begotten, John 1.14, 18; 3. 16, 18.

Son of David, Matt. 9, 27; 21, 9, Son of God, Matt. 8. 29; Luke 1. 35.

Son of Man, Matt. 8.20; John 1. 51: Acts 7. 56. Son of the Highest (Most High),

Luke 1. 32. Star, Num. 24. 17.

Star, the bright and (the) morning, Rev. 22, 16.

Sun of Righteousness, Mal. 4.2.

Truth, the, John 14.6.

Vine, the, John 15, 1, 5.

Way, John 14.6. Witness, faithful and true, Rev. 3.14. Wonderful, Isa. 9. 6. Word, John 1. 1.

Word of God, Rev. 19. 13.

XXXI. PROPHECIES RELATING TO CHRIST.

1. His First Advent.

The fact, Gen. 3. 15; Deut. 18. 15; Ps. 89. 20; Isa. 2. 2; 28. 16; 32.1; 35.4; 42.6; 49.1; 55.4; Ezek. 34. 24; Dan. 2. 44; Mic. 4. 1; Zech. 3. 8.

The time, Gen. 49. 10; Num. 24. 17; Dan. 9. 24; Mal. 3. 1.

His Divinity, Ps. 2. 7, 11; 45. 6, 7, 11; 72. 8; 102. 24-27; 89. 26, 27; 110. 1; Isa. 9.6; 25. 9; 40. 10; Jer. 23. 6; Mic. 5. 2; Mal.

Human Generation, Gen. 12. 3; 18. 18; 21. 12; 22. 18; 26. 4; 28. 14; 49. 10; 2 Sam. 7. 14; Ps. 18. 4-6, 50; 22. 22, 23; 89. 4, 29, 36; 132. 11; Isa. 11. 1; Jer. 23.5; 33.15.

2. His Forerunner.

Isa. 40. 3; Mal. 3. 1; 4. 5.

3. His Nativity and Early Years. The fact, Gen. 3. 15; Isa. 7. 14;

Ter. 31. 22. The place, Num. 24. 17, 19; Mic. Adoration by Magi, Ps. 72. 10, 15; Isa. 60. 3, 6. Descent into Egypt, Hos. 11. 1. Massacre of Innocents, Jer. 31. 15.

His Mission and Office.

Mission, Gen. 12. 3; 49. 10; Num. 24. 19; Deut. 18. 18; Ps. 21. 1; Isa. 59. 20; Jer. 33. 16. Priest like Melchizedek, Ps. 110. 4. Prophet like Moses, Deut. 18. 15. Conversion of Gentiles, Isa. 11. 10; Deut. 32. 43; Ps. 18. 49; 19, 4; 117.1; Isa. 42.1; 45.23; 49.6; Hos. 1. 10; 2. 23; Joel 2. 32. Galilee, ministry in, Isa. 9. 1, 2. Miracles, Isa. 35. 5, 6; 42. 7; 53. 4. Spiritual graces, Ps. 45. 7; Isa. 11. 2; 42.1; 53.9; 61.1, 2. Preaching, Ps. 2. 7; 78. 2; Isa. 2.

3; 61. 1; Mic. 4. 2. Purification of Temple, Ps. 69.9.

His Passion.

Rejection by Jews and Gentiles, Ps. 2. 1; 22. 12; 41. 5; 56. 5; 69. 8; 118. 22, 23; Isa. 6.9, 10; 8. 14; 29. 13; 53. 1; 65. 2.

Persecution, Ps. 22. 6; 35. 7, 12; 56. 5; 71. 10; 109. 2; Isa. 49. 7; 53. 3. Triumphal entry into Jerusalem, Ps. 8. 2; 118. 25, 26; Zech. 9. 9. Betraval by own friend, Ps. 41. 9; 55.13; Zech. 13.6. Betrayal for thirty pieces, Zech. 11. Betrayer's death, Ps. 55. 15, 23; 109. 17. Purchase of potter's field, Zech. 11. Desertion by disciples, Zech. 13. 7. False accusation, Ps. 27. 12; 35. 11; 109. 2; Ps. 2. 1, 2. Silence under accusation, Ps. 38. 13; Isa. 53.7. Mocking, Ps. 22. 7, 8, 16; 109. 25. Insult, buffeting, spitting, scourging, Ps. 35. 15, 21; Isa. 50. 6. Patience under suffering, Isa. 53. 7-9. Crucifixion, Ps. 22. 14, 17. Gall and vinegar, offer of, Ps. 69. 21. Prayer for enemies, Ps. 109. 4. Cries upon the cross, Ps. 22. 1; 31. 5. Death in prime of life, Ps. 89. 45; 102. 24.

Death with malefactors, Ps. 53. 9, 12.
Death attested by convulsions of nature, Amos 5. 20; Zech. 14. 4, 6.

Casting lots for vesture, Ps. 22. 18.

Bone not to be broken, Ps. 34. 20.

Piercing, Ps. 22. 16; Zech. 12. 10; 13. 6. Voluntary death, Ps. 40. 6-8. Vicarious suffering, Isa. 53. 4-6, 12;

Dan. 9. 26. Burial with the rich, Isa. 53. 9.

6. His Resurrection.

Ps. 16. 8-10; 30. 3; 41. 10; 118. 17; Hos. 6. 2.

7. His Ascension.

Ps. 16. 11; 24. 7; 68. 18; 110. 1; 118. 19.
Dominion universal and everlasting, 1 Chron. 17. 11-14; Ps. 72. 8; Isa. 9. 7; Dan. 7. 14; Ps. 2. 6-8; 8. 6; 110. 1-3; 45. 6, 7.

8. His Second Advent.

Ps. 50. 3-6; Isa. 9. 6, 7; 66. 18; Dan. 7. 13, 14; Zech. 12. 10; 14. 4-8.

XXXII. PASSAGES FROM THE OLD TESTAMENT QUOTED IN THE NEW TESTAMENT.

MATTHEW.

| Behold, a virgin shall be with child | 1. 23.—Is. 7. 14. |
|--|-------------------------|
| Thou Bethlehem, in the land of Juda | 2. 6.—Micah 5. 2. |
| Out of Egypt have I called my son | 2. 15.—Hos. 11. 1. |
| In Rama was there a voice heard | 2. 18.—Jer. 31. 15. |
| The voice of one crying in the wilderness | 3. 3.—Is. 40. 3. |
| Man shall not live by bread alone | 4. 4.—Deut. 8. 3 |
| He shall give his angels charge | 4. 6.—Ps. 91. 11, 12. |
| Thou shalt not tempt the Lord | 4. 7.—Deut. 6. 16. |
| Thou shalt worship the Lord thy God | 4. 10.—Deut. 6. 13. |
| The land of Zabulon, and the land of Nephthalim | 4. 15, 16.—Is. 9. 1, 2; |
| 하다라면 다른 아이들에 가게 하는데 하는데 하는데 그렇게 되었다. | 42. 7. |
| Thou shalt not kill | |
| Thou shalt not commit adultery | |
| Whosoever shall put away his wife | 5. 31.—Deut. 24. 1. |
| Thou shalt not forswear thyself | 5. 33.—Lev. 19. 12. |
| 장님이 없어 하기 가다 가장 없는 것이 되었다. 그는 그 이번 이번 그리고 있다면 되었다. | |

| An eye for an eye, and a tooth for a tooth | 5. 38.—Exod, 21. 24. |
|--|--|
| Thou shalt love thy neighbour | 5. 43.—Lev. 19. 18. |
| | 5. 48.—Gen. 17. 1. |
| Be ye therefore perfect | 7 as Do 6 9 |
| Depart ye that work iniquity | 7. 23.—Ps. 6. 8. |
| Himself took our infirmities | 8. 17.—Is. 53. 4. |
| I will have mercy, and not sacrifice | 9. 13; 12. 7.—Hos. |
| | 6. 6. |
| Behold, I send my messenger | 11. 10.—Mal. 3. 1. |
| | 12.18-21.—Is.42.1-4. |
| | 13. 14, 15.—Is. 6. 9, 10. |
| | |
| I will open my mouth in parables | 13. 35.—Ps. 78. 2. |
| | 15. 4.—Ex. 20. 12. |
| | 15. 4.—Ex. 21. 17. |
| This people draweth nigh unto me | 15. 8, 9.—Is. 29. 13. |
| | 19. 4.—Gen. 1. 27. |
| | 19. 5.—Gen. 2. 24. |
| | 19. 18.—Ex. 20. 13. |
| | 19. 19.—Ex. 20. 12. |
| | |
| Thou shalt love thy neighbour as thyself | 19. 19.—Lev. 19. 18. |
| Tell ye the daughter of Sion, Behold, thy King cometh | 21. 5.—Is. 62. 11; |
| 어린 경기를 가지 않는 것이 없는 것이 되었다. | Zech. 9. 9. |
| Blessed is he that cometh in the name of the Lord | 21. 9.—Ps. 118. 26. |
| | 21. 13.—Is. 56. 7. |
| Ye have made it a den of thieves | 21 12 — Jer 7 11 |
| Out of the mouth of hohos | 21. 13.—Jer. 7. 11. 21. 16.—Ps. 8. 2. |
| | |
| The stone which the builders rejected | 21.42.—Ps.118.22,23. |
| If a man die, having no children | 22. 24.—Deut. 25. 5. |
| I am the God of Abraham | 22. 32.—Ex. 3. 6. |
| Thou shalt love the Lord thy God | 22. 37.—Deut. 6. 5. |
| Thou shalt love thy neighbour as thyself | 22. 39.—Lev. 19. 18. |
| The Lord said Sit thou on my right hand | 22. 44.—Ps. 110. 1. |
| Blessed is he that cometh in the name of the Lord | 23. 39.—Ps. 118. 26. |
| | 26. 39.—15. 110. 20. |
| I will smite the shepherd | 26. 31.—Zech. 13. 7. |
| And they took the thirty pieces of silver | 27. 9, 10.—Zech. 11. |
| | 12, 13. |
| They parted my garments | 27. 35.—Ps. 22. 18. |
| My God, my God, why hast thou forsaken me? | 27. 46.—Ps. 22. I. |
| | 크이다 역사 및 강이 중 프리얼, 역가 되었다 |
| Mark. | |
| 가는 사람들이 가는 것이 없었다. 이번 가장이 있는 것 같아 하는 것이 되고 있는 것 같아. (Biblio) | 1. 2.—Mal. 3. 1. |
| Behold, I send my messenger | |
| Prepare ye the way of the Lord | 1. 3.—Is. 40. 3. |
| Seeing they may see, and not perceive | 4. 12.—Is. 6. 9, 10. |
| This people honoureth me with their lips | 7. 6, 7.—Is. 29 13. |
| Honour thy father and thy mother | 7. 10.—Ex. 20. 12. |
| Whoso curseth father or mother | 7. 10.—Ex. 21. 17. |
| 보뉴슈뉴의 가게 하면, 뉴스(), 2000 에스마스 이번 뉴트에 무섭하는 것이다. 사는 사람들은 사람들이 가게 하는 것은 사람들이 되는 것이다. | 9. 44.—Is, 66. 24. |
| | 10. 6.—Gen. 1. 27. |
| God made them male and female | |
| They twain shall be one flesh | 10. 7, 8.—Gen. 2. 24. |
| Do not commit adultery, Do not kill | 10. 19.—Ex. 20. 13, |
| | 14. |
| Hosanna; Blessed is he that cometh | 11. 9.—Ps. 118. 26. |
| 사기 내려왔는 하면 많은 하고 요즘 얼마를 하게 한 경기를 하는 것이 되었다. 그렇게 살아 없었다. | 보이다. 그리고 생겨를 보다! |

| Ye have made it a den of thieves | . 11. 17.—Is. 56. 7. . 11. 17.—Jer. 7. 11. . 12. 10, 11.—Ps. 118. 22, 33. |
|---|---|
| If a man's brother die, and leave no children I am the God of Abraham The Lord our God is one Lord Thou shalt love the Lord thy God Thou shalt love thy neighbour The Lord said to my Lord, Sit thou on my right hand I will smite the shepherd He was numbered with the transgressors | 12. 19.—Deut. 25. 5. 12. 26.—Ex. 3. 6. 12. 29.—Deut. 6. 4. 12. 30.—Deut. 6. 5. 12. 31.—Lev. 19. 18. |
| Luke. | |
| | 7 Mal . 6 |
| To turn the hearts of the fathers | 1. 17.—Mal. 4. 6. |
| Every male that openeth the womb | 2. 23.—Ex. 13. 2, 12. 2. 24.—Lev. 12. 8. |
| A pair of turtledoves, &c | 2. 24.—Lev. 12. 8. |
| The voice of one crying in the wilderness | |
| Man shall not live by bread alone | |
| Thou shalt worship the Lord thy God | . 4. 8.—Deut. 6. 13. |
| He shall give his angels charge over thee | . 4. 10, 11.—Ps. 91. |
| 불러워 보다 내려 가는 사람이 가장 하는 것이 되었다. | II, 12. |
| Thou shalt not tempt the Lord thy God | 1 22 Done 6 16 |
| The Spirit of the Lord is upon me | 1 -0 T- C |
| | 2; 58.6. |
| Behold, I send my messenger | 77 7/-1 |
| COT | 0 7. 6 |
| | 10. 27.—Deut. 6. 5; |
| I hou shalt love the Lord thy God | |
| | Lev. 19. 18. |
| And thy neighbour as thyself | 10. 27.—Lev. 19. 18. |
| Blessed is he that cometh in the name of the Lord | . 13. 35.—Ps. 118. 26. |
| | 18.20.—Ex.20.12-16. |
| | 19. 46.—Is. 56. 7. |
| | . 19. 46.—Jer. 7. 11. |
| The stone which the builders rejected | 20. 17.—Ps. 118. 22, |
| 2016년 1일 등 전기 전 1일 전 1일 1일 1일 시간 1일 시간 1일 | 23 |
| | 20. 28.—Deut. 25. 5. |
| The Lord said unto my Lord, Sit thou on my right hand | 20.42,43.—Ps. 110.1. |
| He was reckoned among the transgressors | 22. 37.—Is. 53. 12. |
| | 23. 30.—Hos. 10, 8, |
| | . 23. 46.—Ps. 31. 5. |
| 있다고 하나 되어 들어 하는데 되는데 가는데 되는 것이 되는데 살을 때 없는데 되었다. | |
| John. | |
| The voice of one crying in the wilderness | 1. 23.—Is. 40. 3. |
| | 0 D. C. |
| He gave them brend from beaven | |
| He gave them bread from heaven | 6. 31.—Ps. 78. 24. |
| They shall be all taught of God | |
| I said, Ye are gods | |
| Hosanna: Blessed is the King of Israel | . 12. 13.—Ps. 118. 26. |
| | |

| Lord, who hath believed our report? | 12. 15.—Zech. 9. 9. 12. 38.—Is. 53. 1. 12. 40.—Is. 6. 9, 10. 13. 18.—Ps. 41. 9. 15. 25.—Ps. 35. 19; 69. 4. |
|--|---|
| They parted my raiment among them | 69. 4. 19. 24.—Ps. 22. 18. 19. 36.—Ex. 12. 46; Ps. 34. 20. |
| They shall look on him whom they pierced $ \dots \dots \dots$ | 19. 37.—Zech. 12. 10. |
| Acts. | |
| Let his habitation be desolate | 1. 20.—Ps. 69. 25. |
| His bishoprick let another take | 1. 20.—Ps. 109. 8. |
| | 2. 17-21.—Joel 2. |
| I will pour out my Spirit upon all flesh | |
| | 28-32. |
| I foresaw the Lord always before my face | 2. 25-28.—Ps. 16. |
| COLUMN TO 1 11 11 COLUMN TO THE TAX A STATE OF TA | 8-II. |
| The Lord said Sit thou on my right hand | 2.34,35.—Ps. 110.1. |
| A prophet shall the Lordraise uplike unto me | 3. 22, 23.—Deut. 18. |
| 지생, 어림이 하지도 있는 것은 것이 없는 것이다. | 18, 19. |
| In thy seed shall all the kindreds of the earth | 3. 25.—Gen. 22. 18; |
| | 12. 3. |
| This is the stone which was set at nought | 4. 11.—Ps. 118. 22. |
| Way did the heathen rage | 4. 25, 26.—Ps. 2. 1, 2. |
| Get thee out of thy country | 7. 3.—Gen. 12. 1. |
| Who made thee a ruler and a judge over us? | 7. 27, 28.—Ex. 2. 14. |
| I am the God of thy fathers | 7. 32.—Ex. 3. 6. |
| Put off thy shoes from thy feet | 7. 33, 34.—Ex. 3. 5, |
| | 7, 8, 10. |
| A prophet shall the Lord your God raise up | 7. 37.—Deut. 18. 15. |
| Make us gods to go before us | 7. 40.—Ex. 32. 1. |
| O ye house of Israel, have ye offered to me slain beasts | 7. 42, 43.—Amos 5. |
| [다음 아루 [사] 다른 [사] 그리고 하는 사람들이 되었다. | 25-27. |
| Heaven is my throne, and earth is my footstool | |
| He was led as a sheep to the slaughter | |
| | |
| I have found David the son of Jesse | 13. 22.—Ps. 89. 20. 13. 33.—Ps. 2. 7. |
| | |
| I will give you the sure mercies of David | 13. 34.—Is. 55. 3. |
| Thou shalt not suffer thy Holy One to see corruption | |
| | 13. 41.—Hab. 1. 5. |
| | 13. 47.—Is. 49. 6. |
| After this I will return, and will build the tabernacle | 15. 16, 17.—Amos 9. |
| | 11, 12. |
| Thou shalt not speak evil of the ruler of thy people | 23. 5.—Ex. 22. 28. |
| Go unto this people, and say, Hearing ye shall hear | 28. 26, 27.—Is. 6. 9, |
| 생물하는 동안 들은 이번에 가장 보고 있다. 그래 가장 그리고 있었다면 하는데 없는 것이 | 10. |
| | 교육 전 교육 경우 사람이 되는 사람이 되었다. |

¹ St. Stephen, in this chapter (Acts vii. 2-50), refers to God's dealings with His people, in support of his argument that God's favour has never been limited to one particular place. He glances cursorily at the sacred records, and does not quote literally (see next Table, "Acrs," pp. 207, 208).

ROMANS.

| The just | shall live by fair | th | | | | | 1. | 17I | Iab. 2. 4 | |
|------------|--------------------|--------------|---------|--------|-----------|---------|-----|------------|------------|------|
| | e of God is blas | | | | | | | | s. 52. 5. | |
| | ghtest be justifie | | | | | | | | . 51. 4. | |
| | | | | | | • • • | | | | |
| | none righteous, | | | •• •• | • • • • • | ••• | | | 's. 14. 1, | 3. |
| | none that under | | | | | • • • | | | s. 14. 2. | |
| They are | all gone out of | the way | | | | | 3. | 12.—P | s. 14. 3. | |
| | roat is an open s | | | | | | 3. | 13.— | Ps. 5. | 0: |
| | · | - L | | | | | | 40. 3. | | - |
| Whose | nouth is full of c | urcina | | | | | | | s. 10. 7. | |
| | | | | ••. | | ••• | | | | |
| | t are swift to sh | | | | • • • • • | ••• | | | 5. 59. 7. | |
| Destruct | ion and misery a | re in their | r ways | ••• | | ••• | 3. | 16, 17 | -Is.59. | 7,8. |
| There is | no fear of God l | before the | ir eyes | | | | 3. | 18.—P | s. 36. 1. | |
| Abrahan | believed God, | and it w | ras cou | inted | unto | him | | | | |
| for rig | hteousness | | | | | | 4. | 3Ge | n. 15. 6 | 1.7 |
| Blessed | re they whose ir | ionities a | re forc | riven | | | | | Ps. 32. 1 | |
| | | | | | ••• | | | | | |
| | ade thee a fathe | | | | | ••• | | | en. 17. | |
| | thy seed be | | | | • • • • | • • • • | | | en. 15. | |
| Thou sha | alt not covet | | | | | | | | . 20. 17 | |
| For thy | sake we are kille | d all the | day . | | | | 8. | 36.—P | S. 44. 22 | 2. |
| | shall thy seed be | | | | | ••• | | | n. 21. I | |
| | ime Sarah sl | | | | | | | | n. 18. 1 | |
| | | | | | | ••• | | | | |
| | r shall serve the | | | | | ••• | | | en. 25. | |
| | ve I loved, but I | | | | | | 9. | 13 | Ial. 1.2 | , 3. |
| | ve mercy on who | | | | ••• | | 9. | 15.—E | x. 33. 1 | 9. |
| Even for | this same purpo | se have I | raised | | | | 9. | 17E | x. 9. 16 | 4,12 |
| I will ca | ll them my peop | le, which | were i | not m | y peo | | | | los. 2. 2 | |
| Ve are n | ot my people | | | | | * | | | los. 1. 1 | |
| Though | the number of th | e children | of Te | nel | | | | | 8.—Is. | |
| Industr | the number of th | c cimiaici | 1 01 13 | acr | *** | ••• | | | 0.—15. | 10. |
| T | La Taul affect | -41- L - J 1 | | | | | | 2, 23. | | |
| | he Lord of Saba | | | | *** | • • • | | 29.—I | | |
| | I lay in Sion a st | | | | | | | | 5. 28. 16 | |
| The mar | which doeth th | ose thing | s shall | live | | | 10. | 5.—Le | v. 18. 5. | |
| Who sha | Il ascend into he | aven | | | | | 10. | 6, 7 | -Deut. | 30. |
| | | | | | | | | 2, 13. | | |
| The wor | d is nigh thee, e | en in thu | mout | | | | | | ut. 30. 1 | |
| | er believeth on l | | | | | | | | . 28. 16 | |
| | | | | | | | | | | |
| | er shall call on | | | | | | | | oel 2. 32 | • 1 |
| How bea | utiful are the fee | et of them | that j | oreach | | | | | 5. 52. 7. | |
| Lord, wh | o hath believed | our repor | t? . | | | | 10. | 16.—Is | . 53. I. | |
| Their son | and went into al | the earth | 1. | | | | | | s. 19. 4. | |
| I will pro | ovoke you to jeal | OUSV | | | | | | | eut. 32. | 2 T |
| T was for | ind of them that | cought w | e not | •••• | • | | | | 65. 1. | ••• |
| All don l | ong I have strete | sought if | 1 | | | | | | | |
| | | | | | ••• | | | | 65. 2. | |
| Lord, the | y have killed th | y propnei | s . | | ••• | • • • | 11. | 3.—1 Ł | Cin. 19. | 10, |
| | 된 회원에 당하하면, | | | | | | 1 | 4. | | |
| | served to myself | | | | | | 11. | 4.—I F | Cin. 19. | 18. |
| God hatl | given them the | spirit of | slumbe | r | | | | | 29. 10. | |
| | table be made a | | | | | | | | Ps. 69. | 22 |
| | | | | | | | | | - 5. 53. | 7. |
| | | | | | | | 2 | 3 • | | |

| There shall come out of Sion the Deliverer | 11. 26, 27.—Is. 59. 20, |
|---|--------------------------------------|
| TTY: 1 .1 1 | 2 I. |
| | 11. 34.—Is. 40. 13. |
| | 11. 35.—Job 41. 11. |
| | 12. 19.—Deut. 32. 35. |
| If thine enemy hunger, feed him | 12. 20.—Prov. 25. 21, |
| | 22. |
| Thou shalt not commit adultery | 13.9.—Ex. 20. 13-17; Lev. 19. 18. |
| Every knee shall bow to me | 14. 11.—İs. 45. 23. |
| | 15. 3.—Ps. 69. 9. |
| For this cause I will confess to thee among the Gentil | |
| Deisies we Contiles with his people | 15. 10.—Deut. 32. 43. |
| Rejoice, ye Gentiles, with his people | 15 De 775 7 |
| Praise the Lord, all ye Gentiles | 15. 11.—Ps. 117. 1. |
| | 15. 12.—Is. 11. 1, 10. |
| To whom he was not spoken of, they shall see | 15. 21.—Is. 52. 15. |
| i Corinthians. | |
| | 1. 19.—Is. 29. 14. |
| | |
| | 1. 31.—Jer. 9. 24. |
| Who hath known the mind of the Lord? | 2. 16.—Is. 40. 13. |
| He taketh the wise in their own craftiness | 3. 19.—Job 5. 13. |
| The Lord knoweth the thoughts of the wise | 3. 20.—Ps. 94. 11. |
| | 6. 16.—Gen. 2. 24. |
| 7 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 | 9. 9.—Deut. 25. 4. |
| | 70 77 |
| | |
| | 10. 26.—Ps. 24. 1. |
| With men of other tongues and other lips | 14.21.—Is. 28.11, 12. |
| He must reign, till he hath put all enemies under his fe | et 15. 25.—Ps. 110. 1. |
| All things are put under him | 15. 27.—Ps. 8. 6. |
| Let us eat and drink, for to-morrow we die | 15. 32.—Is. 22. 13. |
| The first man Adam was made a living soul | 15. 45.—Gen. 2. 7. |
| | 15. 54.—Is. 25. 8. |
| | 15. 55.—Hos. 13. 14. |
| O death, where is thy sting? | 10. 55.—1103. 15. 14. |
| 2 CORINTHIANS. | |
| Moses put a veil over his face | 3. 13.—Ex. 34. 33. |
| | 4. 13.—Ps. 116. 10. |
| | 6. 2.—Is. 49. 8. |
| 그들이 그 얼굴 집에 들어가 얼굴하는 어떤 일하는 사람들은 사람들은 사람들을 어떻게 되었다. 그 사람들은 사람들은 사람들이 되었다. | 6. 16Lev. 26. 11, |
| | 12. |
| Wherefore come out from among them | 6. 17.—Is. 52. 11. |
| | 8. 15.—Ex. 16. 18. |
| The that had gathered much had nothing over | |
| | |
| | 10. 17.—Jer. 9. 24. |
| In the mouth of two or three witnesses | 13. 1.—Deut. 19. 15. |
| Galatians. | |
| Abraham believed God, and it was accounted | 3. 6.—Gen. 15. 6. |
| | 0 0 0 |
| In thee shall all nations be blessed | |
| Cursed is every one that continueth not | 3. 10.—Deut. 27. 26. |
| | |

| The just shall live by faith | 3. 11.—Hab. 2. 4. 3. 12.—Lev. 18. 5. |
|--|---|
| | 3. 13.—Deut. 21, 23. |
| Diffin the house that have not | 4. 27.—Is. 54. 1. |
| Rejoice, thou barren that bearest not | |
| Cast out the bondwoman and her son | 4. 30.—Gen. 21. 10. |
| Thou shalt love thy neighbour as thyself | 5. 14.—Lev. 19. 18. |
| Ephesians. | |
| When he ascended up on high, he led captivity captive | 4. 8.—Ps. 68. 18. |
| Speak every man truth with his neighbour | 4. 25.—Zech. 8. 16. |
| Be ye angry, and sin not | 4. 26.—Ps. 4. 4. |
| For this cause shall a man leave | 5. 31.—Gen. 2. 24. |
| Honour thy father and thy mother | 6. 2, 3.—Ex. 20. 12; |
| | Deut. 5. 16. |
| і Тімотну. | |
| Thou shalt not muzzle the ox | 5. 18.—Deut. 25. 4. |
| | |
| 2 Timothy. | |
| The Lord knoweth them that are his | 2. 19.—Num. 16. 5. |
| Hebrews. | |
| Thou art my Son, this day have I begotten thee | 1. 5.—Ps. 2. 7. |
| I will be to him a Father | 1. 5.—2 Sam. 7. 14. |
| Let all the angels of God worship him | 1. 6.—Ps. 97. 7. |
| Who maketh his angels spirits | 1. 7.—Ps. 104. 4. |
| Thy throne, O God, is for ever and ever | 1. 8, 9.—Ps. 45. 6, 7. |
| Thou, Lord, in the beginning hast laid the earth | 1. 10-12.—Ps. 102. |
| 그램 회원은 함께 이 아내리는 이 경험을 받는 것이다. | 25-27. |
| Sit on my right hand, until I make thy footstool | 1. 13.—Ps. 110. 1. |
| What is man, that thou art mindful of him | 2. 6-8.—Ps. 8. 4-6. |
| I will declare thy name unto my brethren | 2. 12.—Ps. 22. 22. |
| I will put my trust in him | 2. 13.—Is. 8. 18. |
| Behold I and the children which God hath given me | 2. 13.—Is. 8. 18. |
| To don't no will have his waise | 3. 7-11.—Ps. 95. 7- |
| 10-day if ye will hear his voice | II. |
| As I have swom in my wrath | 4. 3.—Ps. 95. 11. |
| | 4. 4.—Gen. 2. 2. |
| TPE and and area there are all on the second and the second are the second are second as the sec | 5. 5.—Ps. 2. 7. |
| ି ହେବଳ ପ୍ରତ୍ୟାଧାର ଓ ପ୍ରତ୍ୟା କରମ । ଏହି ବ୍ୟବହ୍ୟ ପ୍ରତ୍ୟାକ୍ତ ପ୍ରତ୍ୟାକ୍ତ କରମ । ଜଣ ବ୍ୟବହ୍ୟ ପ୍ରତ୍ୟାକ୍ତ କରମ । ଏହି ପ୍ରତ | |
| 701 | 5. 6.—Ps. 110. 4. |
| | 6. 14.—Gen. 22. 17. |
| See that thou make all things according to the | |
| pattern | 8. 5.—Ex. 25. 40. |
| Behold, the days come, saith the Lord | 8. 8-12.—Jer. 31. |
| This is the bland of the test many | 3 ¹⁻³⁴ · |
| This is the blood of the testament | |
| Sacrifice and offering thou wouldest not | |
| For ever sat down on the right hand of God | 10.12,13.—Ps. 110.1. |
| I will put my laws into their hearts | 10. 16, 17.—Jer. 31. |
| 선생님 아이들에 되어 그리는 사람이 소리에 가는 사람이 가는 사람이 되는 것이 없다. | 33, 34. |

| Vengeance belongeth unto me 10. 30.—Deut. 32. 35, 36. |
|--|
| He that shall come will come, and will not tarry 10. 37, 38.—Hab. 2. |
| In Isaac shall thy seed be called |
| Lift up the hands that hang down 12. 12.—Is. 35. 3. Yet once more I shake not the earth only 12. 26.—Hag. 2. 6. I will never leave thee, nor forsake thee 13. 5.—Josh. 1. 5. The Lord is my helper, I will not fear 13. 6.—Ps. 118. 6. |
| James. |
| Thou shalt love thy neighbour 2. 8.—Lev. 19. 18. Do not commit adultery 2. 11.—Ex. 20.13,14. Abraham believed God, and it was imputed unto him for righteousness |
| т Ретек. |
| Be ye holy; for I am holy |
| The stone which the builders disallowed |
| God resisteth the proud, and giveth grace to the humble 5. 5.—Prov. 3. 34. |
| 2 Peter. |
| The dog is turned to his own vomit 2. 22.—Prov. 26. 11. |

REVELATION.

The whole of this book is a reflex of the prophetic visions of the Old Testament. It contains pictures of that heavenly form of worship divinely manifested to Moses (of which the Tabernacle ritual was only a pattern), reproduced, and further developed, by its fulfilment in the Atonement of Christ; while it also repeats the mysterious predictions, uttered by Isaiah, Ezekiel, and Daniel, portraying the philosophy of history, the recurrence of its cycles, and the supremacy over all other powers of the kingdom of Christ. It is, therefore, full of references and allusions to the writings of Moses and the prophets, too numerous to be tabulated, and often allusive rather than literal; but the marginal references will better aid the reader in working out the connexion between this Revelation, which closes Holy Scripture, and the inspirations vouchsafed to the earlier dispensation, which prepared the way for the fulness of the glory of Christ.

XXXIII. REFERENCES TO THE OLD TESTAMENT, NOT BEING EXACT QUOTATIONS.

| | | | - 17 | | | |
|---|----------|----------|---------|---------|-----|---|
| | M | ATTHE | w. | | | |
| ¹ He shall be called a Nazar | ene . | | | | ••• | 2. 23.—Is. 11. 1; |
| | | | | | | Zech. 3. 8; 6. 12; |
| | | | | | | Ps. 22. 6; Is. 53. 3. |
| The meek shall inherit the e | arth . | | • • • • | | | 5. 5.—Ps. 37. 11. |
| Shew thyself to the priest | | | | | | 8. 4.—Lev. 14. 3. |
| The blind receive their sight | | | | | | 11. 5.—Is. 29. 18. |
| Elias, which was for to com- | | | ••• | | | 11. 14; 17. 10.—Mal. |
| Estas, which was for to com- | • | | • • • • | ••• | ••• | 4. 5. |
| David did eat the shewl | rood | | | | | 12.3,4.—1 Sam. 21.6. |
| | | | | ••• | | |
| Priests profane the sabbath, | | | | ••• | | 12. 5.—Num. 28. 9. |
| Teaching for doctrines the co | | | | | | 15. 9.—Is. 29. 13. |
| If thy brother trespass to | | | ne | ••• | | 18. 15.—Lev. 19. 17. |
| In the mouth of two or three | | | ••• | ••• | | 18. 16.—Deut. 19. 15. |
| Moses' command to give a w | riting o | of divor | rceme | nt | ••• | 19. 7.—Deut. 24. 1. |
| With God all things are pos | sible . | | | ••• | | 19. 26.—Jer. 32. 17. |
| The parable of a vineyard | | | ••• | ••• | | 21. 33.—1s. 5. I. |
| Your house is left unto you | desolate | • | ••• | ••• | | 23. 38.—Jer. 22. 5. |
| The abomination of desolation | on | | | | | 24. 15.—Dan. 12. 11. |
| Wheresoever the carcase is, | there w | ill the | eagle | s | | 24. 28.—Job 39. 30. |
| Immediately after shall | | | | | | 24. 29.—Is. 13. 10; |
| | | | | | - 1 | Ezek. 32. 7; Joel 2. |
| | | | | | | 10; 3.15. |
| Heaven and earth shall pass | away | | | | | 24. 35.—Is. 51. 6. |
| Depart from me, ye cursed | | | | • | | 25. 41.—Ps. 6. 8. |
| The Son of man goeth, as it | | | ••• | ••• | | 26. 24.—Ps. 22. |
| | | | | *** | | |
| At last came two false witne | | | | ••• | | 26. 65.—Ps. 35. 11. |
| They did spit in his face | | | ••• | • • • • | | 26. 67.—Is. 50. 6. |
| He trusted in God | | •• ••• | ••• | • • • | | 27. 43.—Ps. 22. 8. |
| All power is given unto me | ••• | | ••• | ••• | *** | 28. 18.—Dan. 7. 14. |
| | | Mark | | | | |
| Chary throatf to the majort | | ******* | | | | |
| Shew thyself to the priest | ••• • | • | | . • • • | ••• | 1. 44.—Lev. 14. 3. |
| David did eat the shewbread | | •• | ••• | | ••• | 2. 26.—I Sam. 21. 6. 9. 11.—Mal. 4. 5. |
| Elias must first come | | | ••• | ••• | | |
| Moses suffered bill of div | | | ••• | | ••• | 10. 4.—Deut. 24. 1. |
| A certain man planted a vine | | | | ••• | | 12. 1.—Is. 5. 1. |
| More than all whole burnt-o | | | ••• | ••• | | 12.33.—1 Sam. 15.22. |
| Take heed lest any man dece | | | | ••• | ••• | 13. 5.—Jer. 29. 8. |
| The brother shall betray bro | ther . | | ••• | | | 13. 12.—Micah 7. 6. |
| Abomination of desolation | | | | | | 13. 14.—Dan. 12. 2. |
| | | | | | 4.7 | "5다. 6대 시간하다 나는 비판가 경구하다라다 |

¹ This exact term is not found in any prophecy. Chrysostom and others suppose it to be quoted from some lost book. Jerome refers it to the Hebrew word Nezer, 'a sprout,' and identifies it with 'the Branch,' by which the Messiah is designated by Isaiah and Ezekiel. This view is adopted by most modern expositors. Others consider it to be equivalent to 'a reproach,' or 'scorn of men' (Is. liii; Ps. xxii), and recognise the fulfilment of those prophecies in the low estimation in which the people of Nazareth were held by the other Jews (John i. 46).

| 3 7 37 | | | ••• | | | 13. 24.—Is. 13. 10. 13. 31.—Is. 40. 8. |
|---|-------------|---------|--------|-------|-----------|---|
| ing words share not pass away | | KE. | ••• | | • | 201 321 221 401 01 |
| | | IL Lu. | | | | |
| Shall give unto him the throne of. | | | | ••• | ••• | 1. 32.—Ps. 132. 11. |
| Of his kingdom there shall be no er | nd to hi | | i for | | • | 1. 33.—Dan. 4. 3. 1. 55.—Gen. 17. 19. |
| As he spake to Abraham, and t | to m | 3 500 | 7 101 | eve | | |
| Oath he sware to Abraham | | | • • • | | *** | 1. 73.—Gen. 12. 3. |
| | ••• | | ••• | | | 1. 78.—Num. 24. 17; |
| | | | | | | Mal. 4. 2. |
| Give light to them that sit in darkr | iess | | • • • | | | 1. 79.—Is. 9. 2. |
| Eight days were accomplished for t | he c | ircun | ncisir | 10" | | 2. 21.—Lev. 12. 3. |
| The deep of her purification | | | 101311 | 18 | ••• | |
| The days of her purification | | ••• | ••• | ••• | • • • | 2. 22.—Lev. 12. 2-4. |
| For the fall and rising again | | ••• | ••• | ••• | | 2. 34.—Is. 8. 14. |
| Shew thyself unto the priest | | | | | | 5. 14.—Lev. 14. 3. |
| David did take and eat the she | wbre | ead | ٠ ا | | | 6. 4.—1 Sam. 21. 6. |
| This do, and thou shalt live | | | | | | 10. 28 —Lev. 18. 5. |
| | | | ••• | • • • | | |
| Depart, ye workers of iniquity | | ••• | ••• | ••• | ••• | 13. 27.—Ps. 6. 8. |
| Your house is left unto you desolat | | | ••• | • • • | • • • • | 13. 35.—Jer. 22. 25. |
| If thy brother trespass against thee | | | ••• | | | 17. 3.—Lev. 19. 17. |
| Parable of the vineyard | | | ••• | | | 20. 9.—Is. 5. 1. |
| Blessed are the barren | | | | • • • | | 23. 29.—Is. 54. 1. |
| | ••• | | | • • • | | 24. 46.—Is. 53. 5. |
| 21 2020 / 02 02220 10 0220 10 02 | ••• | ••• | ••• | • • • | ••• | JJ. J. |
| | | | | | | |
| | Joi | HN. | | | | |
| One soweth and another reapeth | | | | | | 4. 37.—Micah 6. 15. |
| If any thirst come unto me | | | | ••• | | 7. 37.—Is. 55. I. |
| Wells of living water (illustration o | | | | ••• | | 7. 38.—Prov. 18. 4; |
| Wells of fiving water (mustration o | 1 1110 | Spi | 10) | • • • | • • • | Is. 12. 3. |
| 001 011 1 11 | | | | | | |
| Of the Spirit they should receive | ve | ::: . | ••• | • • • | ••• | 7. 39.—Is: 44. 3. |
| Christ's birth at Bethlehem, and of | Dav | rid's l | ous | e · | • • • • • | 7. 42.—Micah 5. 2. |
| The testimony of two men is true | | | | | | 7. 17.—Deut. 19. 15. |
| Christ abideth for ever | | | | | | 12.34.—Ps. 89. 36, 37; |
| 뭐 뭐야 됐다. 나는 얼마를 하고 말이 되었다. | | | | | | Is. q. 7. |
| God's command to the Christ, what | t he | shall | sav | | | 12. 49.—Deut. 18. 18. |
| None shall be lost, but the son of p | | | | | | 17. 12.—Ps. 109. 8. |
| The filed a cooper with wincoop | 0 | LIOII | ••• | | ••• | 19. 29.—Ps. 69. 21. |
| They filled a sponge with vinegar, | α ι. | ••• | *** | ••• | *** | 10. 29.—15. 09. 21. |
| He must rise again from the dead | ••• | ••• | ••• | | ••• | 20. 9.—Ps. 16. 10. |
| | Ac | TS. | | | | |
| ~ , | | | | . 41 | | 7 . C |
| God promised to give Canaan for a | a po | 556551 | on t | o At | ma- | 7. 5.—Gen. 12. 7, |
| ham, and to his seed after him | | | | | | 13. 15. |
| That his seed should sojourn in | | | | | | |
| that they should bring them into | bon | dage | , and | entr | eat | |
| them evil four hundred years | | | | | | 7. 6.—Gen. 15. 13. |
| After that shall they come forth, | | | | | his | |
| | | | | | | 7. 7.—Gen. 15. 16. |
| place | • | • • • | ••• | ••• | ••• | |
| Abraham begat Isaac | | ••• | ••• | ••• | ••• | 7. 8.—Gen. 21. 3. |
| And circumcised him the eighth da | y | | ••• | ••• | ••• | 7. 8.—Gen. 21. 4. |
| | | | | | | |
| Isaac begat Jacob | | *** | | | | 7. 8.—Gen. 25. 26. |
| And circumcised him the eighth da Isaac begat Jacob Jacob begat the twelve patriarchs | ••• | ••• | ••• | ••• | ••• | 7. 8.—Gen. 25. 26. 7. 8.—Gen. 42. 13. |

| The patriarchs sold Joseph into Egypt 7.9.—Gen. 37. 4, 11, 28. |
|---|
| But God was with him 7.9.—Gen. 39. 2, 21. |
| I have seen the affliction of my people 7. 34.—Ex. 3. 7. |
| Have ye offered to me slain beasts 7. 42.—Amos 5. 25, 26. |
| I will carry you away beyond Babylon 7. 43.—Amos 5. 27; Jer. 20. 4. |
| God is no respecter of persons 10. 34.—Job 34. 19. |
| ROMANS. |
| Who will render to every man according to his deeds 2. 6.—Ps. 62. 12. |
| There is no respect of persons with God 2. 11.—Deut. 10. 17. |
| Shall the thing formed say to him that formed it 9. 20.—Is. 45. 9. |
| The potter has power over the clay 9. 21.—Jer. 18. 6. |
| Eyes that they should not see |
| i Corinthians. |
| 0 - T- 6. |
| asyc flatil not seem |
| EPHESIANS. |
| Helmet of salvation 6. 17.—Is. 59. 17. |
| PHILIPPIANS. |
| Every knee should bow 2. 10.—Is. 45. 23. |
| 2 THESSALONIANS. |
| 그런 어느 하지만 하는 그는 그는 그는 그는 그는 그를 가지 않아 하는 것이 되었다. 그는 그는 그를 가는 그를 가지 않는 것이 없는 것이 없었다. |
| Exameti ministration |
| r Timothy. |
| We brought nothing into the world 6. 7.—Job 1. 21. |
| HEBREWS. |
| Abraham's seed as the stars of the sky in multitude, |
| and or the cond by the sea-shore 11. 12.—Util. 22. 1/. |
| |
| nilgrims on the earth |
| pilgrims on the earth 47.9. Moses' parents saw he was 'a proper child' 11. 23.—Ex. 2. 2. |
| JAMES. |
| As the flower of the grass he shall pass away 1. 10.—Job 14. 2. |
| 지근생생님이 많은 이렇게 되었다. 그 그 독일 아버지는 사람들은 사람들은 사람들은 사람들은 사람들은 사람들은 사람들은 사람들이 살아 다른 사람들은 사람들이 살아 다른 사람들이 살아 살아 없다. |
| I PETER. |
| Tasted that the Lord is gracious 2. 3.—Ps. 34. 8. |
| A chosen generation 2. 9.—Deut. 10. 15. |
| Which in time past were not a people 2. 10.—Hos. 1. 10. Fear God. Honour the king |
| Fear God. Honour the king 2. 17.—Prov. 24. 21. Charity shall cover the multitude of sins 4. 8.—Prov. 10. 12. |
| Charity shall cover the multitude of sins 4. 8.—Prov. 10. 12. |
| 2 Peter, |
| A thousand years as one day 3. 8.—Ps. 90. 4. |
| The heavens shall pass away 3.10.—Ps.102.25,20. |
| A new heaven and a new earth 3. 13.—Is. 65. 17; 66. 22. |
| i John. |
| If we say we have no sin 1.8.—Prov. 20. 9. |

XXXIV. REFERENCES IN THE NEW TESTAMENT TO INCIDENTS RECORDED IN THE OLD TESTAMENT.

| David's visit to Ahimelech, at Nob | Matt. 12. 3, 4.—1 Sam. 21. 1. |
|---|---------------------------------|
| | -12.40.1- |
| Jonah's entombment for three days and nights in the belly of the fish | - 16. A. Jonah I. 17. |
| The Queen of Sheba's visit to Solomon | —12. 42.—1 Kings 10. 1. |
| | -23. 35Gen. 4. 8. |
| | -23. 35.—2 Chron. 24. 20. |
| | |
| | Luke 4. 26.—1 Kings 17. 9. |
| | -4. 272 Kings 5. 14. |
| | -11. 30.—Jonah 3; 4. |
| | -11. 311 Kings 10. 1. |
| | -11. 51Gen. 4. 8; 2 |
| | Chron. 24. 20, 21. |
| | —17. 26.—Gen. 7. |
| | — 17. 29.— Gen. 19. 16. |
| The fate of Lot's wife | -17. 32Gen. 19. 21. |
| Moses' vision of the burning bush | — 20. 37.—Ex. 3. |
| Moses lifting up the brazen serpent | John 3. 14.—Num. 21. 9. |
| Manna in the wilderness | - 6. 31Ex. 16. 15. |
| | -7. 22 Lev. 12. 3. |
| Mosaic enactment of stoning, as punishment for | |
| | -8. 5.—Lev. 20. 10. |
| God appeared unto Abraham, when he was in | [9.7. |
| Mesopotamia, before he dwelt in Charran | Acts 7. 2.—Gen. 15. 7; Neh. |
| Abraham's residence in Charran | -7. 4.—Gen. 11. 31. |
| Abraham's migration from Charran to Canaan | -7 4-Gen 12 4 5 |
| God's promise to give Canaan to Abraham and | ,, 4. com 12. 4, 5. |
| | -7.5Gen. 10.1-7; 13.15. |
| Israel's bondage in Egypt | -7. 6.—Gen. 15. 13. |
| | -7. 8.—Gen. 21. 3. |
| | -7. 8.—Gen. 21. 4. |
| | |
| Jacob's birth from Isaac | — 7. 8.—Gen. 25. 26. |
| The birth of the twelve patriarchs from Jacob | — 7. 8.—Gen. 42. 13. |
| Joseph sold into Egypt by his brethren | -7. 9.—Gen. 37. 4, 11, 28. |
| God's favour to Joseph in Egypt | -7. 9.—Gen. 39. 2, 21. |
| Joseph's deliverances from affliction by God's | |
| favour, and his divine gift of wisdom | - 7. 10.—Gen. 41. 37-39. |
| Pharaoh's promotion of Joseph to be ruler over | |
| Egypt and over his house | — 7. 10.—Gen. 41. 40. |
| The famine over Egypt and Canaan | - 7. IIGen. 41. 54. |
| Tacob sending his sons to Egypt to buy corn | - 7 T2-Gen 42 2 |
| Joseph makes himself known to his brethren in Egypt | . — 7. 13.—Gen. 45. 1. |
| The descent of Jacob and his family into Egypt | -7.14.15.—Gen. 45.0: 46. |
| | 5. 6. |
| Jacob's death in Egypt | -7. 15 Gen. 40. 33 |
| The burial of the patriarchs at Shechem | -7.16.—Gen. 33.19; Josh. |
| 유명하는 가게 되면 살아지나 하는 호텔 바로 받아 말라 살아 보다 했다. | 24. 32. |
| ¹ This Zacharias has likewise been identified with Zecha | |
| Time Sucharias has meanise been mentilled with Secui | anan me propnet, with Zacharias |

the father of John the Baptist, and also with Zechariah, the son of Jeberechiah (Isa. 8, 2).

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The great increase of the Israelites ... ... Acts 7. 17.—Ex. 1. 7.
  The accession of a king of Egypt hostile to the
    Israelites
             ...
  ... ... ... -7. 18.—Ex. 1. 8.
 The casting of their sons into the river ... ... -7. 19.—Ex. 1. 22.
 The concealment of Moses' birth for three months - 7. 20.-Ex. 2. 2.
 His being cast out, and his adoption by Pharaoh's
 daughter ... — 7. 21.—Ex. 2. 3–10. His murder of an Egyptian and flight into Midian — 7. 24–20.—Ex. 2. 12–15.
 The birth of his two sons in Midian ... ... -7. 29.—Ex. 18. 3.
 The appearance of an angel to him in a burning
   bush, in the wilderness of Sinai... ... ... -7. 30.-Ex. 3. 2.
 God's mission to Moses
 The miracle by Moses in the Red Sea ... ... -7. 36.—Ex. 14. 21, &c.
 ... ... -7.36.—Ex. 15. 23; 16, &c.
 The forty years' wandering in the wilderness
                                          ... - 7. 36.—Num. 14. 33; Ps.
 The giving of the Law to Moses on Mount Sinai — 7. 38.—Ex. 20—24. 18.
 The worship of the golden calf ... ... ... ... -7.41.—Ex. 32. 19.
 The making of the tabernacle in the wilderness - 7.44.—Ex. 25.40; 26.30.
 The erection of the tabernacle in Canaan ...
                                          ... - 7. 45. - Josh. 18. 1.
 David's desire to build a tabernacle ... ...
                                          ... -7.46. Sam. 7.
The building of Solomon's Temple ... ...
                                          ... -7.47.-1 Kings 8.
 The exodus
            ... - 13. 17.-Ex. 12.41.
The forty years' wandering in the wilderness
                                          ... - 13. 18.-Num. 14. 33; Ps.
God's expulsion of seven nations from Canaan ... - 13. 19. - Deut. 7. 1.
The division of Canaan among the Israelites by lot - 13. 19.- Josh. 14. 2.
The rule of the judges ... ... ...
                                          ... - 13. 20.- Judg. 2. 16.
The judgeship of Samuel the prophet ...
                                          ... - 13. 20.-I Sam. 3. 20.
The desire of Israel for a kingdom ... ...
                                          ... - 13. 21.- 1 Sam. 8. 5.
The forty years' reign of Saul, son of Kish, the
  Benjamite ...
God's removal of Saul from the kingdom, and — 13. 21.—I Sam. 10. 21.
selection of David to succeed him ... ... — 13. 22.—I Chr. 10. 14.
The pillar of a cloud, guiding Israel ... ... 1 Cor. 10. 1.—Ex. 13. 21.
The passage through the Red Sea ... ... ... - 10. 1.-Ex. 14. 22.
The Israelites fed by manna... ... ...
                                        ... - 10. 3.-Ex. 16. 3-35.
Moses bringing water out of the rock... ... — 10. 4.—Ex. 17. 6.
Birth of Ishmael from Abraham and Hagar ... Gal. 4. 23, 25.—Gen. 16. 15.
The creation of Adam and Eve ... ... ITim.2. 13.—Gen.2.7, 21,22.
The priority of Eve's fall ... ... ... ... ... -2.14.—Gen. 3.12.
The opposition of the Egyptian magicians to
Mo-es ... ... ... ... ... ... ... 2 Tim. 3. 8.—Ex. 7.11.
The tabernacle and its furniture ... ... ... ... ... ... Heb. 9. 2, 3.—Ex. 25 and 26.
The pot of manna, Aaron's rod, and the two
 tables, in the Ark of the Covenant ... ... -9. 4.—Ex. 16. 33, 34; 25.
                                              16; Num. 17. 10.
The high priest's offering on the Day of Atonement -9. 7.-Ex. 30. 10.
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INCIDENTS RECORDED IN THE OLD TESTAMENT, 211

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Moses sprinkling the people with the blood of
  the testament ... ... ... ... Heb. 9. 19, 20.—Ex. 24. 8.
The daily sacrifice... ... ... ... ... ... ... ... ... -10. 11.—Ex. 29. 38.
The creation of the world ... ... ... -11. 3.—Gen. 1.
God's acceptance of Abel's sacrifice ... ... -11. 4.-Gen. 4. 4.
Enoch's translation ... ... ... ... ... -11. 5.—Gen. 5. 24.
Noah's preparation of the ark, and preservation
   Isaac and Jacob in Canaan ... ... ... ... ... — 11. 9.—Gen. 27.

The birth of Isaac from Sarah in her old age ... — 11.11.—Gen. 18.11,12,14.
Joseph's dying command concerning his bones, &c. - 11. 22.-Gen. 50. 25.
Moses' return to his own people from Pharaoh's

      daughter
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The passage of the Red Sea, and destruction
   of the Egyptian army ... ... ... ... -11. 29.-Ex. 14.
The compassing of Jericho for seven days, and the
The exploits of the judges, Gideon, Barak, Samson,

      Jephthah, Samuel
      ...
      ...
      ...
      ...
      — 11. 32.—Judg. and 1 Sam.

      The exploits of David
      ...
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      ...
      ...
      — 11. 32.—2 Sam.

Deliverance of Daniel in the lions' den ... ... - 11. 33.—Dan. 6. 22.
Deliverance of the Three Children from the fiery
2 Kings 4. 34.
The visit of angels to Abraham and Lot ... ... - 13. 2.—Gen. 18. 2; 19. 1.
Rahab's reception and deliverance of the spies ... James 2. 25.—Josh. 2. 1.
preservation of Noah and his family ... ... 2 Pet. 2. 5.—Gen. 7. 1.
 Sarah's deference to Abraham, calling him lord 1 Pet. 3. 6.—Gen. 18. 12.
The destruction of Sodom and the cities of the plain 2 Pet. 2. 6.—Gen. 19.
Balaam rebuked by his ass ... ... ... ... -2. 15.—Num. 22.
Cain's murder of Abel ... ... ... 1 John 3. 12.—Gen. 4. 8.
The exodus of Israel from Egypt ... ... Jude 5.—Ex. 12. 41.
The death of unbelievers in the wilderness... ... -5.—Num. 14. 32.
The destruction of Sodom, Gomorrha, &c. ... — 7.—Gen. 19.
Enoch, the seventh from Adam ... ... ... - 14.—Gen. 5. 18.
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XXXV. CHRONOLOGY OF THE ACTS AND PAULINE EPISTLES.

| A.D. | Events. | EMPERORS OF ROME, AND PROCURATORS OF JUDÆA. |
|------------|--|---|
| 30 | The Pentecostal Effusion. | Tiberius, Emperor. Pontius Pilate, Procurator. |
| 31 | Spread of the Gospel at Jerusalem. | |
| 35 | Preaching of Stephen. | |
| 36 | Martyrdom of Stephen. | Deposition of Pilate. |
| 37 | Conversion of Saul of Tarsus. | Death of Tiberius. |
| | | Accession of Caligula. |
| 38 | His retirement to Arabia (Gal. 1. 17). Philip converts the Samaritans and the Ethiopian eunuch (Acts 8). | Release of Herod Agrippa I. |
| 39 | Herod Antipas banished to Gaul. His dominions given to Herod Agrippa I. | Caligula orders his statue to be set up at Jerusalem. |
| 40 | Circuit of St. Peter. | |
| | Conversion of Cornelius. | |
| 4 I | Herod Agrippa I, King (Acts 12. 1) of Judæa and Samaria. | Claudius succeeds Caligula. |
| 2 | Spread of the Church to Antioch. The disciples first called Christians at Antioch (Acts 11. 26). | |
| 44 | Persecution by Herod Agrippa. Martyrdom of St. James. Imprisonment of St. Peter. | |
| | Death of Herod Agrippa (Acts 12. 23). | Cuspius Fadus, Procurator. |
| 45 | First Missionary Journey of Saul and Barnabas (Acts 13, 14)1. | |
| 46 | Their return to Antioch. | Tiberius Alexander, Pro- curator. |
| 4 S | The Judaisers at Antioch. | Ventidius Cumanus, Pro- curator. |
| | Council at Jerusalem 2 (Lewin). | |
| 49 | St. Paul's Second Missionary Journey | |
| | with Silas (Acts 16—18)3. | |
| 51 | He comes to Macedonia. | |
| 52 | St. Paul at Corinth. | Felix, Procurator. |
| | The Epistles to the Thessalonians. | |
| 53 | Gallio Proconsul of Achaia. St. Paul leaves Corinth and sails to Ephesus. [nacles. At Jerusalem at the Feast of Taber- | |

Conybeare and Howson would place this in A.D. 48.
 C. and H. would place this in A.D. 50.
 C. and H. would place this in A.D. 51.

| D. | Events. | EMPERORS OF ROME, AND PROCURATORS OF JUDÆA. |
|-----|--|---|
| 4 | Return to Antioch. | Claudius dies. Accession of Nero. |
| | St. Paul's Third Missionary Journey. | |
| -57 | At Ephesus. | |
| 7 | First Epistle to the Corinthians. | |
| | Riot at Ephesus. | |
| | Leaves for Troas, comes to Macedonia. | |
| | Second Epistle to the Corinthians. | |
| | Reaches Corinth and stays three months. | |
| 8 | Epistle to the Galatians. | |
| | Epistle to the Romans. | |
| | Leaves Corinth for Jerusalem. | [[대문일대] [전송의 교회자] |
| | Arrest in the Temple. | |
| | Sent to Cresarea (Acts 23. 23). | NT |
| 9 | Interview with Felix (Acts 24). | Nero murders Agrippina. Recall of Felix. |
| U | St. Paul before Festus and Agrippa. | Porcius Festus, Procurator. |
| | Appeals to Cæsar (Acts 25. 11). | Torettis Testus, Trocurator. |
| | Sails for Rome (Acts 27). | |
| | Shipwreck at Malta. | |
| 1 | St. Paul reaches Rome, and lives in | Rebellion of Boadicea in |
| | his own hired house (Acts 28). | Britain. |
| 2 | Writes his Epistles to the Philippians, | Great earthquake at Pom- |
| 3 | the Colossians, Philemon, and the | peii. |
| | Ephesians. | |
| | St. Paul is heard, and released. | Albinus, Procurator. |
| | Epistle to the Hebrews (?). | |
| | Goes to Asia by way of Macedonia. | |
| 4 | Sails with Titus to Crete, and returns | Great Fire of Rome, ascribed |
| | to Ephesus. | by Nero to the Christians. |
| | Leaving Timothy there, he goes by | Gessius Florus, Procurator. |
| | Philippi to Corinth. | |
| | First Epistle to Timothy. Epistle to Titus. | |
| | Winters at Nicopolis. | |
| 5 | Journey to Dalmatia (?), and through | |
| 9 | Macedonia to Troas. | |
| | Apprehension. Sent to Rome. | |
| 6 | First Trial before the Emperor. | The Jewish War begins. |
| | Second Epistle to Timothy. | Massacre by Florus at Jeru- |
| | Martyrdom of St. Paul. | salem. |
| | [4.45] : [12.47] : [12.47] : [12.47] : [12.47] : [12.47] : [12.47] : [12.47] : [12.47] : [12.47] : [12.47] | Repulse of Cestius Gallus. |

Note.—The above dates are given according to Mr. Lewin. C. and H. would place a voyage to Spain in A.D. 65; from Spain to Asia Minor in A.D. 66; the first Epistle to Timothy and Titus in A.D. 67; the second imprisonment, second Epistle to Timothy, and Martyrdom of the Apostle in A.D. 68.

XXXVI. ST. PAUL'S MISSIONARY JOURNEYS.

I.

First Journey with Barnabas and John Mark.

Acts 13, 14.

A.D. 45, Lewin; A.D. 48, Conybeare and Howson.

| PLACES. | Incidents. |
|-----------|--|
| Antioch, | on the river Orontes, the capital of the Roman province of Syria, is the starting point of the first Missionary Journey (Acts 13. 1). From here Barnabas and Saul, having been specially called by the Holy Ghost, and taking with them John Mark (Acts 13. 5), proceed to |
| Seleucia, | the port of Antioch, called Seleucia 'by the sea,' to distinguish it from other cities of the same name. Hence they sail to the island of |
| Cyprus, | the native place of Barnabas (Acts 4. 36), and land at |
| Salamis, | a populous mercantile port on the E. extremity. Here the Apostles preach in the synagogues, and after traversing the island in a westerly direction reach the capital |
| Paphos, | where the Roman proconsul 2, Sergius Paulus, is converted, and Elymas, a magician, who tries to frustrate the Apostle, is struck blind (Acts 13.11). After this Saul, who henceforward is always called by his Roman name Paulus (Acts 13.13), crosses with his companions to the southern shore of Asia Minor, and lands at |

¹ Roman provinces were divided into two classes, (i) Senatorial, and (ii) Imperial. (i) Senatorial provinces were governed by a Proconsul ('Ανθύπατος), who was appointed by lot, held his authority for a year, but had no military power. (ii) Imperial provinces were governed by a Proprator ('Αντιστράτηγος). He was appointed by the Emperor himself, held authority as long as the latter wished, and had all the pomp of a military commander. Syria was an Imperial province. See Bp. Hervey's Authenticity of St. Luke's Gospel, pp. 41, 42. S.P.C.K.

² The title is accurately given by the sacred writer. Cyprus was originally an imperial province, and governed by a proprator or legalus. But Angustus afterwards restored it to the Senate, and so its governors were proconsuls, as is attested by an extant Cyprian coin of the reign of Claudius.

| PLACES. | Incidents. |
|--|---|
| Perga, | the ancient port of Pamphylia on the river Cestrus. Here John Mark leaves them and returns home, while the Apostles make their way across the Taurus range to |
| Antioch | of Pisidia, or Antiochia Casarea, a flourishing commercial town on the great road from Ephesus into Asia. Its extant coins give prominence to its privileges as a Roman colony ¹ ; and here, on the first Sabbath-day after his arrival, St. Paul preaches his first recorded sermon (Acts 13. 16-41) to Jews, and on the next Sabbath to Gentiles also (Acts 13. 46-48). Driven out by the rulers, they follow the great road to |
| Iconium (Konieh), | on the table-land of Lycaonia. Here they stay 'a long time' (Acts 14.3), and make many converts. At length a factious mob of Jews and Gentiles set upon them and try to stone them. Thereupon they fly to |
| Lystra, | a small rural town of simple heathens, S.E. of Iconium. Here St. Paul heals a cripple, and the people, taking them for the gods Jupiter and Mercury, are on the point of offering sacrifice to them, when Paul prevents them, and by arguments drawn from natural religion prepares their minds to receive the Christian faith (Acts 14. 15-18). But soon, influenced by Jews from Antioch and Iconium, they stone Paul and leave him for dead (Acts 14. 19). On his recovery the Apostle flies with his companion to |
| Derbe, | a small town, away from the high road, near the pass called 'the Cilician Gates.' Here they rest awhile, preaching the word and teaching many (Acts 14. 21), and return by the same route through Lystra, Iconium, and Antioch to |
| Perga, Attalia (<i>Adaliah</i>), Antioch, | where they preach, and proceed thence to about sixteen miles west of Perga, having a fine port, and thence sail to where they give a report of their work to a full assembly of the Church, and abide there 'no little time with the disciples' (Acts 14. 27, 28, R.V.). |

¹ Roman colonies were essentially distinct from those of ancient Greece or of modern Europe. They were converted virtually into garrison towns, governed by Roman laws, and endowed with Roman rights and privileges. See page 161.

II.

St. Paul's Second Missionary Journey with Silas and Timothy. Acts 15. 36—18. 22.

A.D. 49, Lewin; A.D. 51, Conybeare and Howson.

| PLACES. | Incidents. |
|---|---|
| Antioch. | While still at Antioch, St. Paul suggests to Barnabas that they should revisit their brethren in the Churches they had founded (Acts 15. 36). Barnabas assents, and wishes to take his cousin John Mark, but Paul strongly objects, and while Barnabas and his relative proceed to Cyprus, sets out with Silas or Silvanus (Acts 15. 37-41) by land through |
| Syria and Cilicia, | confirming the Churches, and delivering the decrees of the Council of Jerusalem. Hence they proceed, probably past Tarsus, to |
| Derbe and Lystra. | At the latter place Paul meets Timothy, who had probably been converted by him on his former visit (Acts 16. I; 2 Tim. 1. 5). After circumcising him, he takes him with him through the district of |
| Phrygia and Galatia. | Here they establish Churches, but the Apostle falls sick¹ (Gal. 4. 13), and being forbidden by Divine intimation to preach the word in Asia², they make their way (Acts 16. 7, R.V.) 'over against' |
| Mysia, | that is Mysia Minor, which belonged to Bithynia. But again 'the Spirit of Jesus' (Acts 16. 7, R.V.) forbids their proceeding in this direction, and under Divine guidance they make their way to |
| Alexandria Troas, | a Roman colony, on the N.W. coast of Asia Minor. Here St. Luke joins the Apostle ³ , and a vision of a Macedonian invites him to Greece. Thereupon they embark, and after touching at Samothracia , land at |
| Neapolis (<i>Kavala</i>), Philippi, | a seaport of Thrace. Thence they proceed across the Pharsalian plain to a Roman colony of Macedonia (Acts 16. II), founded by Augustus, and, as there is no synagogue, repair to a <i>Proseucha</i> , or House of Prayer, outside the city on the banks of the river Gangites (Acts 16. 13). Here Lydia, |

¹ Probably 'the thorn (or "stake," R.V. marg.) in the flesh' alluded to in 2 Cor. 12. 7.

² Including Mysia, Caria, and Lydia.

³ Note the change of person in Acts 16. 10. The late illness of the Apostle would make the services of 'the beloved physician' (Col. 4. 14) very acceptable.

| PLACES. | Incidents. |
|---------------|--|
| | a seller of purple from Thyatira ¹ , is converted, but in consequence of the exorcism of a sorceress by the Apostle, Paul and Silas are arraigned before the magistrates ² , who scourge and imprison them. During the night, however, they are miraculously delivered, and the jailor and his household are converted and baptized (Acts 16. 33). Leaving Luke at Philippi, Paul, Silas, and Timothy pass |
| Thessalonica, | through Amphipolis and Apollonia to the metropolis of Macedonia, where they stay three Sab- bath-days (Acts 17. 2), and Paul preaches with much |
| | success. But his enemies, the Jews, assail the house of Jason, where he is lodging, accuse him before the rulers of the city or 'politarchs' (Acts 17. 6), and succeed in driving him thence to |
| Berœa, | about sixty miles S.W. of Thessalonica, where he is well received both by Jews and Greeks, till his enemies from Thessalonica render a longer stay impossible (Acts 17. 13). Thereupon he is sent by the brethren by sea (probably from Dium) to |
| Athens, | which he reaches alone, Silas and Timothy having been left behind (Acts 17. 14). Here he disputes with the Jews, converses with the philosophers, and is forced to address the latter on Mars' Hill (Acts 17. 22-33). But, meeting with little success, he repairs to |
| Corinth, | the capital of the Roman province of Achaia, and the residence of the proconsul Gallio. Here he is joined by Silas and Timothy, and for a year and a half the Apostle makes this great mercantile centre his head-quarters, writing the two Epistles to the Thessalonians, and working with Aquila and Priscilla at his craft of tent-making (Acts 18. 2, 3). After some time the Jews bring him before Gallio, who treats his accusers with |

¹ The celebrity of Thyatira for its purple-dyeing is as old as Homer, Il. 4. 141.

These magistrates are specially called prætors in Acts 16. 20, 22 (R.V., marg.), the duumviri specially appointed, as Cicero tells us, to administer justice in the Roman colonies. For further indications of St. Luke's accuracy, notice the rods of the Roman lictors (Acts 16. 22; 2 Cor. 11. 25), the stocks (Acts 16. 24), the respect for the rights of Roman citizens (Acts 16. 38).

³ Evidence found accidentally on an ancient archway of Thessalonica attests St. Luke's fidelity here to facts. An inscription still legible of the date A.D. 69-79 gives this very title 'politarchs' to the magistrates, and names seven such who

bore the office. It is now in the British Museum.

⁴ Achaia was a *senatorial* province under Augustus; then placed on the list of *imperial* provinces; then restored by Claudius to the senate. Thus the title proconsul is absolutely accurate (Acts 18, 12, R.V.).

| PLACES. | Incidents. |
|---|---|
| Cenchreæ, Ephesus, Cæsarea, Antioch. | indifference ¹ , and drives them from his judgment-seat. Eventually he sails with Aquila and Priscilla from the eastern port of Corinth, to where he leaves his two companions, going on himself to and thence by land to Jerusalem to keep the Feast of Pentecost (Acts 18. 21); hence he returns to and remains there 'some time' (Acts 18. 23). |

III.

St. Paul's Third Missionary Journey with Timothy and others.

Acts 18. 23—21. 17.

A.D. 54, Lewin; A.D. 54, Conybeare and Howson.

| Places. | INCIDENTS. |
|-------------------------|--|
| Antioch, | After staying some time at Antioch, St. Paul, accompanied by Timothy and probably Titus, commences his third Missionary tour by visiting the Churches of |
| Galatia and Phrygia, | of which visit no details are given; but from I Cor. 16. I, 2, we infer that he exhorted the members of these Churches to relieve by weekly offertories their poorer brethren in Judæa. Thence he proceeds to |
| Erhesus, | the capital of Roman Asia ² . Here he rebaptizes some disciples of John the Baptist (Acts 19.2-7), and makes the city his centre of activity for upwards of three years. At first he labours in the synagogue, then in the school or lecture-room of one Tyrannus, refuting Pagan errors and the imposture of sorcerers, who publicly burn their books and confess their fraud. At length, at the instigation of Demetrius, a craftsman engaged in the manufacture of silver shrines of Artemis (Diana), he is assaulted during the great annual Pan- |

¹ The easy indifference of Gallio is in perfect keeping with what we know of him from Statius and Pliny.

² Ephesus, in the accurate description of St. Luke, as a 'free city,' has its 'proconsuls' (Acts 19. 38, R.V.), its townclerk or 'recorder' (Acts 19. 35), its 'Asiarchs' (Acts 19. 31, R.V., marg.), its popular 'assembly' (Acts 19. 39); while the city is the Νεωκόρος or 'Guardian of the Shrine' of Artemis (Acts 19. 35), of which the silver-smiths make models; and mysterious symbols, called 'Ephesian letters,' copied from inscriptions on various parts of the image (Acts 19. 19), are used as amulets and charms.

| PLACES. | INCIDENTS. |
|-------------|---|
| Troas, | Ionic Festival, and compelled hastily to depart. With Tychicus and Trophimus (Acts 20. 4) he proceeds to where he is in the greatest anxiety (2 Cor. 2. 12) about the effect of his letter to the Corinthians. At length, the suspense becoming unbearable (2 Cor. 2. 13), he |
| Philippi, | resolves to proceed to Macedonia, and presses on to where he is at last relieved by the tidings brought by Titus (2 Cor. 7. 6); and he writes in the fulness of a thankful heart his Second Epistle to the Corinthians. Then, while Titus, Luke, and Trophimus proceed to Corinth, he continues his labours in the northern regions of Greece, and penetrates into 'the parts about Illyricum' on the eastern shore of the Adriatic Sea (Rom. 15. 19), and with the approach of winter, A.D. 57, removes to Achaia, and takes up his abode at |
| Corinth. | Here, during a stay of three months, he writes his Epistles to the Galatians and the Romans. His intention to sail for Jerusalem with the now completed offerings for the poor is frustrated by a plot formed by the Jews against his life (Acts 20. 3), and he proceeds by land through Macedonia to |
| Philippi, | while Sopater of Berœa, Aristarchus and Secundus of Thessalonica, Gaius of Derbe, Timothy, Tychicus, and Trophimus proceed in advance to Troas. At Philippi the Apostle stays behind with St. Luke, and there keeps the Feast of the Passover (Acts 20. 6). Then they set sail, and in five days reach |
| Troas, | and join the other disciples. Here on the last Sabbath of their stay the Apostle preaches in an upper-room; Eutychus falls from the window, but is miraculously restored by St. Paul, who amidst great joy breaks bread in the congregation, and then travels by land to meet his companions, who had gone round by ship, at a seaport of Mysia, opposite Lesbos. |
| Assos. | At Assos they all embark, and touch at |
| Mitylene, | the chief town of Lesbos. The next day they anchor off Chios (Acts 20. 15), and the day following put in at |
| Trogyllium, | a promontory on the mainland opposite the island of Samos. The next day they touch at |
| Miletus, | the ancient capital of Ionia. From here St. Paul summons the elders of Ephesus and takes leave of them in a solemn address (Acts 20. 18-35), warning them to tend the flock committed to their charge. Launching thence, they sail with a fair wind past Coos and Rhodes to |
| Patara, | a seaport of Lycia, where they change vessels, and embark on one sailing direct to Syria. Sighting Cyprus, and leaving it on the left hand, they make straight for the port of |

| PLACES. | INCIDENTS. |
|------------|--|
| Tyre, | where their vessel is bound to unload her cargo, and the Apostle is able to remain seven days in the society of the Tyrian Christians (Acts 21. 4). At length, in spite of warnings of coming danger, and after a solemn farewell on the seashore, he proceeds to |
| Ptolemais, | the modern Acre. Here the sea voyage comes to an end; and after remaining one day the little company set out on foot for |
| Cæsarea, | and find a home in the house of Philip the Evangelist (Acts 21. 8). Here the prophet Agabus binds his own hands and feet with Paul's girdle 1, signifying thus the Apostle's approaching imprisonment; while St. Luke and the rest implore him not to go up to Jerusalem. But it is all in vain. With Mnason of Cyprus, 'an early disciple' (Acts 21. 16, R.V.), he sets out by land for |
| Jerusalem, | where they are received by a full assembly of the Apostles and elders, who advise St. Paul to consult the prejudices of his countrymen, and prove himself an observer of the Jewish Law by joining four men in the completion of a Nazarite vow and defraying their expenses (Acts 21. 20-25). This he does, but is afterwards seized by a tumultuous mob, who would have torn him to pieces had it not been for the intervention of Claudius Lysias, the Roman commandant, who extricates him from their hands, and eventually sends him to Cæsarea to the governor Felix (Acts 23. 26-35). |

XXXVII. ST. PAUL'S VOYAGE TO ROME,

With St. Luke, Aristarchus, and certain Prisoners under charge of Julius, a Centurion of the Augustan Cohort.

Acts 27, 28.

A.D. 60.

PLACES.

INCIDENTS.

Having appealed from the tribunal of Festus to that of the Emperor at Rome (Acts 25. 11), St. Paul sets sail from

¹ For similar symbolical acts employed by prophets, see 1 Kings 22. 11; Isaiah 20. 2.

| PLACES. | Incidents. |
|------------------|--|
| Cæsarea | in a ship of Adramyttium, a seaport of Mysia, in charge of Julius, a centurion of 'the Augustan cohort' (Acts 27. 1). They first touch at |
| Sidon, | probably for purposes of trade, and the Apostle receives on shore the kind attention of his friends, and thence sail 'under the lee' (Acts 27. 4, R.V.), i.e. along the north side of |
| Cyprus, Myra, | and 'across the sea which is off' Cilicia and Pamphylia ¹ , to then a flourishing seaport of Lycia. Here the centurion finds an Alexandrian corn-vessel bound for Italy, and trans-ships his charge into her, and she sets sail, laden with a heavy cargo and upwards of 276 souls on board. Owing to unfavourable winds, it is only after many days (Acts 27. 7) that they come over against |
| Cnidus, | a promontory of Caria, at the extreme south-west of the peninsula of Asia Minor. Here the wind stops their direct course (Acts 27. 7), and the vessel is driven southward to |
| Salmone, | the eastern promontory of Crete. Rounding it, they work their way with difficulty under the shelter of its southern coast to |
| Fair Havens, | near which, about five miles to the east, was the city of Lassea. Here St. Paul advises them to winter, but the harbour being incommodious, they resolve to try and reach |
| Phonix (R. V.), | the town of palms ² , a harbour looking north-east and south-east. Weighing anchor, they set sail, but are caught by a violent wind, called Euraquilo (Acts 27. 14, R.V.), 'beating' down from the heights of Ida on the Cretan shore ', and are driven under the lee of |
| Cauda (R. V.), | or Clauda, an island south-west of Crete, and with much difficulty succeed in hoisting on board the boat, which they are towing behind (Acts 27. 16). They then proceed to undergird the vessel, i.e. to pass strong cables round her hull, and being afraid they should drift on the Syrtis, a dangerous sandbank north of Libya, they lower the gear (Acts 27. 17, R.V.), and drive slowly |

¹ The direct course would have been straight to Patara, keeping to the south of Cyprus.

² Several towns of Crete have palm-trees on their coins.

3 Literally 'down the south-west wind and down the north-west wind,' Acts 27. 12, R.V. marg.

⁵ Cauda or Clauda, now Govdo. See Acts 27. 16, R.V.

^{4 &#}x27;The wind would descend from Mount Ida, which was just above them, in heavy squalls and eddies, and drive the now helpless ship far from the shore.' Sir C. Penrose in C. and H.

| PLACES. | Incidents. |
|---------------------------------|--|
| | before the wind. On the next day they proceed to lighten the ship by throwing the freight overboard (Acts 27. 18, R.V.), and on the <i>third</i> day they cast out the tackling, probably the mainyards, of the ship. At midnight of the <i>fourteenth</i> day, as they are drifting to and fro in 'the sea of Adria' (Acts 27. 27, R.V.), they suspect from the noise of the breakers they are nearing land. After sounding they let go four anchors from the stern, and on the next day run the ship aground on a creek, where two seas met, of the island of |
| IIelita (<i>Malia</i>), | at that time much uncultivated, and inhabited by a population of Phœnician origin; and here by swimming or floating on portions of the wreck they effect a landing. The people receive them hospitably, kindle a fire, and welcome them to its genial warmth. A viper comes out of the sticks St. Paul is gathering, and fastens on his hand. The people at first deem him a murderer, but when he flings it off unharmed, they regard him as a god. St. Paul miraculously heals the father of Publius, the chief Roman officer of the island, who is afflicted with fever and dysentery, and after a stay of three months, sails in another Alexandrian cornship, called 'the Twin Brothers' (Acts 28. 11, R.V.), and reaches |
| Syracuse, | the chief city of Sicily. Here they stay three days, and from thence shape a course northwards towards the straits of Messina. But the wind being against them, they are constrained after 'making a circuit' (Acts 28. 13, R.V.) to put into |
| Rhegium, | at the extreme south-west of Italy, where they remain one day. On the following morning they reach |
| Puteoli (<i>Pozzuoli</i>), | in the Bay of Naples, at this time the regular harbour for the Alexandrian com-flects. Here they rest seven days, with certain of the brethren, and then proceed by land to |
| Appli Forum, | about forty miles from Rome, where a welcome company of brethren meet them, and the Apostle 'thanks God and takes courage' (Acts 28. 15). Ten miles further on they reach |
| The Three Taverns, | where a second company greets them, and thus at length the Apostle reaches the imperial city, A.D. 61, and is handed over by Julius to the prefect of the prætorian guard. |

¹ The chief officer of Malta, under the governor of Sicily, was called πρῶτος Μελιταίων, Primus Melitensium. The title is found on an inscription from the island Gaulus, close to Malta. Böckh, Corpus Inscr. Græc. No. 5754.

PART V.

PALESTINE, ITS INHABITANTS, PHYCICAL GEOGRAPHY, CUSTOMS, &c.

XXXVIII. POLITICAL CONDITION OF JUDÆA IN THE FIRST CENTURY A.D.

1. The Political Condition of Palestine during the first century A.D. was singularly complicated and anomalous, and its complications perplexed even the sagacious Tacitus. (i) At the opening of the century it was a single united kingdom under Herod the Great (Matt. 2. 1). (ii) Then on his death it was split up into a set of principalities under his sons; his son Archelaus receiving Judæa and Samaria, with the title of king (Matt. 2. 22), Herod Antipas obtaining Galilee and Peræa with the title of tetrarch (Luke 3. 1); Herod Philip receiving with the same title the region beyond Jordan, including Batanæa, Trachonitis, and Auranitis (Luke 3. 1). The Herodian family thus seemed securely established, but (iii) before long Judæa and Samaria were reduced to the condition of a Roman province, while Galilee, Ituræa, and Trachonitis continued under native princes (Luke 3. 1). Then (iv) in the person of Herod Agrippa the old kingdom of Palestine was for a while restored (Acts 12.1). Finally (v) the whole country was reduced to the condition of a Roman province, and Roman procurators once more governed it (Acts 23. 26; 24. 27). Thus within a space of fifty years the country passed through five distinct phases of government.

2. Archelaus. During his reign of ten years Archelaus made many foes, and exercised great cruelty alike towards Jews and Samaritans; putting to death, according to Josephus, 3,000 Jews in the Temple not long after his accession. In A.D. 6, a complaint was preferred by his brothers and his subjects against him, before the emperor, on the ground of his tyranny. On repairing to Rome he was condemned to forfeit his province, and banished to Vienne in Gaul. And now 'the sceptre indeed departed from Judah,' and the kingdom of David and Solomon sank into the condition of a Roman province.

3. Coponius (A.D. 6-IO). On the deposition of Archelaus, A.D. 6, Cyrenius, the governor of Syria, who was stationed at Antioch, received orders from the Emperor Augustus to annex Judæa and Samaria to the empire, and to place them under a procurator of their own, who was to reside at Cæsarea on the sea, and hold the country with Roman troops. Coponius, the first procurator under this arrangement, placed

a small garrison in the tower of Antonia, on the north-west of the Temple, and came up from Cæsarea to Jerusalem at the great festivals, leaving the government during his absence to the High Priest and ecclesiastical authorities. With the Roman governors came the Roman fiscal system, customs and excise, and this was regarded by the Jews as the last and most degrading mark of their subjection to a foreign power. The energy of the authorities repressed any actual outbreak against it in Jerusalem itself, but in the North desperate endeavours were again and again made to free the country. The effort, however, was always in vain. Nothing could withstand the terrible Roman legions.

- 4. Pontius Filate (A.D. 26-37). So long as Augustus occupied the imperial throne, the procurators were rapidly changed, Marcus Ambivius succeeding Coponius in A.D. 10, Annius Rufus following in A.D. 13, and Valerius Gratus in the next year, A.D. 14. But in the last year the new Emperor, Tiberius, resolved to check such rapid changes, and Valerius Gratus held his command till A.D. 25, when he was succeeded by Pontius Pilate. The new governor brought with him his wife and a Roman household to Cæsarea (Matt. 27. 19). Between his legionaries and the Jewish people there was no love lost. His attempts to introduce the Roman standards into the city; to hang up some brazen shields as trophies in the Temple; to use the Corban or Sacred Fund for the erection of a public aqueduct, and to crush in blood the insurrection which this caused, increased the general ill-will, while his cruelty to certain Galilæans, whose blood he mingled with their sacrifices (Luke 13. 1), roused feelings of horror and dread. Before his tribunal our Lord was brought, and after Pilate had covered himself with ignominy for all time by condemning Him to be crucified, he was sent to answer before the Emperor the complaints of certain Samaritans against his rule, A.D. 36, and is said to have died by his own hand, A.D. 40.
- 5. Herod Agrippa I. In the years immediately following Pilate's death, A. D. 41–44, Palestine seems once more to have come under the Herodian dynasty. Herod Agrippa I, a grandson of Herod the Great, was permitted by the Emperor Claudius to rule over the whole of Palestine with the title of king. To ingratiate himself with the Jews, he carefully observed the Pharisaic traditions, offered many sacrifices, and conformed to the Mosaic ritual. To further conciliate the Jews he became the persecutor of the Christians, put James the Elder to death, and would have slain St. Peter also, had it not been for his miraculous deliverance (Acts 12. 1–10). But Palestine did not long enjoy his rule. After he had reigned little more than three years, he was sitting at Cæsarea on the judgment-seat, clad in his royal robes, when the

people saluted him as a god, and he was suddenly smitten and died a horrible death A.D. 44 (Acts 12. 23).

6. Cuspius Fadus. On the death of Agrippa I, his son Herod Agrippa II being thought too young for the throne, the whole of Palestine was taken possession of as Roman territory, and its administration was given over to a procurator under the direction of the governor of Syria. The Roman procurators, even the best of them, instead of exercising mildness and toleration towards the Jews, only applied themselves with inexorable severity to suppress any movement of the national life. This was especially true in the cases of Cuspius Fadus. A.D. 44-46, Tiberius Alexander, A.D. 46-48, Ventidius Cumanus, A.D. 48-52, and Felix, A.D. 52-60. The rule of Alexander, an apostate Jew, was more ferocious than that of the Romans themselves. Felix. to use the words of Tacitus, 'exercised royal functions with all manner of cruelty and lust in the spirit of a slave,' and his government essentially developed the bitter feeling against Rome. At the same time the strifes and rivalries among the priests themselves, the war to the death between the nobles and the people, and the excesses of desperate fanatics increased the miseries of the nation.

7. Porcius Festus was sent by Nero to succeed Felix in A.D. 60, and, though disposed to act righteously, he found himself totally unable to undo the mischief wrought by his predecessor. After holding office for barely two years he died in Judæa, and the two procurators who succeeded him did all in their power to intensify the bitter conflict,

and hurry it on to its inevitable conclusion.

8. Albinus and Gessius Florus. Of these, Albinus, A.D. 62-64, perpetrated every kind of wickedness, increased the taxes to an unprecedented extent, and while the distracted country groaned under the heaviest burdens, the procurator and the high priest Annas alone enriched themselves. The last procurator, Gessius Florus, A.D. 64-66, was also the worst, for so unbounded was his tyranny that the people looked back with regret on the administration even of Albinus. He plundered not only individuals, but even communities, and laid deliberate schemes of iniquity for reaping his harvest of plunder. Many towns and villages were entirely deserted, and when the governor of Syria visited Jerusalem three millions of suppliant Jews entreated his interference, only to see Florus standing by his side and mocking at their complaints. By such outrages the cup of the people's sorrow was filled to the brim, and it needed only a spark to kindle the conflagration, the materials for which had long been gathering.

9. Repulse of Cestius Gallus. The fatal flame broke out in A.D. 66 at Cæsarea, where the heathen populace drove the Jews from

the city after an edict of Nero had condemned them to forfeit the rights of Roman citizens. The consequent rebellion extended in every direction, and at length Cestius Gallus marched from Antioch at the head of 10,000 Roman troops and 13,000 allies to quell the disturbance in Judæa. After vainly attempting to storm the Temple Mount, he drew off his forces, but was attacked by the Jews when entangled in the pass of Beth-horon, and suffered a disgraceful defeat. Nero, on receiving news of this disaster, handed over the command of the war with Judæa to Vespasian, who, after a successful campaign, was himself proclaimed Emperor A.D. 68, on the death of Nero, and upon this left for Rome, empowering his son Titus to continue the war.

10. Titus at the head of four legions and numerous auxiliary troops arrived before the walls of the Holy City a few days before the Passover, A.D. 70. Vast multitudes were assembled at the time within the walls to keep the Feast, and the rival factions seemed bent on destroying one another instead of making head against the common foe. Famine and pestilence raged fearfully, and hundreds of thousands of dead bodies were thrown over the walls. After Titus had penetrated the outer walls, many of the Jews retired to the Temple, which resembled a fortified place. Extremely anxious to save the Temple, Titus gave strict orders that it should be spared. But a soldier threw a blazing brand into the building, and all efforts to extinguish the fire were in vain.

11. Capture of the City. Titus would at the last moment have checked the fury of his troops. But the legionaries, maddened by the length of the siege, flung each his torch into the midst of the splendid pile, and hurried to the work of carnage. The slaughter was terrible. The splendid Temple was consumed by flames, and not one stone was left upon another (Matt. 24. 2). The upper city was taken some weeks afterwards, and then the whole was levelled with the ground. More than one million of Jews perished in this war, and more than 90,000 prisoners were sold as slaves, or reserved for gladiatorial exhibitions. Among the spoils borne in the triumph of Titus were the table of shewbread, the golden candlestick, and the Book of the Law. The still extant triumphal arch erected in honour of Titus by the Roman Senate bears on one side a representation of the vessels of the Temple; and many coins were struck bearing on one side the figure of the captive daughter of Judah standing under a palm-tree, with the inscription 'Judæa devicta,' and on the other the escutcheon of the Roman legions 1.

¹ See Schurer's Jewish People in the Time of Jesus Christ, vol. ii. pp. 145-243.

XXXIX. FAMILY OF THE HERODS.

(FROM LEWIN'S "LIFE AND EPISTLES OF SAINT PAUL.")

ANTIPATER, of Idumæa. m. Cypros. d. B.C. 48. Phasael. HEROD the GREAT Pheroras. Salome. Joseph. (" Herod the king," Matt. ii. 1). d. A.D. 10. d. B.C. 4. Doris, MARIAMNE, Pallas, Phædra, Mariamne, Malthace, Cleopatra, Elpis, dau, of Alexander dan. of Simon. d. B.C. 4. the Asmonxan. Antipater. Phasaël. Roxana. Philip HEROD PHILIP. d. B.C. 4. (Matt. xiv. 3). Tetrarch of Trachonitis ("Philip," Luke iii. 1). m. Salome. m. Herodias. Salome d. A.D. 33. (Matt. xiv. 6). m. r. Herod-Philip. 2. Aristobulus. Aristobulus. Alexander. Herod. Salampso. Cypros. m. Bernice. m Glaphyra. d. B.C. 6. d. B.C. 6. ARCHELAUS, ANTIPAS, Tigranes. Alexander. Ethnarch of Judæa Tetrarch of Galilee (Matt. ii. 22). ("Herod the tetrarch," Tigranes, deposed A.D. 6. Matt. xiv. 3). K. of Armenia. m. I. dau. of Aretas. 2. Herodias. Alexander, deposed A.D. 40. K. of Cilicia. AGRIPPA I. Herod, Aristobulus. Herodias Mariamne. K. of Judza. (" Herod the king," K. of Chalcis. m. Jotape. (Matt. xiv. 3); m. Antipater. m. 1. Philip. d. A.D. 48. Acts xii). m. r. Mariamne. 2. Bernice. 2. Antipas. m. Cypros, dau, of Salampso. Aristobulus. Bernice. Hyrcanus. d. A.D. 44. AGRIPPA II. Drusus. Bernice Mariamne. Drusilla K. of Trachonitis ("King Agrippa," m. 1. Archelaus. (Acts xxiv. 24). (Acts xxv. 13). 2. Demetrius, m. 1. Azizus. m. 1. Marcus. 2. Herod of Chalcis. Acts xxv). 2. Felix. d. A.D. 99. Last of the Herods, 3. Polemo. Agrippa.

XL. JEWISH SECTS, PARTIES, ETC.

INTRODUCTORY.

THE return from the Captivity in Babylon was the beginning for the Jews of long years of struggle for the maintenance of their distinctive national and religious life. The dominant Hellenism threatened to absorb or destroy all that was characteristic of the old Hebraism. Hence there arose among the Jews at various times and under various names a national party, men who, by emphasising what was distinctive in Judaism, sought to retain the old isolation and resist the Gentile. It is in this struggle between Judaism and Hellenism that the more important Jewish sects and parties find their explanation. The struggle had a twofold aspect, religious and political. The Pharisees, for example, embodied the principle of rigid observance of the Mosaic Law with its overgrowth of Rabbinic tradition; the Zealots were the extreme party of political independence: while the opposite principle of moderation and concession found expression on the religious side in the Sadducees and on the political in the Herodians. The following is a list of the main distinctions in Biblical times:-

Pharisees
 Sadducees
 Essenes
 Herodians
 Zealots
 Galilæans
 Assassins

Distinctions chiefly religious.
Distinctions chiefly political.

In addition to these the following various terms may here be conveniently explained:—

- 8. Scribes.
- 9. Lawyers.
- 10. Nazarites.
- 11. Proselytes.
- 12. Publicans.
- 13. Samaritans.
- 14. Sanhedrin.
- 15. Synagogue.

1. The Pharisees.

The Pharisees (Heb. Perushim, 'separated ones'—a name apparently bestowed upon them by their opponents in substitution for

the self-chosen title of *Chasidim*, 'pious ones'). The name well implies their distinctive principle, that of religious separation, not from their fellow Jews, but from the outside heathen world. This separation was to be preserved by a scrupulous adherence to the very letter of the traditional law. But this intense legalism, which may originally have been a genuine expression of the national religious sentiment, had become in New Testament days a cloak for all manner of hypocrisy, and our Lord exposes with terrible severity the hollowness of their piety (e.g. Matt. 23).

They formed an association, numbering, as Josephus tells us, 6,000 members. The practical obligations of Pharisaism were broadly two: (1) To observe with great strictness all the ordinances concerning ceremonial purity; (2) To be most scrupulous in the payment of tithes and other religious dues. In the interpretation of both these forms of religious duty the oral traditions of the Rabbis were ranked equally with, or even above, the letter of Scripture itself. On both points their insincerity was rebuked by our Lord: as to purity, in Matt. 23. 25; Luke 11. 39; and as to tithing, in Luke 11. 42; 18. 12; Matt. 23. 23. In doctrinal beliefs the Pharisees were sharply opposed to the Sadducees. They held to the belief in the existence of angels and spirits; expected the resurrection of the dead, and a future of reward or penalty; and carried their emphasis on the Divine pre-ordination to the verge of fatalism. They cherished the old Theocratic idea, and were naturally opposed to the Herodian and Roman powers. But they were primarily a religious organisation, not a political body. The bad side of the later Pharisaism is sufficiently prominent in the Gospel history: its good side should not be overlooked. The names of Hillel, his grandson Gamaliel (Acts 5. 34), and St. Paul (Acts 22. 3; 23. 6; 26. 5; Phil. 3. 5) show that the society had attractions for what was best in the nation, while affording shelter to much that was false and bad.

2. The Sadducees.

The Sadducees. The derivation of the name has been in dispute. A Jewish legend derives it from one Tsadoq (Zadok), whose teaching that virtue was to be sought for its own sake, and not for future reward, found a perverted embodiment in Sadduceeism. But this is generally abandoned in favour of a derivation from the Heb. Tsaddiq, 'righteous;' and Dr. Edersheim suggests that the name was chosen as a retort upon the more arrogant title of 'pious,' adopted by the Pharisees.

In doctrine the Sadducees were in general opposed to the Pharisees. Dr. Edersheim says: 'Perhaps Sadduceeism may best be described as a general reaction against the extremes of Pharisaism, springing from moderate and rationalistic tendencies; intended to secure a footing within the recognised bounds of Judaism, and seeking to defend its principles by a strict literalism of interpretation and application.' Practically, however, as often happens, this negative reaction ended in a positive extreme of rationalism. They set aside the authority of tradition in favour of the letter of Scripture, and went on to deny all that Scripture does not plainly and literally teach. From the denial of virtue for reward's sake they seem to have advanced to the denial of any future reward and of any resurrection (Matt. 22, 23; Mark 12, 18; Luke 20, 27; Acts 23, 8); while in this last passage they are said to have denied the existence of angel or spirit. Another doctrinal characteristic was their assertion of man's free will as against the exaggerated 'fatalism' of the Pharisees. Their fundamental differences of doctrine naturally led to many differences on points of ritual, ceremony, and interpretation of canon law. They were fewer in number than the Pharisees, but their ranks included many of the highest and wealthiest. In Apostolic days the high priest and his party were of this sect (Acts 4. 1; 5. 17). They were less prominent than the Pharisees in their opposition to our Lord. though we find the two sects named together as seeking to entrap Him by questions (Matt. 16. 1; 22. 34), and linked by Him in His warning to His disciples (Matt. 16. 6); while John the Baptist bestows on both the scathing appellation 'generation of vipers' (Matt. 3. 7). When, after our Lord's death, it became clear that the cardinal doctrine of the new Christian sect was His 'resurrection from the dead.' the opposition of the Sadducees became more pronounced (Acts 4. 1, 2; 5. 17; 23. 6-10).

3. The Essenes.

The Essenes are not mentioned in Scripture, but are described by Josephus as one of the 'three philosophical sects among the Jews,' the other two being of course the Pharisees and the Sadducees. Their chief interest for the Biblical student lies in the alleged connexion between Essenism and Christianity. De Quincey in his well-known essay identifies the two, maintaining that under the name of Essenes (Gk. 'Eσσηνοί and 'Εσσαΐοι) Josephus is really describing the early Christian community. But this view is untenable, if only from the radical differences between Christian doctrine and practice as set

forth in the New Testament, and the doctrine and practice of the Essenes as detailed by Philo and Josephus. Thus Dr. Edersheim says with emphasis, 'Neither John the Baptist and his baptism, nor the teaching of Christianity, had any connexion with Essenism' (Jesus the Messiah, vol. i. p. 325). And Bishop Lightfoot, at the close of his exhaustive essay on the Essenes (Colossians, p. 413), declares, 'Thus at whatever point we test the teaching and practice of our Lord by the characteristic tenets of Essenism the theory of affinity fails.'

The derivation of the name is very doubtful. Bishop Lightfoot hesitates between the Syriac chasi, 'pious,' and the Hebrew chāshā, 'to be silent,' inclining to the latter, according to which the term would signify 'the silent ones, who meditate on mysteries.' Dr. Edersheim identifies the name with the Hebrew chitsōnim, 'outsiders,' and supposes that they were so called by the Pharisees to indicate contemptuously their position with regard to orthodox Judaism. 'While the Pharisees and Sadducees were parties within the Synagogue, the Essenes were, although strict Jews, yet separatists, and, alike in doctrine, worship, and practice, outside the Jewish body ecclesiastic.'

Their one distinctive principle was the striving after purity. In this they find contact with the Pharisees: Essenism has even been described as an exaggerated Pharisaism. But the differences are fundamental. Purity to the Pharisee meant freedom from ceremonial defilement; the way to it lay in the rigid observance of ordinances; the attainment of it conferred the merit of sanctity. The Essenes sought a purity more absolute, a freedom from the pollution that comes of contact with the material, in order that the spirit might find a freer and larger fellowship with the Divine. To this end they lived a life separate from the world. Their settlements were chiefly in the country districts, where the defilements of the cities were unknown. Their life was of extreme simplicity, and communistic in character. Under direction of the officers of the order they worked, prayed, and took their meals together; from a common fund they administered charity to those in need. All members of the order passed through a novitiate of three successive grades, each lasting a year. Admission to full membership involved the taking of a terrible oath binding to separation, a severe asceticism, and the most absolute secrecy.

The exclusiveness and mysticism of their doctrine are in the Epistle to the Colossians strikingly contrasted with the free revelation of God in Jesus Christ. In their punctilious observance of the Sabbath, their abstinence from forbidden food, and the frequency of their lustrations, they resembled and went beyond the Pharisees. But besides this they practised a rigorous discipline. Marriage was re-

pudiated. They abstained from meat and wine. The use of oil for anointing—so necessary in hot climates—was esteemed a luxury, and forbidden. Their food, dress, work, were of the simplest; their intercourse with the world was limited to a charity freely shown to all. They rejected the Levitical priesthood and sacrifices: their only sacrifice was the common meal, their only priests the baker who prepared the meal and the officer who presided over it. Josephus gives the number of the brotherhood as 4,000, but—mainly no doubt through the practice of celibacy—they would seem to have quickly diminished and died out. Much of their distinctive doctrine, however, reappears in the later Gnostic heresies.

4. The Herodians.

The Herodians were a political party rather than a religious sect. They were the partisans of the Idumæan dynasty, which, springing from heathenism, remained in taste, inclination, barbarity, and licentiousness, heathen still, though from state policy conforming outwardly to the Jewish ritual observances. Their distinctive principle was that of concession to the reigning power. Supported in authority and position solely by Roman might, they endeavoured to repay their benefactors by performing their part of the compact in leavening the Jewish nation with laxity of moral tone, religious indifferentism, and the policy of temporising under Roman ascendancy. Hence they vied with the Sadducees in scepticism and the Greeks in licentiousness, pandered to the vice and cruelty of the Herods, and truckled to the Romans. Their natural opponents were the Pharisees, who held tenaciously to all that was Jewish, and resisted all Gentile contamination. It is the more significant that Herodian and Pharisee are found joined in deadly hostility to Jesus (Mark 3, 6; Matt. 22, 16). On the teaching of both He utters the same condemnation (Mark 8, 15).

5. The Zealots.

The Zealots are named by Josephus as a fourth party, supplementary to the Pharisees, Sadducees, and Essenes. They were the party of political resistance to Herod and the Romans, Nationalists politically as the Pharisees were Nationalists religiously. Hence they are the very antithesis of the Herodians. These 'brave free highlanders of Galilee' took up their arms under Eleazar at the beginning of the reign of Herod the Great, and both then and in subsequent risings were repressed with merciless severity. But their spirit of fervid nationalism was never quenched. Their name indicates the

intensity of their zeal (Gk. $\zeta\eta\lambda\omega\tau\dot{\eta}s$). One of the apostles, Simon, had apparently been one of them; in Luke 6. 15; Acts 1. 13, he is surnamed the Zealot; while in Matt. 10. 4 (R. V.) he receives the corresponding Hebrew title of The Cananaan (Heb. qanna, 'zealous' = Gk. $\zeta\eta\lambda\omega\tau\dot{\eta}s$).

6. The Galilæans.

The Galilæans, i.e. natives of Galilee, were looked down upon by the southern Jews as an ignorant and rustic folk. Thus the name became a term of reproach.

Moreover, they were a people of passionate and excitable temperament, a spirit which found expression in the sect of Zealots. In the 'days of the taxing' (Luke 2. 2) we learn from Josephus that a serious rising in resistance to the tax took place under one Judas. And when this was finally crushed and Judas slain, the lawless spirit still survived to be a source of constant anxiety to the Roman authorities. So that the name Galilæan became almost a synonym for lawlessness and violence, and it was with intent to arouse prejudice that at His trial our Lord was said to be of Galilee (Matt. 26. 69; cf. Mark 14. 70).

7. The Assassins.

The Assassins (Acts 21. 38, R. V.). This is a better rendering of the word σικάρισι—the Greek form of the Latin word sicarii, from sica 'a short sword or dagger'—than the 'murderers' of the A. V. They were a secret society, well known at Rome in the last troubled years of the Republic. With dagger concealed beneath the cloak they secretly murdered their own or their patrons' enemies, generally escaping detection by the swiftness of the attack and an adroit mingling with the horror-stricken crowd. It would appear that the extreme fanatics among the 'Zealots' formed themselves into a Jewish branch of these Sicarii, visiting Jerusalem at feast times, and secretly despatching those whom they deemed the enemies of their country. The incidental notice in Acts 21. 38 receives full and striking confirmation from Josephus.

8. The Scribes.

The Scribes (Gk. γραμματεύs, a term which means more than 'writer,' and implies learning, the Latin litteratus. The Hebrew equivalent is Sōpherim). The New Testament order of Scribes apparently had its rise in Ezra, of whom we read that 'he was a ready scribe in the law of Moses,' and that he 'had set his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments' (Ezra 7.6-10). The work begun by him was committed

either by himself or his successor to a formally constituted order of scribes. Their functions were to guard, transcribe, and interpret the sacred oracles. Gradually this function of interpretation became the most important, and from it the later scribe derived his great authority. 'He is the Divine aristocrat among the vulgar herd of rude and profane "country-people" who "know not the Law" and are "cursed." More than that, his order constitutes the ultimate authority on all questions of faith and practice; he is "the Exegete of the Laws," the "teacher of the Law," and along with the chief priests and elders, a judge in the ecclesiastical tribunals, whether of the capital or in the provinces. Although generally appearing in company with the Pharisees, he is not necessarily one of them, for they represent a religious party, while he has a status and holds an office 1.

Their legitimate office of interpretation of the Scriptures is illustrated in Matt. 2. 4; 17. 10; Mark 12. 35; while their burdensome additions to the Mosaic Law (afterwards collected into the *Mishnah* or 'second Law') receive terrible condemnation from our Lord in Matt. 28. They are frequently joined with the 'priests' and 'elders' as one constituent

of the Sanhedrin.

9. The Lawyers.

The Lawyers (Gk. νομικός, from νόμος 'law') are generally regarded as identical with the Scribes. The 'lawyer' of Matt. 22. 35 is called a 'scribe' in the parallel passage of Mark 12. 28. The difference may have been one of function; the same man being called 'scribe' as being a 'learned man,' or 'lawyer' as skilled in different matters of law, or yet again 'teacher of the law' (Luke 5. 17; Acts 5. 34; I Tim. 1. 7), having regard to his function of teaching. But it is quite possible that certain of the scribes received a technical training to fit them to plead in the ecclesiastical courts on questions of Sabbath observance, divorce, and the like. In this case the 'lawyers' would form a class within a class.

10. The Nazarites.

The Nazarites, or Nazirites (Heb. nāzar, 'to separate or consecrate,' whence nāzīr, 'a separated one'), were not a brotherhood but individuals under a personal vow. They were of two classes, 'Nazarites for life,' those who in infancy were dedicated under this vow to God, and the more usual 'Nazarites of days,' who bound themselves for a limited period, generally 30 days, sometimes 60 or 100 or even

Ledersheim, Jesus the Messiah, i. p. 93.

longer. Of the former class were Samson, Samuel, John the Baptist; while the references in Amos 2.11, 12; Acts 21.23-26, evidently point to 'Nazarites of days.' The vow of St. Paul at Cenchreæ was of another kind. The meaning of the Nazarite vow was to symbolise the consecration due to God. Its outward accompaniments were of the simplest kind: abstinence from all wine and strong drink was rigidly enjoined, pollution from dead bodies prohibited, and the hair allowed to grow long. The details of the vow and the ceremonies of release are fully set forth in Numbers 6.

To avoid possible misconception, it may be well to note that the words *Nasarite* and *Nasarene* are wholly unconnected. The form 'Nazirite' (as in R. V.), while etymologically correct, better marks the distinction.

11. The Proselytes.

The Proselytes (Gk. προσήλυτος, 'an approacher, new-comer') were Gentiles converted to Judaism. They are said to have been of two kinds, viz. 'Proselytes of Righteousness,' and 'Proselytes of the Gate.' The former were circumcised, admitted to the full religious privileges, and charged with the entire obligations of the Mosaic covenant, but were not esteemed to be heirs of the promises made to Abraham and his seed. They were also baptized, being wholly immersed in the presence of three witnesses who acted, in some measure, as sponsors. The latter were allowed to join in the worship of God, standing in the outer 'court of the Gentiles;' they were not bound by the ceremonial laws of Moses, but only by the moral ones, or, as they were called, the Seven Precepts of Noah, directed against idolatry, profanity, murder, uncleanness, theft, rebellion, eating of blood. They were not circumcised, nor is it certain that they were baptized. They are probably those spoken of as 'devout men' in the Acts of the Apostles (Acts 13. 50; 16. 14; 17. 4, 17, &c.). A difference was made between various nations, no heathens being admitted direct into the condition of Proselytes of Righteousness. Edomites and Egyptians had this privilege in the third generation, while Ammonites and Moabites were excluded till the tenth, before which they had none of the civil rights and advantages peculiar to the Jew by descent. This exclusiveness caused the controversy in the Christian Church as to the admission of the Gentile converts without circumcision (Acts 15). One of the seven 'deacons' was a Proselyte from Antioch.

12. The Publicans.

The Publicans were the tax-collectors of the civil power. The

taxes were farmed by rich Roman citizens of the Equestrian Order, or sometimes by a joint-stock company at Rome, who had agents in the provinces to arrange the actual collection from the people. These agents divided the country into districts, and offered each district to public competition, to be farmed by the highest bidder. The purchaser was usually required to pay the purchase money, either wholly or by instalments, in advance, and he was at liberty to recoup himself. He was always a native of the country, well versed in its resources and the temper of its people; using his knowledge and power to extort as much as possible for his own profit. In this he was backed by the Equestrian Order at Rome, who carried most oppressive decrees in the Senate against defaulters. Strictly speaking, the term publicani applies only to the direct farmers of the taxes from the Government; the subordinate agents were called portitores; the 'publicans' of the A. V. being taken from the inexact rendering of the Gk. τελώναι by the Lat. Vulgate. Such were the Jewish 'Publicans;' universally despised; branded as 'plunderers,' as 'beasts of prey;' classed with 'bears and lions,' and coupled with the vilest and most contemptible characters. As much of the tax was an ad valorem duty on property and produce, which the publican gauged, there was ample opportunity for unjust exaction. To this general odium must be added the peculiar sting to 'Abraham's seed, in bondage to no man,' that they were no longer free; and the question was ever rife, whether it were 'lawful to pay tribute to Cæsar; thus the publicans, as unscrupulous agents of a heathen power, were regarded as traitors to their country and their God. Even our Lord classes them with 'heathen men' (Matt. 18, 17); and the Jews forbade marriage with a family in which there was one publican, which thereby became polluted.

13. The Samaritans.

The Samaritans were by origin a mixed heathen people, derived from the colonists whom the King of Assyria sent to inhabit the land of Samaria after he had carried the Israelites captive (2 Kings 17. 24). These colonists had been drawn from various eastern nations; and they continued to practise their different forms of national idolatry, until the plagues sent among them by God led them to petition the King of Assyria for a priest of the God of the country to teach them the old form of worship (2 Kings 17. 26-41). He was stationed at Beth-el, and they endeavoured to combine a formal reverence of God with the practice of their own heathen rites. In all probability intermarriages took place between these heathen settlers and the remnant

of the ten tribes, so that in course of time the Samaritans might justly claim a partial Israelitish descent. After the Captivity of Judah they sought an alliance with the returned Tews, offering to aid in the work of restoring the Temple. The alliance was decisively refused. and the Samaritans became the Jews' bitter enemies (Ezra 4, 1-6). Some amount of intermarriage however took place, and when Nehemiah enforced the Mosaic Law as to mixed marriages. Manasses, a Iewish priest, who had married the daughter of Sanballat, chief of the Samaritans, was expelled from Judah, and headed a secession to Shechem, where he taught the people the Mosaic ritual, and erected a rival temple on Mount Gerizim: and this mixed community began to claim descent from the patriarchs, and a share in the promises. adopting the Pentateuch and Books of Joshua and Judges as their sacred books. Having the advantage of occupying a place of peculiar sanctity (Shechem), surrounded by the tombs and memorials of the patriarchs, and dividing the two portions of the Israelite people (Galilæans and Jews), they held a very strong vantage-ground, which they used to annoy their neighbours. They erected false beacons to render nugatory the announcements of the great festivals; refused a passage through their territory to pilgrims going up to the feasts (Luke 9, 51-56); defiled the temple by scattering dead men's bones upon its altar; and finally welcomed the invasion of Alexander the Great, and offered him their temple for a heathen fane.—a proceeding which resulted in its final destruction by the Jews under John Hyrcanus (B.C. 130).

The old feud between the ten tribes and the house of David was renewed with double hostility by the Samaritans, Shechem and Jerusalem being the centres of animosity, each possessing rival claims to sanctity. Hence the point of the Samaritan woman's questions to our Lord (John 4), and the readiness with which her fellow-citizens accepted the overture of one 'being a Jew' to receive them into full religious communion. The Samaritans now number scarcely 100 persons, living at Nablous (Shechem), preserving an ancient copy of the Pentateuch, keeping up an annual sacrifice of the Passover on Mount Gerizim, living peaceful and moral lives, and observing, with some peculiar variations, the Mosaic Law.

14. The Sanhedrin.

The Sanhedrin (Gk. συνέδριον, lit. 'a sitting together;' in A.V. and R.V. 'council') was the great 'Council' of the Jewish Church and people, which, after Alexander's conquest, if not before, held chief

authority 'in all causes and over all persons, ecclesiastical and civil.' It was suggested by the old institution of seventy-two elders (six from each tribe), appointed by Moses, at Jethro's suggestion, to relieve him in the administration of justice (Ex. 18. 14; Num. 11. 16). There is no trace of such a tribunal in the Book of Joshua, or in the time of the Judges or of the Kings. It consisted of an equal number (twenty-four) of priests, scribes, and elders, all of whom were required to be married, above thirty years of age, well instructed in the Law, and of good report among the people. This constituted the Supreme Court of Judicature and Administrative Council, taking cognisance of false doctrine and teaching, as well as of breaches of the Mosaic Law, and regulating both civil and ecclesiastical observances peculiar to the Jewish nation. The power of life and death was taken from it by the Roman government (John 18, 31), which otherwise covenanted to respect its decrees; though during the interval between the death of Tiberius and the accession of Caligula, and in the absence of Pilate at Rome, the opportunity was seized to stone Stephen and to put others to death.

The Sanhedrin usually met in the hall Gazzith, within the Temple precincts, though special meetings were sometimes held in the house of the high priest (Matt. 26. 3), who was generally (but not necessarily) the president. There were also two vice-presidents; two scribes, or 'heralds,' one registering the votes of acquittal (or noes), and the other those of conviction (or ayes); and a body of lictors, or attendants (Matt. 26. 58). The assembly sat in the form of a semicircle, the president occupying the centre of the arc, the prisoner that of the centre of the chord, while the two heralds sat a little in advance of the president, on his right hand and his left.

There were also lesser councils or tribunals in the towns; of three members, where the male inhabitants did not exceed 120, and, in other cases, of twenty-three. These were subordinate to the great Sanhedrin. Probably to one of these lesser tribunals reference is made in the 'judgment' of Matt. 5, 22.

15. The Synagogue,

The Synagogue (Gk. συναγωγή, 'a gathering together;' Heb. Keneseth) was a term applied both to the congregation in a provincial town, and to the room in which it met during the week for mutual instruction, disputation, and administration of justice, and on the sabbath for prayer and praise, not sacrifice. The institution of the Synagogue dates probably from the Captivity in Babylon. These

buildings were the schools of the children, the debating clubs and libraries of the youths; there were 480 of them in Jerusalem.

The principal officers of the Synagogue were:-

- 1. The Batlanim (men of leisure). It was a rule that no synagogue should be erected in any place unless it contained ten 'men of leisure' who could devote their time to the administration of the synagogue. These were the 'Rulers of the Synagogue,' also called the 'shepherds,' and the 'elders:' they had special seats of honour assigned them during divine worship (Acts 13. 15; Matt. 23. 6). They also formed the local Sanhedrin or tribunal.
- 2. The Sheltach (*Delegate*). He was one of the elders, delegated by the Chief Shepherd (*Parnas*) to recite the most sacred portions of the liturgy. The office was not permanently vested in one person, but one so delegated was the mouthpiece, for the time being, of the congregation. In large towns the qualifications required were considerable and were strictly exacted: they probably became the groundwork of those required for the Christian ministry (1 Tim. 3. 1-7). This was the office held by our Lord on the memorable occasion at Nazareth (Luke 4. 16).
- 3. The Chazzan (literally *Inspector*), the permanent minister or attendant (Luke 4. 20), whose duties were partly ecclesiastical, partly civil. He frequently acted as schoolmaster.
- 4. The Methurgeman (Interpreter). As the synagogue came principally into use in later times, when Hebrew was not well known and Greek was more generally used in common life, the Law was expounded to the congregation by an interpreter, selected for his learning and knowledge of languages. To guard against false interpretation, the learned formed a guild of 'interpreters,' who drew up a Book of Paraphrases on the hebdomadal lessons, which from them was called the 'Targum.' This word Methurgeman, or Turgeman, has been corrupted into the modern Dragoman¹.
- ¹ For a graphic account of the Synagogue and its worship, see Edersheim, *Jesus the Messiah*, Bk. 3. chap. 10.

XLL GEOGRAPHY AND TOPOGRAPHY OF THE BIBLE.

THE HOLY LAND.

INTRODUCTION.

In considering the Geography of the Bible, our thoughts at once centre in the land whose familiar title 'THE PROMISED LAND' marks it as the home promised to and occupied by the Israelites, and whose yet more sacred name 'THE HOLY LAND' identifies it as the scene of the life and ministry of our Lord. It would seem from Gen. 15. 18 that the territory originally promised to Israel was of far greater extent than that actually possessed at any time, excepting for a brief period during the reign of Solomon. Perhaps the promise partly lapsed through unbelief. At any rate, the boundaries of the country as it was permanently held were, on the north the mountains of Lebanon; on the south the Salt Sea (Dead Sea) and the wilderness beyond Beer-sheba: on the east the Syrian Desert; on the west the Mediterranean Sea, with Philistia on the south-west and Phœnicia in the north-west.

This land, more extensive than the CANAAN of the Old Testament. which lay wholly to the west of Jordan, is now known as PALESTINE (i. e. Philistia), a name given in early times to a part of the sea-board only, but applied soon after the Christian era to the whole country of the Jews. Its extreme length is referred to under two formulas: (1) 'From the entering in of Hamath unto the brook of Egypt' (I Kings 8. 65, R.V.); (2) 'From Dan to Beer-sheba' (I Kings 4. 25). The former phrase is the more accurate, and by it the latter must be interpreted. The 'entering in of Hamath' is in all probability the pass at the northern end of the valley of Lebanon, leading to the valley of the Orontes, i. e. the land of Hamath. The brook of Egypt (Wady el-Arish) forms a natural boundary to the south-west, intersecting the principal road from Palestine to Egypt. The length of the territory thus determined is about 277 miles. The phrase 'from Dan to Beer-sheba' literally taken would give a distance far short of this. But it is probable that both these places, as important centres of local government, lent their names to the surrounding district, so that the two expressions are practically equivalent, and alike are used to designate the whole length of the territory ruled by David and Solomon.

Though of insignificant extent, Palestine was almost the centre of the ancient world. To the south-west was Egypt, with her wealth and culture; across the eastern desert lay BABYLONIA, with the Empires of the MEDES and PERSIANS beyond; to the north-east

stretched the mighty ASSYRIAN EMPIRE; while nearer home, on the north, lay the populous kingdoms of Syria; and over the sea to the north-west were Greece and Rome. It was inevitable that the Jews, being so situated, should find their land the meeting-point of many national interests. With all the powers mentioned their history was closely linked, until the final destruction of Jerusalem by the Roman armies in A. D. 70.

(i) Physical Features.

1. General View. The most striking physical feature of Palestine is the deep gorge through which the Jordan flows in an almost direct line from north to south, dividing the land into two unequal parts.

(a) West of the Jordan Valley. From the western side of this Jordan Valley there rises an irregular mountain range, extending from the slopes of Lebanon in the north to Beer-sheba in the south, with only one important break-the Plain of Esdraëlon. The ridges and peaks are numerous but of no considerable height, the loftiest summit (Jebel Jermuk-21 miles south-west of el-Jish) being only 3,934 feet above the Mediterranean level. Throughout its length the range is scored by many ravines and valleys, running chiefly east and west. The eastern and western slopes of this backbone of hills differ considerably in character. On the east the mountains fall away abruptly to the Jordan Valley, terminating as they approach the Dead Sea in precipitous cliffs. On the west the fall is much more gradual, there being a succession of lower hills till the plain is reached, which extends to the shores of the Mediterranean. This plain is triangular in shape, narrow in the north, and widening out considerably in the south. It is broken only by the ridge of Carmel, which comes within 200 yards of the coast and joins the southern boundary of the Bay of Acre.

(b) East of the Jordan Valley and the Dead Sea the country may fairly be described as a vast table land, of an average height of about 2,500 feet, rising here and there into peaks and ridges whose greatest elevation reaches 4,245 feet. The western wall of this plateau climbs steeply from the deep Jordan Valley, sometimes in sheer cliffs. Eastward the high ground gradually sinks into the desert beyond. The whole region, like that on the west of Jordan, is intersected by numerous deep water-cut ravines, but its general character is less

rugged, and it is also much more fertile.

2. The Valley of the Jordan. This valley is the central portion of a great crack or fault in the earth's surface, extending from Antioch in the north, to Ezion-geber on the eastern arm of the Red Sea, in the

south. It is at the spot where this cleft separates Anti-Libanus and Lebanon that it receives from the former the first springs of JORDAN. From a low hill near Hermon bursts a stream which has been described as 'one of the largest fountains in the world.' This is the *Leddan*, soon to be joined in its course by the *Banias*, a stream from a similar fountain which rises in the city of Banias (Cæsarea Philippi), and subsequently by the *Hasbany*, whose source is also in Anti-Libanus. These are the three principal sources of the Jordan. Their united stream expands into the LAKE OF HULEH (Waters of Merom), then collects again, and makes a rapid descent of 689 feet in the ten miles to the SEA OF GALLLEE. Its course through the whole length of this lake—thirteen miles—may be traced in a streak of smooth water.

At its exit the stream enters a valley stretching for sixty-five miles to the north end of the Dead Sea, with an average breadth of eight miles. But through this the stream has worn a channel which gradually deepens into a great cleft—a 'valley within a valley,' which near Jericho becomes a mile in width and 200 feet in depth. Through this the river flows with ceaseless windings; at first with a very rapid

current, then more gently as it nears the Dead Sea.

For the most part, the stream itself is hidden beneath the thick growth of willow and tamarisk which lines the terraced sides of its ravine and overhangs the water. Its width varies from 80 to 150 feet, its depth in summer from 8 to 12 feet, but between January and March it rises 9 or 10 feet, the depth of its channel alone pre-

venting serious inundations.

There are fords at several points, notably near Beisân (Beth-shean), where the western wall of mountains is broken by an arm of the Plain of Esdraëlon (see Plains), giving easy access to Galilee and the coast; again at the confluence of the Jabbok, and another near Jericho. One of the fords ('Abarah), in the neighbourhood of Beisân, is now supposed to be the true site of Bethabara (R. V. Bethany), where our Lord was baptized.

3. Mountains. The mountain system west of Jordan may be conveniently divided into four separate groups, the division, however, being rather political than strictly physical. From north to south the groups are thus named:—(a) Mountains of UPPER GALILEE; (b) Mountains of Lower Galilee; (c) Hills of Samaria; and (d) the Mountains of Judæa. On the northern boundary of Palestine are the notable Syrian Mountains—the ranges of Lebanon—divided by the valley of El-Buka'a into Lebanon on the west and Anti-Libanus on the east. The general elevation of this range is considerably greater than that

of any of the groups more strictly belonging to Palestine. The most important mountain, HERMON, in the Anti-Libanus range, culminates in three peaks, the highest of which is 9,376 feet above the sealevel.

(a) Mountains of Upper Galilee. This group extends from the river Kasimiyeh, about five miles to the north of Tyre, to three miles south of Jebel Jermuk, its highest peak, a distance of some twenty-five miles in all. The average elevation of the mass is nearly 2,700 feet. It is much broken by valleys, running in general from east to west. The heights are well wooded, and form a pleasant contrast to the bare and unfertile southern hills.

The group terminates in a peak 3,400 feet high, which sinks abruptly into a valley 2,400 feet below. Immediately south of this valley rise the

(b) Mountains of Lower Galilee. This group, stretching southwards to the great Plain of Esdraëlon, comprises several low but well-marked ranges, running from east to west, and separated by fertile plains. Its average elevation is not more than 1,400 feet. Of the individual summits the most important is Jebel et-Tor (MOUNT TABOR), an isolated wooded hill in the Nazareth group, 1,843 feet above the Mediterranean. The Nazareth range stretches westwards towards the beautiful range of Carmel, from which it is separated by the gorge of the Nahr el-Mukutta (Kishon).

(c) The Hills of Samaria rise south of the Esdraëlon Plain, and continue without a break into the hills of Judæa. A north-west spur pushes up to the sea in a magnificently wooded ridge, never rising to a greater height than 1,810 feet; its natural beauties are well expressed by its name, CARMEL (the 'Vineyard of the Lord').

The northern portion of the Samaritan Hills is of an average height of about 2,000 feet, not broken by any prominent peak. Towards the Jordan lie the MOUNTAINS OF GILBOA, a low range about

1,650 feet in height.

The main ridge rises somewhat sharply into MOUNT EBAL (3,077 feet), the highest point of the range, which is separated from the more southerly MOUNT GERIZIM (2,849 feet) by the fertile valley of SHECHEM. South of Gerizim is the 'hill country of Ephraim' (A. V. 'Mount Ephraim'), including several prominent peaks, while the general elevation of the mass is higher than in the north.

(d) The Mountains of Judaa. This group, stretching southwards to Beer-sheba, is the highest of the four, the average elevation being about 2,500 feet. North of Jerusalem, the highest point is Neby Samwil

(2,935 feet), the site of the ancient watch-tower of MIZPEH. Jerusalem is 340 feet below this, and then the general tendency of the highlands is upward until the neighbourhood of Hebron is reached, where the heights vary from 3,000 to 3,400 feet. From Hebron the land descends to Beer-sheba, where it sinks into the desert lowlands known in ancient times as the NEGEB (South Country).

East of the main ridge lies the DESERT or WILDERNESS OF JUDÆA (average elevation 1,400 feet). It is not an absolutely barren

tract, but is not fertile enough to repay cultivation 1.

4. Plains. 1. Maritime:—From the northern promontory Rás en-Nákura to the base of Carmel stretches the Plain of Akka (Acre), a fertile and well-watered tract about twenty miles long and four miles broad.

Immediately south of Carmel the belt of land along the shore is barely 200 yards in width, but it gradually expands into the PLAIN OF SHARON, so celebrated in the Old Testament for its beauty and fertility. This plain has an actual length of forty-four miles, beginning four miles north of Cæsarea and terminating nine miles south of Joppa. Its breadth varies from about six miles in the north to twelve in the south, and it gradually slopes upward from the coast to a height of 200 feet above the sea.

South of Sharon is the PLAIN OF PHILISTIA, extending forty miles along the coast, and widening out beyond Gaza to a breadth of fifteen miles.

2. Central:—By far the most important of the inland plains is ESDRAËLON (known also as the VALLEY OF MEGIDDO), the great battle-field of Palestine. Its average height is 250 feet; in shape it is an irregular triangle, bounded on the north by the Galilæan hills, on the east by the mountains of Gilboa and the hill of Moreh, and on the south and west by the hills of Samaria and the range of Carmel.

Eastward the great plain divides into three arms: one to the northeast, between the hills of Nazareth and Moreh; another running eastwards, with a fairly steep declivity, into the Jordan Valley, between the hill of Moreh and Mount Gilboa; and the third stretching southwards towards En-gannim. The middle arm is, in the strict sense of the term, the ancient VALLEY OF JEZREEL, the town from which it took its name standing at the north-western end of Mount Gilboa, with Naboth's vineyard at its foot. In this valley were fought most of the battles between Israel and the Syrians.

Among the other inland plains may be mentioned the small PLAIN

¹ For the mountains East of Jordan, see above, p. 241.

OF AIJALON, so celebrated in the history of Joshua; it is situated in Dan, about midway between Joppa and Jerusalem.

3. East of Jordan mention need only be made of the PLAINS OF BASHAN, lying away to the eastward of the Sea of Galilee, and so often celebrated in the Old Testament as a region of unparalleled fertility.

5. Water System. The supply of water in Palestine is fairly abundant, though it is somewhat irregularly distributed. In addition to the Jordan there are thirteen perennial streams, including the Leontes, on the northern border, while the mountains, excepting those in the south, are full of excellent SPRINGS, especially at Shechem. Some districts, however, are ill-provided; notably the Judæan Desert, where there is scarcely any water except that which is obtained from wells and rock-hewn cisterns. Various Hot Springs, indicating volcanic action, are to be found in the Jordan Valley and round the shores of the Sea of Galilee and of the Dead Sea, also at El-Hammeh (Amatha), on the river Yarmuk. The water of these is generally salt and sulphurous.

1. Rivers. Foremost among the rivers is the JORDAN (already described in detail). Rising in the valley of Lebanon it passes through the Waters of Merom and the Sea of Galilee into the Dead Sea, from which there is no visible outlet. The direct distance from the most northerly of its three sources (the rise of the Hashany) to its mouth is about 125 miles, but owing to its short and frequent windings the actual length of the stream is nearly 300 miles.

The Kishon (Nahr el-Mukutta) drains the Plain of Esdraëlon and

falls into the Bay of Akka.

The YARMUK (Hebrew name unknown) is an important stream east of Jordan, draining the great plateau of the Hauran. It descends through a deep gorge into the Jordan about five miles south of the Sea of Galilee.

The JABBOK (Zerka) rises in the eastern plateau, winds down a narrow gorge, and falls into the Jordan twenty-four miles north of the Dead Sea. Excepting during the winter months it is almost dry. This stream was the boundary between the territories of Sihon and Og (Joshua 12); it was also the northern frontier of Ammon, and the scene of Jacob's wrestling with the angel (Gen. 32. 22-24).

The Arnon (Mofib) flows through a rocky chasm on the east of the Dead Sea. It formed the boundary between Moab and the Ammonites, and became the southern frontier of the Israelites east of Jordan.

The BROOK KIDRON, reaching from Jerusalem to the Dead Sea, is now generally dry.

2. Lakes. These are:—(1) MEROM (Huleh) in the north, four miles long by four broad, and seven feet above the Mediterranean level; (2) The SEA OF GALILEE, 682 feet below the Mediterranean, thirteen miles long by seven and a-half broad, 'remarkable for its shoals of fish, for the violence of its sudden thunderstorms, and for the hot springs along the shore;' (3) The DEAD SEA, 1,292 feet below the Mediterranean, forty-seven miles by ten miles in extent. The water of this sea is so exceedingly nauseous that no fish can live in it, except at those points where fresh water flows in. There is no visible outlet, and the sea is only kept at the same level by the rapid evaporation which goes on in this region.

(ii) Political Divisions.

1. Old Testament Times. As soon as the Israelites had obtained a more than nominal possession of Canaan, Joshua parcelled out the land between the tribes. The Book of Joshua (chaps. 13—19) contains a careful and detailed account of the boundaries of the various allotments; and, as the sites of many of the border towns have been identified, there is little difficulty in compiling a fairly accurate map of the country as then divided.

Before the division Joshua evidently had made himself thoroughly acquainted with the character of the country, for in most cases the boundaries were determined by the natural features. The size of an allotment was not simply in proportion to the population of a tribe, but the comparative fertility of the district was carefully taken into account. Thus Naphtali, with about the same population as Benjamin, had twice as much territory; the reason being that Benjamin possessed the plain country about Jericho, whereas the allotment of Naphtali was wholly mountainous.

The tribe of Levi, being specially dedicated to the service of God, possessed no particular territory, but received from each of the other tribes, according to its size, a certain number of cities, forty-eight in all. Six of these cities were appointed CITIES OF REFUGE, whither any one who had the misfortune to kill 'any person unawares' might flee and find security from the effects of private revenge.

During the times of the Judges there was no change in the tribal division of the country, and little loss or accession of territory. The policy of extermination was gradually abandoned, with the result that the Israelites were fully occupied in holding their own against the repeated attacks of their enemies. Under the leadership of Saul, and afterwards of David, they assumed a more aggressive attitude, and by

conquest after conquest gradually annexed nearly the whole of Syria; so that Solomon inherited a kingdom extending, broadly speaking, from the Brook of Egypt to the Euphrates, an actual realisation of the promise made to Abraham (Gen. 15. 18, R. V.). He 'had dominion ... over all the kings' from Tiphsah on the river Euphrates (I Kings 4. 24) to Ezion-geber on the eastern arm of the Red Sea (I Kings 9. 26). 'They brought presents, and served Solomon all the days of his life' (I Kings 4. 21), but regained their independence soon after his death.

The new division of the kingdom proper into twelve provinces made by Solomon for fiscal purposes (I Kings 4.7-19) corresponded broadly to the old tribal divisions, excluding Simeon on the southern frontier, which seems to have been scattered beyond the limits of its allotted territory. (See I Chron. 4. 39-43, which narrates two Simeonite expeditions in search of new possessions, and 2 Chron. 15. 9; 34. 6, where we find Simeonites among the northern tribes.) Both Simeon and Levi were divided in Jacob and scattered in Israel (Gen. 49. 7); the latter for the better discharge of priestly functions, the former from feebleness and depopulation. Judith the heroine is said, in the apocryphal book that bears her name, to have been a Simeonite (chap. 9. 2); but Bethulia, her city, was in the territory of Manasseh.

In the time of Rehoboam a wide-spread revolt ended in the establishment of two separate kingdoms; JUDAH (comprising the tribes of Judah and Benjamin) and ISRAEL. The northern boundary of Judah did not exactly agree with the old geographical boundaries of the tribes, nor was it ever, in fact, definitely fixed.

Moreover, the 'Ten Tribes' who formed the kingdom of Isracl could not have included Simeon (for the reason mentioned), or the half tribe of southern Dan, which became absorbed in Judah.

The capital of this kingdom was at first Shechem, afterwards Tirzah, and finally Samaria. After the Israelites had been carried into captivity by the Assyrians, the name Samaria became applied to the whole of the northern kingdom (2 Kings 17. 24).

2. Between the Old and New Testaments. On the conquest of the Babylonian Empire by the Medes and Persians the whole land of Palestine passed, together with Syria, under the sway of the victors. The old tribal and political divisions had become practically effaced, although bitter religious rivalry prevailed between Samaria and Jerusalem. After the triumphs of Alexander the Great, and the division of his conquests, the whole country became subject, first to the Egyptian, afterwards to the Syrian kings. After the great Maccabæan revolt the ancient boundaries were gradually in great measure

restored; and the kingdom of the Asmonæan priest-princes, as described by Josephus (Ant. xiii. 15. 4), extended along the seaboard from the Brook of Egypt to Mount Carmel and the border of Phœnicia, while across the Jordan it included the regions of the ancient Bashan and Gilead, down to Heshbon and Medeba. The Idumæans, the inveterate enemies of Israel, were effectually held in check; and in the words of Ewald, 'almost the whole of the dominions was reconquered over which Israel had formerly ruled in the best days of its earthly power.'

3. New Testament Times. In the time of our Saviour we find the land west of Jordan divided into three provinces: Galilee in the north; Samaria in the centre; and Judea in the south. East of Jordan the ancient Bashan had become the four provinces of Gaulonitis, Auranitis, Batanéa, and Trachonitis, with Ituréa lying to the north. South of these lay Peréa, the 'beyond Jordan' of the Gospels, covering much the same ground as Gilead of the Old Testament.

The region spoken of three times in the New Testament as DECAPOLIS (the ten cities) cannot be geographically defined. It would seem that on the conquest of Syria by the Romans in B.C. 65, ten cities were rebuilt and endowed with certain privileges. Of these, Damascus was the most northerly, and Philadelphia, probably, the most southerly. All, with the single exception of Scythopolis, lay east of Jordan.

The whole of this territory was under the Roman sway and in close connexion with the Roman province of Syria. But Herod the Great ruled it as a subject-king. At first appointed governor of Galilee in B. C. 47, he was made King of Judæa B. C. 40, and, aided by the Roman arms, gradually extended his kingdom over the whole country.

The Tetrarchies. On Herod's death, B. C. 4, his kingdom passed by will to his three sons, as already narrated. Archelaus received Judæa, Samaria, and Idumæa, with the title of Ethnarch; Herod Antipas became Tetrarch of Galilee and Peræa; while the north-east provinces, 'Ituræa and the region of Trachonitis,' went to Herod Philip. A fourth Tetrarchy of Abilene in the Lebanon district is assigned by Luke to Lysanias, who cannot be certainly identified.

In A.D. 6, Archelaus was deposed, and Judæa, now formally annexed to the Roman province of Syria, was henceforth governed by a Roman Procurator, with Cæsarea for his capital. Of these procurators Pontius Pilate was the fifth from Coponius. In A.D. 41, Judæa was added to the kingdom of Herod Agrippa I, who already held the dominions formerly ruled over by the tetrarchs Philip and Antipas.

Thus, for a time, the greatness of the kingdom of Herod the Great was revived under his grandson; but on the accession of Herod Agrippa II, the newly-acquired territory was again taken over by Rome; and on the destruction of Jerusalem in A.D. 70 the whole country was finally annexed to the Roman province of Syria.

(iii) Notes on Important Places.

Accho (R.V. Acco), or Akka, north of Mount Carmel, was occupied by Phænicians, whom the tribe of Asher could not dislodge. It is only once mentioned in the Old Testament (Judg. 1. 31), and once in the New, under its later Greek name, Ptolemais (Acts 21. 7). Under the Crusaders it became the seat of the Christian kingdom, and the head-quarters of the Knights Templars, from whom it derived its modern name Saint Jean & Acre. The plain of Accho is the most fertile in Palestine.

Achaia. A Roman province including part of the mainland of Greece, Peloponnesus (or Morea), and the adjacent islands. Its capital was the famous city of Corinth. It was the scene of the labours of Paul and of Apollos (Acts 18. 12). For Achaia, in Romans 16. 5 (A.V.), tead Asia, as in the Revised Version.

Alexandria. A city on the north coast of Egypt, founded by Alexander the Great, and peopled largely by Jews. It was the birthplace of Apollos (Acts 18. 24).

Antioch, the capital of the Seleucidæ, is situated sixteen miles from the sea (forty-one from the mouth of the tortuous Orontes); its seaport was SELEUCIA. It was the third city in the Roman Empire; became the first centre of Christian Missions under Paul and Barnabas (Acts 13. 1, 2); and after the destruction of Jerusalem was the head of the Eastern Church, its Patriarchate extending to Babylon, and including the whole of Syria and Palestine. It is to be distinguished from Antioch in Pisidia.

Arabah. The name given in many passages in the R.V. to the deep valley extending from Hermon to the eastern arm of the Red Sea. The A.V. uses the word once only (Josh. 18. 18); elsewhere rendering it 'plain,' &c.

Asia, in the New Testament (Acts 2. 9), is the name applied to the western part of Asia Minor only. It was a Roman province, and included, among other important cities, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea (Rev. 2, 3).

Babylon, the metropolis of Chaldæa, the ancient land of Shinar,

was built by Nimrod on the site of the Tower of Babel (Gen. 10. 10). It was a city of considerable size and strength, and for its magnificence could not be surpassed (Dan. 4. 30). It is not surprising that such a city should have given its name to the whole region round about it. It was the scene of many dark experiences in the history of the Israelites; hence its metaphorical use in the Book of Revelation.

Beer-sheba-'well of the oath'-lay on the border of the Southern Desert, twenty-seven miles south-west of Hebron. To it Abraham retired after the destruction of Sodom, and lived there 75 years, Isaac 180, Jacob 77, and Esau 100. Here Abraham dug a well (Gen. 21. 30), and Isaac also (Gen. 26. 25, 33), apparently because after the death of Abraham the Philistines had stopped up the well here, as also those in the valley of Gerar, which the servants of Abraham had dug (Gen. 26. 15-18). Three wells are now open to view at this place, of which the largest is over 40 ft. deep, lined with masonry to a depth of 28 ft. Here also Abraham built an altar, and planted a sacred grove round it, which became the first fixed sanctuary in Palestine, and here Jacob and his whole family sacrificed, as they went down into Egypt. Here also Abraham received orders to take Isaac and sacrifice him, and here were enacted all the chief events of Isaac's life:-his own birth, and that of Esau and Jacob; the purchase by Jacob of Esau's birthright, and his reception of his father's blessing. Here Samuel's sons sat as judges (1 Sam. 8. 2), and Elijah left his servant here when fleeing to Mount Sinai (1 Kings 19.3). It was the birthplace of one Queen of Judah, Zibiah, mother of Ahaziah (2 Kings 12. 1); a place of idolatrous worship (2 Kings 23. 8); and the centre of local government for the south of Judah.

Bethany lies on the eastern shoulder of the Mount of Olives, little more than a mile east of Jerusalem. It is celebrated for our Lord's visits to the house of Lazarus on three occasions: once when Mary sat at His feet (Luke 10, 38-42); again when He raised Lazarus (John 11); and again when, in Simon's house, Mary anointed His 'body for the burial' (Matt. 26. 6, 7); from which time, till the night of His betrayal, He appears to have slept there every night. It is now called el-Aziriyeh, and lies on the ancient road running from the Garden of Gethsemane by the southern end of the Mount of Olives to Jericho. By this road our Lord may have passed on His public entry into Jerusalem (Luke 19); but there is also a more direct, though steeper, road from Gethsemane up to the summit of Olivet and thence down to Bethany.

Beth-el (Beitin). Formerly a Canaanitish royal city called Luz

(Gen. 28. 19), at the head of the pass of Michmash and Ai. about eight miles north of Jerusalem. Its strong position on the high road from Jerusalem to Shechem made it a very desirable possession; hence it was one of Joshua's first conquests, and became the border-fortress of Israel. Here Abraham built his second altar, received the second promise from Jehovah, and returned to sacrifice after going to Egypt. Jacob, fleeing from Esau, slept under the shelter of Abraham's altar, had a vision of angels, and gave to the spot its name, 'house of God;' returning after twenty years to perform his vow there he rebuilt the altar, set up a pillar, and received from God the ratification of his change of name (cf. Gen. 32. 28; 35. 10). It was also honoured in the days of the Judges by being chosen as the resting-place of the Ark for a time, and here an altar was set up (Judg. 20. 18, 26-28, R. V.). Jeroboam I made it the chief sanctuary of his idolatrous worship, setting up a calf and an altar, which Josiah long afterwards destroyed. But in Elijah's last visit to the place before his translation there was a school of the Prophets existing there. Under Ieroboam II it was a royal residence, with a royal chapel and chaplains, when the prophet Amos was sent there to warn Israel (Amos 7. 13). After the Captivity, the priest sent from Assyria to teach the settlers was stationed at Beth-el.

Bethlehem—'house of bread'—is about five miles south of Jerusalem. It is also called Ephrath and Ephratah (Mic. 5. 2), to distinguish it from the northern city of the same name. It was the scene of Rachel's death and burial (Gen. 35. 19); the residence of Boaz and Ruth (Ruth 4. 11); and the birthplace of David (I Sam. 17. 12). It was once captured by the Philistines (2 Sam. 23. 14). It was the last rallying-point of the remnant of Judah after the invasion of Nebuchadnezzar (Jer. 41. 17), and the birthplace of our Lord (Luke 2. 11).

Bethsaida—'house of fishing.'—Two towns were probably so called, situated near the head of the Sea of Galilee, deriving their name from the great shoals of fish attracted thither by the hot springs:—

1. Et-Tell (?). On the east of Jordan, rebuilt by Philip the Tetrarch, and called *Julias*, after Julia, daughter of the Emperor Augustus. It was near here that Christ fed the five thousand (Luke 9. 10–17).

2. Et-Tabghah (?). Situated on the western side of the Sea of Galilee about three miles south-east of Chorazin. It was the residence of Andrew, Peter, James, John, and Philip (probably also of Thomas, John 21. 2), and the scene of two miraculous draughts of fishes.

Cæsarea was only a poor landing-place, thirty-one miles north of Joppa, till Herod the Great built a city there worthy of the Roman

power, made it the seat of government, and called it Cæsarea Sebaste (Augusta), in honour of the emperor (B.C. 13). It was the central depôt of Roman troops.

Cæsarea Philippi (Banias), near the principal springs of the Jordan. Here Herod the Great erected a temple to Cæsar Augustus, which Philip (Luke 3. 1) enlarged, calling it by the name of the reigning emperor (Tiberius Cæsar), with the addition of his own. It was here that Peter confessed Christ's Deity, six days before He was transfigured, as is supposed, on the adjacent Hermon.

Calvary. See Jerusalem.

Capernaum (Khan Minyeh, or Tell Hum) was a Roman settlement near the Sea of Galilee, the exact site of which is not definitely settled. It was the centre of Roman taxation and government in Galilee, and accordingly possessed a garrison (Matt. 8. 5), with centurions and other officers, as well as civil representatives of the Roman power, together with a large staff of tax-gatherers (Mark 2. 15); while the Jews possibly were too small and poor a colony to build their own synagogue (Luke 7. 5). Our Lord made it 'His own city' after His expulsion from Nazareth, and often taught in its synagogue. Here Levi sat at receipt of custom, and entertained our Lord and many publicans (tax-gatherers) at a feast. Here Christ healed the palsied man (Matt. 9. 2-7); sent Peter for the tribute-money; healed the man with a withered hand; raised Jairus' daughter; most probably converted Mary, a native of the village of Magdala; preached the sermon on the 'Bread of Life' (John 6. 59), and that 'in the Plain;' and foretold the overthrow of Capernaum from its proud and elevated position (Matt. 11. 23, 24), noting the similarity of its site in the 'garden of Princes' to that of Sodom in the 'garden of the Lord' (Gen. 13. 10).

Chorazin (Kerázeh), a city near Capernaum. The scene of some of the mighty works of our Lord, and denounced by Him for its unbelief (Matt. 11. 21; Luke 10. 13).

Colossæ. An important city of Phrygia, and one of the districts of the Roman province of Asia. It was the site of one of those early Christian Churches to which Paul addressed his epistles. In the same valley of the river Lycus lay also the cities of Laodicea and Hierapolis.

Corinth. Capital of the province of Achaia. Scene of the labours of Paul and Apollos. The home of an important Church to which Paul addressed two epistles, one from Ephesus and one from Macedonia.

Damaseus, now called Esh-Shems (the Sun), is the most ancient

city in the world. It has existed as a city without intermission for about 4,000 years, and is still prosperous, with a population of about 110,000. It owes its continued prosperity to its unique position at the foot of the barren mountains that form the eastern termination of Anti-Libanus, and at the edge of the wide sandy desert that stretches for eight days' journey to the Euphrates. It is a paradise in a wilderness, the 'garden of the Lord' in the middle of widespread desolation. Its luxuriance is due to the river Abana, which bursts out from the mountains, forces a passage through the limestone rock, and distributes its waters over the alluvial deposit brought down by its boisterous torrent. It was probably visited by Abraham in his journey to Canaan; from it he obtained his steward (Gen. 15. 2), and to it he pursued the four kings who sacked Sodom. It was subjugated by David (2 Sam. 8. 6), after which, under the dynasty of the Hadads, its policy was to encourage internecine war between the rival kingdoms of Israel and Judah, siding sometimes with one, sometimes with the other, and it was alternately conquered and victorious. until the Assyrians triumphed over Syria and Israel (2 Kings 16. 9). It is called by Isaiah 'the head of Syria' (Is. 7.8). For a time it became inferior to Antioch; after the battle of Issus it passed into the hands of the Romans; in Paul's time it was held by Aretas the Arabian (2 Cor. 11. 32). It grew in magnificence, and when captured by Mohammedan Arabs (A.D. 634) was 'one of the first cities of the East.'

Decapolis—'ten cities' (Matt. 4. 25)—a district chiefly to the east of Jordan, extending north to Damascus, and south to Philadelphia, colonised by veterans from the army of Alexander (whence its Greek name). The most important of its cities were Damascus, Gerasa, Gadara, Hippos, Pella, Philadelphia and Scythopolis: the last-named was the only city of Decapolis west of the Jordan.

Ephesus. An important commercial city of Asia Minor, and capital of the Roman province of Asia. Celebrated for a splendid temple of Diana (Acts 19. 24). It became the Christian centre of Asia through the preaching of Paul and his subsequent sojourn there of nearly three years (Acts 19. 10). To the metropolitan Church there Paul addressed the letter known as the Epistle to the Ephesians, which was probably a circular letter to all the Asiatic Churches.

Gadara. The name both of a city, one of those comprised in Decapolis, six miles south-east of the Sea of Galilee (?), and of the surrounding district. The district was the scene of a notable miracle of our

Lord (see Gergesa). R.V., Gadarenes, Matt. 8. 28; Gerasenes, Mark 5. 1; Luke 8. 26, 37.

Galatia. A Roman province in Asia Minor, where Paul laboured during his second and third missionary journeys (Acts 16. 6). To the Churches there Paul addressed his Epistle to the Galatians.

Gennesaret—'garden of Princes.'—Probably the fertile plain at the north-west corner of the Sea of Galilee, which is also called the Lake of Gennesaret (Luke 5. 1).

Gerasa. See Gergesa.

Gergesa. Said to have been a city on the east shore of the Sea of Galilee, whose site is attested by the modern ruins of Kersa. Given by Matthew (A.V.) as the site of the 'Gadarene miracle' (Matt. 8. 28). If so, the city was included in the district of Gadara, as Gadara itself was in the larger district of Gerasa, an important city of Gilead, some twenty miles east of Jordan. The name Gerasa does not occur in the A.V. or R.V. (English version), but there is great variation in the Greek MSS. between the readings Gadarenes, Gergesenes, and Gerasenes. Probably the true reading is Gadarenes in Matthew; Gerasenes in Mark and Luke.

Gethsemane. See Jerusalem.

Gibeon, situated on an isolated hill about five miles north of Jerusalem, was the chief city of the Hivites, and consequently of great strength. Falling into the hands of Joshua, it was allotted to Benjamin, and assigned to the priests. It was the site of the tabernacle under David and Solomon, which still contained the brazen altar of sacrifice, but not the ark (1 Chron. 21. 29; 2 Chron. 1. 4-6).

Gilead. 1. Mountainous and richly-wooded region east of Jordan, lying between Bashan on the north and Moab and Ammon on the south. In some passages the name is used for the whole country east of Jordan (Deut. 34. 1; Josh. 22. 9; Judges 20. 1).

2. Mount Gilead (Judges 7. 3) is evidently a mountain west of Jor-

dan, probably Gilboa.

Gilgal. 1. Important as being the first camping-place of the Israelites after crossing the Jordan (Jos. 4. 19; 9. 6). The site has recently been identified three miles east of Jericho.

2. The residence of Elisha and site of a School of Prophets (2 Kings 4. 38). Thirteen miles north-east of Joppa.

Golgotha. See Jerusalem.

Gomorrah. One of the five 'Cities of the Plain,' four of which were

destroyed by fire and brimstone. There is little doubt that these cities stood in the Jordan Valley, immediately north of the Dead Sea, but, with one exception, all traces of them have disappeared. See Zoar.

Goshen. 1. Fertile district in Egypt, immediately to the east of the ancient delta of the Nile. It was here that Jacob and his descendants settled until the Exodus (Gen. 45. 10).

2. (Josh. 10. 41; 11. 16.) District in Southern Palestine, not identified.

3. (Josh. 15. 51.) Town in the highlands of Judah.

Hebron. One of the most ancient cities of the world, its foundation being nearly contemporary with that of Damascus. As its other name, KIRJATH-ARBA (the city of four), indicates, it consisted of four villages, situated on a cluster of heights about nineteen miles south-west of Jerusalem. Sarah died here, and was buried in the cave of Machpelah, also the burying-place of Abraham, Isaac, Rebekah, Leah and Jacob. It became the inheritance of Caleb (Josh. 14. 13), and was a Levitical city and a city of Refuge (Josh. 21. 13). David made Hebron his first capital, and here received from the heads of the ten tribes the offer of the kingdom (2 Sam. 2. 1). It is now called El-Khalil, i. e. the city of 'the Friend.'

Hinnom, Valley of. See Jerusalem.

Jericho is distant fifteen miles from Jerusalem, to the north-east, in the deep valley of the Jordan, but five miles from the river itself. It was the first acquisition of Joshua, miraculously delivered into his hands, and burnt by him at God's command (Joshua 6). The curse imprecated on any one who should rebuild it fell upon Hiel the Beth-elite in the time of Ahab, 500 years later (1 Kings 16. 34).

In the time of Elisha there was a community of the Prophets at Jericho.

The Jericho of later times was probably a little south of the site of the old city. Given by Antony to Cleopatra, it was rented of her by Herod the Great, who afterwards built a palace there, in which he died. Jericho was visited by our Lord, and was the scene of the healing of Bartimæus, and the conversion of Zacchæus (Mark 10. 46-52; Luke 19. 1-10).

Jerusalem (derivation uncertain: possibly 'possession' or 'foundation of Peace').

(a) POSITION. The city stands on the watershed between the Mediterranean and the Dead Sea, thirty-two miles from the sea and eighteen and a half from the Jordan. Its natural position is one of

great strength. On the west and south is the deep gorge of *Hinnom*; on the east that of the *Kidron* (or *Valley of Jehoshaphat*): these unite at the south-east angle of the enclosed ridge, thus isolating the city on three of its sides. The ridge itself is cleft from north to south by the valley of *Tyropæon*, rising gradually from the south to the level of the plateau and dividing the site of the city into two hills, *Zion* on the west and *Moriah* on the east; of these *Zion* is the larger and higher, reaching an elevation of 2,550 feet above the sea, and Moriah the more precipitous. Further, the former seems to have been divided by a shallow lateral depression into *Zion* and Akra, and the latter into Moriah and Bezetha, while the extreme southern spur of Moriah was called Ophel. On Moriah Abraham offered Isaac (Gen. 22. 2), David the expiatory sacrifice to stay the destroying angel (2 Sam. 24. 25), and there Solomon built the Temple (2 Chron, 3. 1).

(b) HISTORY. The identification of Jerusalem with the Salem of which Melchizedek was king (Gen. 14, 18) is uncertain. Possibly this latter is rather Salim (John 3. 23). In the Book of Judges the city appears as the stronghold of the Jebusites, resisting all assaults of the Israelites. The citadel of Zion remained unconquered till captured by David (I Chron. 11. 4-9). Henceforth Jerusalem was the capital and the centre of the Jewish national life, though the small dimensions of the city prevented it from being much more than the seat of government. David built a wall round it 'from Millo and inward, (2 Sam. 5. 9), Millo being perhaps identical with Akra, or possibly the citadel itself, and by transferring the Ark to Zion made this the great sanctuary of the nation. Solomon surrounded the city with a fortified wall, and built himself a palace on Ophel, and the Temple on Moriah. Part of the wall was broken down by Jehoash, but rebuilt by Uzziah and Jotham, while Hezekiah and Manasseh seem to have added to it. The city and Temple were destroyed by Nebuchadnezzar (B.C. 586), and restored under Ezra and Nehemiah. The subsequent fortunes of Jerusalem cannot here be detailed. Many troubles befell the city, especially during the Maccabæan period. In B.C. 63 it was taken by the Romans, and again by Herod and the Romans B.C. 37. Herod rebuilt the Temple with great magnificence, and enclosed the city in a second and outer wall. A third wall was built by Agrippa subsequently to the times of our Lord, to enclose the northern suburbs of the city. In A. D. 70 Jerusalem was finally taken and destroyed by the Romans under Titus.

(c) TOPOGRAPHY. It must be remembered that the modern city is built on a ruinous heap; hence some of the sites can only be doubtfully identified, while many are quite unknown. Not a little has been done, however, by recent excavations.

Calvary, see Golgotha.

Gethsemane, the scene of our Lord's agony, was across the brook Kidron (John 18. 1, R.V.), and probably at the foot of the Mount of Olives.

Golgotha, 'the place where Jesus was crucified,' was called 'the place of a skull,' apparently on account of its peculiar resemblance to a skull; it was 'without the gate,' i.e. outside the walls of Jerusalem, 'nigh to the city' (John 19. 17-20; Heb. 13. 12). There is no evidence that the spot was known in the early centuries of the Christian era, Jerusalem after its destruction by Titus (A.D. 70) remaining for many years desolate and uninhabited by Jew or Christian. In the time of Constantine the place now occupied by the Church of the Holy Sepulchre was suggested, it is said, by his mother, the Empress Helena (or by Macarius, according to Eusebius), as the site of Calvary. Josephus writes (Wars, v. 4. 2): 'The second wall took its beginning from that gate which they call "Gennath," which belonged to the first wall; it only encompassed the northern quarter of the city, and reached as far as the tower Antonia.' In 1885 the southwest portion of this wall was discovered and examined to the extent of 120 feet in length, where the excavations ceased; it was about 8 feet thick, constructed with stones 'of the same size and character in every way as the largest of the stones in the so-called Tower of David opposite' (Merrill). Until the remainder of this wall is traced its course cannot be shown with certainty, but its general direction, so far as known, favours the assumption that the site occupied by the Church of the Holy Sepulchre was within the city walls, and consequently unsuitable.

About 250 yards west of the Damascus Gate there is a remarkable hill of rock, in outline resembling a skull; this place is regarded by Dr. Chaplin, Major Conder, Professor Hull, and many other authorities as the most fitting site for Calvary; near it are rock-cut Jewish tombs, one of these constructed for a round stone to be rolled before the opening (Matt. 27. 60); in all respects this place appears to answer the

description of Calvary given in the Bible.

Pool of Bethesda, almost certainly identified with a twin-pool discovered in 1888, about 160 yards north-west of St. Stephen's Gate.

Pool of Silvam, at the southern extremity of the Tyropceon Valley. Its waters still issue from a subterranean rock-hewn conduit, and flow out as in the old description (Is. 8, 6).

The Valley of Hinnom (Neh. 11. 30), or, more fully, the Valley of the Sons of Hinnom (Josh. 15. 8). The Hebrew name is Gê-hinnôm, Chald. Gehinnam; hence Gehenna (Matt. 5. 22, R.V., &c.).

This valley was the scene of the idolatrous worship of the Ammonite god, Molech. In the religious reforms of Josiah the worship was abolished, and the valley desecrated for ever (2 Kings 23. 10). Henceforth the Jews used it as a place into which they cast all manner of refuse and the bodies of animals and criminals. To prevent infection great fires were kept always burning (the Gehenna of fire, R.V.), and the place became the type and symbol of the place of future punishment.

Tophet (derivation uncertain) was the name of a place in the Valley of Hinnom, used in a similar symbolical sense to Gehenna.

The TEMPLE was built on the crown of Moriah, 'the threshingfloor of Ornan,' by Divine appointment (2 Chron. 3. 1). The Sanctuary would seem to have stood on the summit of the rock, in which graduated platforms were constructed, forming the courts of the Jews and of the women. The Naos was small (60 by 20 cubits), and was divided into the Holy of Holies and Holy Place (i.e. a chancel and nave), the former used once a year, the latter occupied only by the priests performing daily service. In the former was the ark; in the latter the altar of incense (in the centre of the further end), with the table of shrewbread on one side and the golden candlestick on the other. These two parts were separated by a veil, which is generally supposed to have been the one rent at the crucifixion. Surrounding the Sanctuary, but on a lower platform, was the Court of the Gentiles, beyond which strangers were not allowed to pass (Acts 21. 28). Solomon finished his Temple, B.C. 1004; it was destroyed, B.C. 586; rebuilt under Ezra and Nehemiah, B.C. 515; polluted by Antiochus, B.C. 167; its restoration commenced by Herod, B.C. 17; finished, A.D. 29: again destroyed by Titus, A.D. 70.

Joppa (Jaffa, Våfa) the scaport of Judæa, was allotted to Dan (Josh. 19. 46). Here the timber from Lebanon for building Solomon's Temple was landed (2 Chron. 2. 16), and again for rebuilding it (Ezra 3. 7). From it Jonah embarked when he fled to Tarshish; here Peter restored Dorcas to life, saw his vision, and received the messengers of Cornelius.

Kadesh, or Kadesh-barnea, was 'in the wilderness of Zin' (Num. 27. 14; Deut. 32. 51), which ran 'along by the side of Edom' (Num. 34. 3, 4; Josh. 15. 1-3). According to Num. 20. 16, and Josephus Ant. 4. 4, 5, it was in the 'border' of Edom, i.e. of Mount Seir—the

rugged mountain range extending from Moab on the north to Elath on the south; see Deut. 1. 1; 2. 8, R. V., where the 'Arabah' (west of Mount Seir) is mentioned.

Dr. Trumbull, in his work 'Kadesh-barnea,' has offered strong reasons for identifying that city with a place now called 'Ain Kadis, situate about thirty-five miles west of the Arabah or forty-five miles west of the foot of the range of Mount Seir. Dr. Trumbull's view has been adopted by Dean Payne Smith, Bishop Ellicott, the Rev. Thomas Nicol, and many other Biblical scholars.

Major Conder, regarding the 'Arabah' as the western boundary of Mount Seir (the kingdom of Edom in the time of Moses), thinks the Kadesh of Num. 20, 16 should be looked for in that neighbourhood.

Laodicea. An important city of Asia Minor on the river Lycus. The seat of one of the 'Seven Churches of Asia' (Rev. 3. 14).

Macedonia. A Roman province lying to the north of Achaia, extending from the Ægean to the Adriatic. The first country in Europe which received the Gospel, when visited by Paul and his companions (Acts 16. 9–12; 18. 5, 6).

Nazareth. There is a plateau on the cluster of hills which form the northern wall of the Plain of Esdraëlon. Near it there is what appears to be the margin of an extinct volcano, on the sides of whose crater the village of Nazareth still clings with its houses tier above tier. It is now thought that Nazareth was a city of more importance than was formerly supposed. It was the home of our Lord for eight and twenty years (Luke 2. 4, 39, 51). Hence His familiar title of 'the Nazarene' (Matt. 1. 23).

Nineveh. The capital of Assyria. Built on the river Tigris by Nimrod (Gen. 10. 11). Visited by the prophet Jonah, when the population was so great that the number of children alone was computed to be 120,000 (Jonah 4. 11).

Philippi. A city of Macedonia, where St. Paul first preached the Gospel in Europe; where Lydia and the jailer were converted (Acts 16. 12-40); and which became the seat of a Christian Church addressed by the Apostle in one of his Epistles.

Ptolemais (Acts 21. 7). Same as Accho.

Rome. The capital of Italy and the Roman Empire, situated on the Tiber, fifteen miles from its mouth. It was the residence of many Jews (Acts 2. 10; 18. 2) and of many Christians, whom St. Paul was anxious to visit (Acts 19. 21), and to whom he wrote an Epistle. It was the scene of his first and second imprisonment, and of his martyrdom. Samaria, the name of a province and a city. The city was built by Omri, King of Israel, who made it his capital instead of Tirzah (I Kings 16. 24). Henceforth the northern kingdom itself was known as Samaria. The city stood on the hill of Shemer, five and a-half miles north-west of Shechem. It was occupied by the Syrians (I Kings 20. 34), taken (B.C. 722) by the Assyrians, and rebuilt by Herod the Great.

Selah (or Sela). Petra (2 Kings 14.7; Isa. 16.1). The ancient capital of Arabia, founded by descendants of Esau. It occupies the sides of a deep valley and its branches, in the heart of Mount Seir. It was captured and destroyed by the followers of Mahomet. The temples, palaces and tombs are hewn out of the sandstone rock, and are in a remarkable state of preservation.

Shechem (Nablous), on the side of Gerizim, was the first spot on which Abraham built an altar (Gen. 12. 6, 7); hence it is the most ancient sacred place in Hebrew history. This altar Jacob rescued from the Amorites (Gen. 48. 22), and rebuilt in the parcel of land he bought of the children of Hamor (Gen. 33. 18-20), which became the burial place of the Patriarchs (Acts 7. 16). It was the scene of the slaughter of the Shechemites by Simeon and Levi (Gen. 34. 25). At Shechem Joshua assembled the Israelites to offer sacrifice, and to read out the blessings (from Gerizim) and curses (from Ebal) of the Law, immediately on entering the Promised Land; and here again he assembled them to renew the covenant before he died, when he set up a pillar as a witness (Josh. 24. 26). At this pillar Abimelech was made king, and Rehoboam met the heads of tribes who sought redress. Here the ten tribes revolted, and made Jeroboam their king. Its site is still known as 'The Pillar.' The well of Jacob, where our Lord conversed with the Samaritan woman (John 4), was nearer to Askar than to SHECHEM, and is hence called SYCHAR. Shechem was then the chief city of the Samaritan sect, a remnant of whom still reside there. A mile distant to the east is Joseph's tomb.

Shiloh lies a little off the road, on a knoll rising out of a secluded dell, 'on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah' (Judg. 21. 19). Here Joshua set up the tabernacle, made the allotment of Canaan to the tribes, and dismissed them to their possessions with his benediction. It became the first great sanctuary; priests' houses sprang up round it, till it was called 'the temple' (I Sam. 3. 3). Here Eli lived and died, Samuel ministered before the Lord, and an annual festival was held in honour of the ark (Judg. 21. 19-24). After the capture of the ark by the Philistines, Shiloh

declined; but Ahijah prophesied there (I Kings 14. 1-17). Its destruction was made a warning to Jerusalem (Jer. 7. 12-14; 26. 6).

Thessalonica. A large and important city of Macedonia. It was visited by St. Paul on his second missionary journey, and was the seat of a Christian Church, to which he addressed two Epistles.

Tiberias (*Tubariya*). A town on the west shore of the Sea of Galilee. It gave its name to the sea (John 6. 1; 21. 1), and still retains traces of its ancient grandeur.

Tirzah—'pleasantness,'—the second capital of Israel, lies eleven and a-half miles to the north-east of Shechem (the first capital), and is beautifully situated (Cant. 6. 4). It was originally the seat of a Canaanitish king (Josh. 12. 24). Here Zimri murdered Elah; here also he burnt his own palace over his head when the city was taken by Omri (I Kings 16. 10, 18).

Tyre (Tsor)—'the rock.'—An ancient Phœnician city, which possibly gave its name to Syria. Its marvellous wealth and commerce are described by Ezekiel (27), and its destruction by Nebuchadnezzar foretold (Ezek. 26. 7), which happened after thirteen years' siege. It was rebuilt on an island rock, but again stormed by Alexander. David and Solomon made peace with Hiram, its king (2 Sam. 5. 11; I Kings 5). Our Lord once visited this neighbourhood (Matt. 15. 21), and St. Paul landed at its port (Acts 21. 3).

Zidon (Saida)—'fishing,'—the mother city of Phœnicia (Is. 23. 12), is said to take its name from a son of Canaan; but was more probably so called from the primary occupation of its Canaanite builders, Sidon being the Greek spelling of the Syriac Saida. It is one of the oldest cities in the world, and was already famous in Joshua's time (19. 28). Its architects were the best in Syria (I Kings 5). Ahab married the daughter of Ethbaal, its king. It was captured by Shalmaneser, B.C. 720, and again by the Persians, B.C. 350. Paul touched there on his voyage to Rome (Acts 27. 3). Eight miles south-west of Zidon stood Zarephath, where Elijah was received by the widow (I Kings 17. 9).

Zoar. The only one of the five 'Cities of the Plain' which escaped the visitation which destroyed the others (Gen. 13. 10; 19. 22). Its site has probably been identified about seven miles to the north-east of the Dead Sea, where ruins have been noted by recent travellers.

LEVITICAL CITIES (Josh. 21. 13-39).

Hebron, Libnah, Jattir, Eshtemoa, Holon, Debir, Ain, Juttah, Beth-shemesh (*Judah* and *Simeon*); Gibeon, Geba, Anathoth, Almon or Allemeth (*Benjamin*); Shechem, Gezer, Kibzaim, Beth-horon

(Ephraim); Eltekeh or Elteke, Gibbethon, Aijalon, Gath-rimmon (Dan); Tanach or Taanach, Gath-rimmon, Golan, Be-eshterah (Manasseh); Kishon or Kishion, Dabareh or Daberath, Jarmuth, Engannim (Issachar); Mishal, Abdon, Helkath, Rehob (Asher); Kedesh, Hammoth-dor, Kartan (Naphtali); Jokneam, Kartah, Dimnah, Nahalal (Zebulun); Bezer, Jahazah or Jahaz, Kedemoth, Mephaath (Reuben); Ramoth-Gilead, Mahanaim, Heshbon, Jazer (Gad).

CITIES OF REFUGE (Josh. 21. 7-39).

HEBRON (in *Judah*), SHECHEM (in *Ephrain*), KEDESH (in *Naphtali*), BEZER (in *Reuben*), GOLAN (in *Manasseh*), RAMOTH (in *Gad*).

XLII. MOUNTAINS OF SCRIPTURE.

| Name. | References. | Associations. | | |
|----------|---|--|--|--|
| Abarim | Num. 33. 47, 48 . | Balaam's blessing. | | |
| Ararat | Gen. 8. 4 | The region where Noah's ark rested. | | |
| Bashan | Deut. 3. 13 | Part of Og's territory; famous for its oaks and wild cattle. | | |
| Carmel | 1 Kings 18. 19 | Elijah's sacrifice (distinct from the southern town called Carmel). | | |
| Ebal | Deut. 27. 4 Josh. 8. 32, 33. | Cursing of law-breakers; site of the stones inscribed with the Law. | | |
| Gerizim | | Blessing of the keepers of the Law; site of Samaritan temple. | | |
| Gilboa | ı Sam. 31.8 | Scene of Saul's death. | | |
| Gilead | Gen. 31. 48 | Scene of the covenant between Laban and Jacob. [figuration. | | |
| Hermon | Deut. 4. 48 | The conjectured site of the Trans- | | |
| Hor | Num. 20. 27, 28. | Scene of Aaron's death. Now Jebel Haroûn (Aaron's mount). | | |
| , | Num. 34. 7 | The boundary of the Land of Israel towards the north; in all probability Hermon. | | |
| Horeb¹ | Ex. 3. 1 Deut. 5. 2. 1 Kings 19. S. | Scene of burning bush; giving of the Law; Elijah's vision. | | |
| Lebanon | 2 Chron. 2. 8-10. | Source of timber for Solomon's Temple. | | |
| Moriah | 2 Chron. 3. 1 | Place of Abraham's intended sacrifice (Gen. 22. 2); site of Solomon's Temple. | | |
| Nebo | Deut. 34, 1 | The range from whose summit (Pis-GAH) Moses saw the Promised Land. | | |
| Olivet | 2 Sam. 15. 30 | Scene of David's flight from Absalom; | | |
| | Matt. 24. 3. | of Christ's weeping over Jerusalem; | | |
| | Acts 1. 9-12. | and of His Ascension. | | |

¹ Probably Horeb is the name of the district, Sinai of the mountain.

MOUNTAINS OF SCRIPTURE (continued).

| Name. | P.eferences. | Associations. |
|-------------------------------|----------------------------------|---|
| Seir | Gen. 32. 3; 36. 8 Deut. 2. 22 | A mountain range practically coextensive with Edom; taken by Esau from the Horites. |
| Sinai | Ex. 19. 1-11 | In Arabia; scene of Israelite encamp- ment for nearly a year, and of giving of the Law. |
| Tabor | Judg. 4.14 Mark 9. 2. | Scene of Barak's camp, and, possibly, of Christ's transfiguration. |
| Zion¹ (spelt Sion in N.T.) | 2 Sam. 5. 7 | Stronghold of Jebusites, stormed by Joab; site of David's palace. |

XLIII. RIVERS, LAKES, ETC. OF SCRIPTURE.

N.B.-R.=River; L.=Lake; B.=Brook; S.=Sea; W.=Waters.

| Name. | Situation. | References. | Associations. | Modern Name. |
|----------------------------------|---------------------|---------------------|---|-----------------|
| Abana, R R. V. Abanah or Amanah. | Damascus, Syria. | 2 Kings 5. 12. | Commended by Naaman. It is one of the chief channels of the Bărăda, which rises in the range of Anti-Libanus, flows through fertile plains, and passes through Damascus to the lakes about eighteen miles further east, where it is absorbed. | Aba- nias. |
| Arnon, B | E. of Salt Sea. | Num. 21. 13— 15. | Boundary of Moab and the Amorites; scene of a victory of the Israelites in their passage to the Promised Land. | El-Mo- jib. |

¹ The ark having been taken to Zion, and all the Temple worship arranged there by David, and many Psalms composed during his forty years' reign, 'Zion' had become incorporated into the devotional books and language of the Israelites; so, after the erection of Solomon's Temple, the name Zion passed over to it with the tabernacle and the service; 'Moriah' dropped out of the phraseology, and the two hills, united by a wide bridge, became one in name.

RIVERS, LAKES, ETC. OF SCRIPTURE (continued).

| Name. | Situation. | References. | Associations. | Modern name. |
|--|--|---|--|--------------------------|
| Chebar, R | Chaldæa | Ezek. 1. 1, 3. | Scene of Eze- kiel's visions. | Nahr Malcha |
| Cherith, B | 'Before Jor- dan' (un- certain). | 1 Kings 17.5. | Elijah fed by ravens. | |
| Chinnereth, S. or, Chinneroth Galilee, S Gennesarct, L Tiberias, S | | Num. 34. 11. Josh. 11. 2. Matt. 15. 29. Luke 5. 1. John 6. 1. | Its name varied at different times, being generally taken from some important city on its shore. It was the scene of most of our Lord's ministerial life in Galilee. | |
| Egypt. River of (R. V. Brook.), Stream of. | | Num. 34. 5 1 Kings 8. 65. Is. 27. 12 | S. W. boundary of Promised Land. | El-Arish. El-Arish. |
| Euphrates, R | Mesopotamia. | Gen. 2.14 | The river on which Babylon was built; called in R.V. 'the river' (1 Kings 4. 21). N.E. boundary of Solomon's dominions. One boundary of Eden. | Eu- phrates. |
| Gihon, R | Eden | Gen. 2.13 | A boundary of Eden. | |
| Great Sea | | Ezek. 47. 15, 19, 20. | | Medi- terra- nean. |
| Hiddekel, R | Eden | Gen. 2.14 | A boundary of Eden. | Tigris, or Dijlah. |
| Jabbok, R | Gilead | Gen. 32. 22 | Boundary be- tween Ammon and Moab; scene of Jacob's wrest- ling in prayer. | Zerka. |
| Jordan, R | The great river of Palestine. | 2 Kings 5. 10. | | Esh- Sheriah, |
| Kanah, R (R.V. Brook.) | Palestine | Josh. 16.8 | Border of inheritance of Ephraim and Manasseh. | |

RIVERS, LAKES, ETC. OF SCRIPTURE (continued).

| Name. | | Situation. | References. | Associations. | Modern name. |
|-------------------------|------|---------------------------------|--|--|-------------------------------|
| Kidron, B. | ••• | Judæa | 2 Sam. 15. 23. John 18. 1. | Scene of Adon- ijah's rebellion. Crossed by Christ and His apostles on the night of | Wady en-Nâr. |
| Kishon, R. | ••• | Palestine | Judg. 4. 7; 5. 21; 1 Kings 18. 40. | betrayal. Scene of Sisera's | Nahr Mu- kutta. |
| Merom, W. | ••• | Upper Jordan | Josh. 11. 5 | Scene of Joshua's victory over seve- | Huleh. |
| Pharpar, R. | | Damaseus, Syria. | 2 Kings 5.12. | ral kings. Praised by Naa- man. | Taura, or Nahrel- Awaj? |
| Pison, R. | | Eden | Gen. 2.11 | A boundary of Eden. | |
| Salt Sea. | | Palestine, S. of the Jordan. | Gen. 14.3 | Geologists and the surveyors of | Dead Sea, or |
| Sea of the bah or P. | Ara- | | Deut. 4. 49 | the P. E. F. (Prof. Hull, Sir Charles | Bahr- Lût. |
| East Sea. The Sea. | ••• | | Joel 2. 20 Ezek. 47. 8 | others) are of | |
| Zared, B. | | | Num. 21, 12. | Cities of the Plain were situated at the north end of the Salt Sea. Boundary between Edom and Moab. | El- |

XLIV. GEOLOGY AND MINERALOGY OF BIBLE LANDS.

1. The Sinaitic Mountains, which reach, in the case of Jebel Katharina, an elevation of 8,551 feet, are formed of granitic, gneissic and schistose rocks, traversed by numerous ridges and dykes of felstone-porphyry, andesite, diorite and basalt; the latter being newer than (and, therefore, intersecting) the former. Mount Sinai (Jebel Mûsa) reaches an elevation of 7,373 feet, and is formed of granitoid gneiss, coarse below and fine at the top of the mountain. The crystalline rocks of

this group are probably amongst the oldest in the world, and referable to the Archæan age.

2. Towards the North these are overlain by Carboniferous sand-stone and limestone, containing at Wâdy Nasb numerous fossils such as corals, crinoids and brachiopods of Lower Carboniferous age. Above these come the representatives of the Nubian sandstone succeeded by white limestones and marls with bands of flint referable to the Cretaceous age. These limestones, with others of the Eocene period generally known as 'Nummulite Limestone,' form a continuous escarpment overlooking the Isthmus of Suez on the west and ranging eastwards along the southern margin of the plateau of Badiet-et-Tîh into the valley of the Arabah. This plateau, which is 170 miles across between Port Said and Akabah, is remarkably sterile and waterless, but contains several high limestone ridges and deep vaileys which doubtless were once river-channels, but are now dry. Towards the north it merges into the rugged table-land of southern Judæa and stretches through western Palestine to the Lebanon, where the Lower Cretaceous beds emerge.

3. The Maritime Plain extending from the Isthmus of Suez by Gaza and Jaffa to the base of Mount Carmel, is formed of yellow sandstone and beds of calcareous sand and gravel with species of shells such as Pectunculus violascens, Purpura hemastoma, now inhabiting the Mediterranean. This formation indicates that the coast has been raised considerably in recent (or Pleistocene) times. nearly its whole length the coast is bounded by enormous sand-dunes which, impelled by the prevalent westerly winds, are constantly advancing inwards, and are supposed to have entombed ancient Gaza and other towns of Philistia. Further inland the plain is formed of calcareous sandstone, probably of Upper Eocene age; and from beneath this formation rises the table-land of western Palestine, formed of Eocene and Cretaceous limestones and marls, penetrated by deep valleys, along the sides of which the strata crop out in terraces of naked rock, or only covered by a thin coating of soil. This table-land lies along the line of an anti-clinal axis, ranging northward from the desert of Et-Tîh by Hebron, Jerusalem, Shechem and Nazareth, to the valley of the Leontes, the strata dipping west and east on either side of this geological saddle. Towards the edge of the Jordan valley the beds are often much contorted and broken, and have evidently been subjected to great disturbance and lateral thrusting.

4. The Valley of the Jordan and the depression of the Arabah valley, stretching from the Dead Sea along the flanks of the mountains of Moab and Edom to the Gulf of Akabah, is now known to coincide with a great line of fracture and displacement (or a 'fault') along

which the strata have been relatively elevated on the east side, and depressed on the west. Hence the strata are very different on each side of the valley; and from the eastern banks of the Dead Sea southwards the older crystalline rocks of the Sinaitic mountains are found again cropping out, surmounted by the Nubian sandstone, and this again by the Cretaceous limestones; but nowhere do the older rocks appear along the western side of the valley till we approach the head of the Gulf of Akabah. The rock-hewn city of Petra (Selah) is hewn out of Nubian sandstone. The bed of the Jordan-Arabah depression is formed of alluvium and ancient lake deposits, as the waters of the Dead Sea (now nearly 1,300 feet below the level of the Mediterranean) formerly rose to about the same level as that of the outer sea. These lake deposits form well-marked terraces on both sides of the valley; the most remarkable being at a level of about 600 feet above the surface of the Dead Sea. The deposits of salt rock overlain by marl which border the Dead Sea on the west at Jebel Usdum, and at El-Lissan (The Tongue), are representatives of the 6co feet terrace.

5. Jerusalem is built on a platform of limestone nearly horizontal in position, and is divided by Oscar Fraas into the following stages:—

1. Craie blanche (Sénonien D'Orb). 2. Étage supérieur des Hippurites ('Missih'). 3. Étage inférieur des Hippurites ('Melekeh'). 4. Zone des Ammonites rhotamargensis (Turonien). The beds No. 2 ('Missih') afford the principal building stone, and consist of rose-coloured and yellow limestone and marble. No. 3 is of softer consistency, and in it the reservoirs, sepulchres, and caverns under the city have been excavated.

6. Volcanic Rocks, chiefly in the form of sheets and dykes of basalt, occur on the table-land of Moab, resting on the limestone plateau; but north and east of the Sea of Galilee in the Haurân and Jaulân, the whole country is overspread by vast sheets of basaltic lava, while numerous extinct volcanoes rise above the surface. West of the Jordan these are again met with at Jebel Safed and Jebel Jish, an old crater now containing water and called Birket-el-Jish. To the west of the Lake of Tiberias occur several other volcanic masses, one of these, Kurn Hattin, being an old volcano, rising 1,178 feet above the sea, and sending forth a large stream of basaltic lava towards the Sea of Galilee. It is doubtful whether any of these volcanoes remained active into the human period. There are no extinct volcanoes among the Sinaitic mountains ¹.

¹ For further information, consult Tristram's Land of Israel; Dawson's Egypt and Syria; Hull's Geology of Arabia Petræa and Palestine (Mem. Palest. Expl. Soc.); Hull's Mount Seir; Fraas' Aus Orient.

(i) MINERAL SUBSTANCES.

Bitumen (Gen. 11. 3)... Heb. Chêmâr: Gk. ἄσφαλτος: A. V. 'slime.' R. V. Marg. 'bitumen.'

A kind of asphalt, whence the Dead Sea was called *Lacus Asphaltites*. The asphalt of the Dead Sea is found in certain valleys, notably *Wady Mahawat* and *Ain Jidi* (Engedi), which enter the Ghôr from the west. It is probably a calcareous mud or marl, and occurs largely in the lower valley of the Jordan.

Clay (Is. 29. 16) . . . Heb. (1) Chômer: Gk. πηλός.

- (1) A tenacious earth, like that so called by us, used for making bricks and earthenware. It was less cohesive than ours, and accordingly for the former purpose was bound together by an admixture of straw before being baked, and for building purposes was mixed with sand.
- --- (Is. 41. 25) . . . Heb. (2) Τît: Gk. πηλός.
 - (2) Tit (lit. 'dirt') was, and still is, the common building material of the mud-houses of the peasantry of Palestine.
- Earth (Gen. 1. 22) . . . Heb. (1) Eretz: Gk. $\hat{\eta} \ \gamma \hat{\eta}$.
 Three Hebrew words are translated 'earth':—
 - (1) Eretz, the earth, or globe generally.
- (Gen. 9. 20) . . . Heb. (2) $Ad\hat{a}mah$: Gk. $\gamma\hat{\eta}$.
 - (2) Adámah, red earth, abundant in Philistia and S. Judæa (about Beersheba).
- (Gen. 3. 14; Is. 47. 1) . . . Heb. (3) 'Aphar: Gk. γη̂. (3) 'Aphar, dry earth, or dust.
- Nitre (Jer. 2. 22) . . . Heb. Néther: Gk. νίτρον: R. V. 'lye.'

 This word probably indicates the common carbonate of soda, not the nitre of the moderns.
- Salt (1 Chron. 18. 12) ... Heb. Melach: Gk. äλs.

Salt is very abundant in the neighbourhood of the Dead Sea, the water of which is highly charged with it. A ridge of salt-rock runs into that sea, called *El-Lissan*. Also at Kashm Usdum, at the S. end of the Dead Sea. There are salt-pits (Zeph. 2. 9), and a plain of salt, or valley of salt (2 Sam. 8. 13). Hence it frequently enters into the symbolical acts and language of the Bible.

- Sand (Prov. 27. 3; Jer. 5. 22) . . . Heb. Chôl: Gk. ἄμμος.
 Sand abounds along the seaboard of Palestine, and is used to symbolise abundance, insecurity, extensiveness, and weight.
- Sulphur (Gen. 19. 24; Ps. 11. 6) . . . Heb. Gophrith: Gk. θείον. Sulphur, or brimstone, is found in some of the valleys entering the Vale of Siddim, and in the plain of the Ghôr.

(ii) METALS.

Copper, Brass (Ex. 38. 8; 2 Kings 25. 13) . . . Heb. *Nechôsheth*: Gk. χαλκός. Brass, R. V.

Copper was well known to the Israelites and Egyptians before the Exodus. The latter had, for a long time previous to that event, obtained it from Arabia. It was a native product of Arabia Petræa, and largely exported from Cyprus, whence its name. In most passages Nechôsheth is now thought to be bronze, of which many ancient specimens have been found in Assyria. The Egyptians and Israelites also were familiar with tin (which see), and so they could have made that alloy of the two called bronze; but the Hebrew term is used indifferently for pure copper and its alloys. Being very hard and easily fusible, it is probable that bronze was the material of the 'brazen sea,' the Temple columns, sacrificial 'forks,' the brazen serpent, the 'mirrors' of the Hebrew women, and the 250 censers of the followers of Korah. Gesenius and others, from the etymology, identify it with the 'burnished brass' (kalal) of Ezek. 1. 7. Others consider it to be an accidentally discovered alloy with copper, resembling light-coloured brass or zinc. There is a white metal, greatly used for ornaments in the East, which is called copper.

- Gold (1 Kings 9. 28) . . . Heb. (1) Zâhâb: Gk. χρυσίον.
- ___ (Job 28. 17) . . . Heb. (2) Pâz: Gk. χρυσίον: R. V. 'fine gold.'
- (Job 22. 24) . . . Heb. (3) Bétzer : Gk. πέτρα Σωφίρ.
- (Ps. 68. 13) . . . Heb. (4) Chârûtz: Gk. χρυσίον: R. V. 'yellow gold.'
- ___ (Job 28. 15) . . . Heb. (5) Sågûr: Gk. περιουσιασμός.
- —— (Job 28. 19) . . . Heb. (6) Κέτhem: Gk. χρυσίον καθαρόν: R. V. 'pure gold.'

There are six different words used for 'gold' in the Old Testament, which show its use, and high estimation: (1) Zâhâb is its earliest and most common name, referring to its colour. (2) Pâz is the native metal, as found. (3) Bêtzer is gold-dust, and fragments of ore. (4) Chârâts is either 'dug out,' or has reference to its 'lustre.' (5) Sâgâr ('treasured'), and (6) Kêthem ('concealed'), show its high value. No indication of native gold has been found in Palestine, to which it was imported from Spain (Tarshish = Tartessus), Ophir, Sheba, &c. Some modern Egyptologists maintain that gold was found in Egypt in ancient times, and believe that they have found some old worked-out mines of it beyond Assouan. Gold seems to have been first coined by the Jews in the time of Ezra, though it was used

as a medium of exchange as early as Abram's time, like money, but was weighed, not counted, in the same manner as silver (see Gen. 23. 16).

Iron and Steel (Gen. 4. 22; Deut. 8. 9) . . . Heb. Barzel: Gk. σlδηρος.

Recent discoveries show the very ancient existence of iron in Assyria, as also in Egypt under the Pharaohs. Iron ore was found in considerable quantities in Syria, in Canaanite times, and tools were made of iron extracted from the ore, especially goads, mattocks, files, and coulters, as also were spears and swords (1 Sam. 13. 21, 22). It is doubtful whether the 'chariots of iron' of Jabin and the 'iron bed' of Og are to be taken literally; probably a reference to their great strength is intended. 'Steel,' in A. V. of Jer. 15. 12, is an erroneous rendering for 'brass;' but steel is supposed to be meant by 'northern iron;' the most famous makers in old times being the Chalybes, near the Black Sea; and Damascus steel has had a very long celebrity. In Nahum 2. 3, 'torches,' the translation of pelidath (rendered as 'steel' both in Arabic and Syriac, and also in R.V.), is conjectured to be an error for 'scythes' on the wheels of war-chariots.

Lead (Ex. 15. 10) . . . Heb. Bedîl: Gk. μόλιβος.

Lead was known to the Hebrews, and was anciently used to purify silver, and in later times as a plummet or weight, and also for soldering metals. It was found in the Sinaitic rocks before the time of Moses, and was one of the wares brought to the Tyrian market.

Silver (Gen. 23. 15) . . . Heb. Késeph: Gk. ἀργύριον.

Abram was 'rich in silver.' It was largely imported into Egypt, and afterwards into Palestine, from Spain and Arabia. The Israelites possessed much gold and silver in the wilderness; of the former 'the calf' was made. Silver was used for all kinds of ornaments for the person and house, and was very abundant in Solomon's time; and in the time of the Maccabees it was coined into money; hence kiseph is a silver coin.

Tin (Num. 31. 22) . . . Heb. 'Ophéreth: Gk. κασσίτερος.

Tin was early known to the Hebrews, being one of the imports of Egypt from Spain, through Phænician merchants, who also obtained it (as Herodotus and Strabo tell us) from Britain. It was a great commodity in the fair at Tyre. It was used for the preparation of bronze, its alloy with copper.

XLV. PRECIOUS STONES OF THE BIBLE.

Adamant (Ezek. 3. 9) . . . Heb. Shâmir: Gk. πέτρα.

The corundum, a stone which is next to the diamond in hardness. Corundum of various hues is met with in Nature: the red crystals are the true

or Oriental ruby of jewelry; the yellow, the Oriental topaz; the blue, the Oriental sapphire; and the white or colourless, the lux sapphire. It is once translated 'diamond,' and was used for engraving upon stone (e.g. the ten commandments, Jos. Ant. iii. 7, § 5).

Agate (Ex. 28. 19) . . . Heb. Shĕbô: Gk. ἀχάτης.

Agate is said to derive its name from the river Achates, in Sicily. The ordinary agate is chiefly formed of thin layers of porous chalcedony of different colours: many of the white layers consist of a compact semi-opal. The moss-agates, or Mocha-stones, consist of chalcedony, but enclose moss-like and tree-like forms of oxides of manganese and iron, and green earthy chlorite. It is common in the East. In Scripture it is spoken of as a material for windows, but may then refer to mica. The Arabic equivalent means red, whence some have thought the Oriental ruby to be meant.

Amber (Ezek. 1. 4) ... Heb. Chashmal: Gk. ήλεκτρον.

The name amber is only applied to the fossil resin. According to King, 'it is seen, often carved into elegant forms, in the most ancient Etruscan jewelry.' 'Even in the best days of Greece it was held in the highest estimation.' 'Most valuable to the Romans was the deep-yellow, especially if transparent and full of fire.' The Greek word elektron denoted not only amber but also a native alloy of four parts of gold and one of silver: the alloy is of a very pale yellow colour: it is improbable, however, that the alloy is intended.

Amethyst (Ex. 28. 19; Rev. 21. 20) . . . Heb. Achlâmah: Gk. ἀμέθυστος.

Amethyst is of a purple colour: it is a variety of quartz; so called in Greek because thought to be a charm against drunkenness; but the Jews supposed it to bring pleasant *dreams*, whence its Hebrew name.

Beryl (Gen. 2. 12; Ex. 28. 20) . . . Heb. Shôham: Gk. βηρύλλιον:
Α. V. and R. V. 'onyx;' R. V. Marg. 'beryl.'

By some shôham is thought to be the onyx; by others, the aquamarine, turquoise, or also amazon-stone (a kind of felspar). For the stone translated 'beryl' in Exodus, see Chrysolite.

Carbuncle (Ex. 28. 17; R. V. Marg. 'emerald') . . . Heb. Båréketh: Gk. σμάραγδος.

A mistranslation in Ex. 28 for 'emerald,' the only green stone 'flashing light,' which is the meaning of the Hebrew. It is probably the stone now called emerald, a beautiful green stone, and found in ancient times in Egypt and Ethiopia. In Rev. 4. 3 it is likened to a rainbow.

Chalcedony (Rev. 21. 19) . . . Gk. χαλκηδών.

The name chalcedony is now applied to a transparent or translucent indistinctly crystallised variety of quartz. The chalcedony of Pliny, brought from the copper-mines near Chalcedon, was a green stone, seldom found large enough for use as ring-stones: King suggests that they were the copper mineral dioptase (sometimes called emerald-copper), but this is unlikely.

Chrysolite (Rev. 21. 20) . . . Gk. χρυσόλιθος.

The tarshish of Ex. 28. 20, translated beryl, is probably a Spanish stone, brought from Tartessus. Thought to be the cairngorm; but the chrysolite of Rev. 21. 20 is no doubt the Oriental topaz above mentioned. The topaz of modern mineralogy is a distinct mineral from the 'Oriental topaz' of the jewellers.

Chrysoprase, or Chrysoprasus (Rev. 21. 20) . . . Gk. χρυσόπρασος.

The modern apple-green stone of that name is a variety of the chalcedony class, unknown to the ancients. Epiphanius so calls a kind of chrysolite. Some Indian beryls have a similar hue; and such a stone (of a deeper blue) is found among Egyptian gems. It may possibly be the stone now known as plasma.

Diamond (Ex. 28. 18) . . . Heb. Yahalom (omitted in LXX): R. V. Marg. 'sardonyx.'

The diamond could not have been used in the 'breastplate,' because the Hebrews knew of no means of engraving a name upon it. Yahālom is variously conjectured to be the onyx, or alabaster, or jasper.

Emerald (Ex. 28. 18) . . . Heb. Nôphek: Gk. ἄνθραξ: R. V. Marg. 'carbuncle.'

'Carbuncle' is supposed to be a more correct version: the name is used for several bright red stones.

Jacinth, or Hyacinth (Rev. 21. 20) ... Gk. δάκινθος: R. V. Marg. 'sapphire.'

The modern jacinth is a variety of zircon. The jacinth or hyacinth of the ancients was the Oriental sapphire of modern jewelry: it is a splendid blue stone, of brilliant transparency.

Jasper (Ex. 28. 20) . . . Heb. Yashepheh: Gk. laσπις.

The jasper of the moderns is an opaque stone: that of the ancients was in older times partly plasma, and later many other stones of the agate kind.

Ligure (Ex. 28. 19) . . . Heb. Léshem: Gk. λιγύριον: R. V. 'jacinth;' Marg. 'amber.'

Some take Ushem to be the fossil belemnite, others amber, opal, or

tourmaline; but it is most probably the jacinth of modern jewelry; and was much used by the Greek and Roman engravers.

Onyx (Ex. 28. 20) . . . Heb. Tarshîsh: Gk. ὀνύχιον: A. V. and R. V. 'beryl;' R. V. Marg. 'chalcedony.'

The onyx is the banded agate: by the primitive lapidaries it was cut across the layers so as to obtain two bands of dark brown, one lighter than the other, and separated by a middle zone purely colourless and transparent. Some regard it as the 'shell' or composite formation of two different coloured strata, one underlying the other, on which cameos are cut. In our A. V. there is a confusion between tarshish and shoham, each being translated both 'onyx' and 'beryl.' See Chrysolite.

Sapphire (Ex. 28. 18) . . . Heb. Sappir: Gk. σάπφειρος.

The Hebrew denotes that on which something is engraved or inscribed. According to the Targum, the Tables of the Law were made of it. This and the context in which it is used (Ex. 24. 10), 'like the body of heaven,' have given rise to the idea that lapis lazuli is meant.

Sardius, Sardine (Ex. 28. 17; Rev. 4. 3) . . . Heb. *Odêm*: Gk. σάρδιος: R. V. Marg. 'ruby.'

The sard, highly valued by the ancients, and extensively used by them for The finest came from Babylon; but many also signets and intaglios. from Arabia and Egypt. Found in considerable abundance at Sardis, in Lydia. 'The gradations of colour exhibited by the antique sard are almost innumerable. The bright cherry deepens into the fiery red of the carbuncle, and thence into a semi-opaque black when viewed by transmitted light. The bright pale yellow increases in intensity to the richest orange, and thence to a reddish brown, scarcely to be distinguished from the jacinth. This again becomes overcharged with black, till it darkens to the deepest coffee colour and complete opacity. In a rare variety a slight admixture of green produces an olive tint, but yet easily distinguishable from the plasma. In all these again the variations of the intermediate shades are infinite. Of such varieties each obtained a distinctive name in the copious terminology of the ancients, and if the yellow, green, or brown prevailed, was ranged under the jaspis' (King). The golden sard was the favourite, and carries the finest engraving.

Sardonyx (Rev. 21. 20) . . . Gk. σαρδώνυξ.

Sardonyx is a chalcedony with at least three stripes of different colours.

Topaz (Ex. 28. 17) . . . Heb. Pitdâh: Gk. τοπάζιον.

The topaz of the ancients is the peridot of the moderns. The stone, which is of a greenish-yellow colour, was found in Egypt, and in great abundance in an island in the Red Sea, from which it derived its name.

There are three important and almost identical lists of precious stones in the Bible. An interval of nine centuries PRECIOUS STONES OF THE BREASTPLATE, THE TYRIAN KING, AND THE HEAVENLY CITY. occurs between the first and second, and of nearly seven between the second and third.

I. The description of the High Priest's breastplate.

III. The figurative foundation stones of the Heavenly City. II. The ornaments of the King of Tyre.

The first differs in the name and arrangement of some stones, as recorded by Moses in the Hebrew (when it was first made), from the description of it by the LXX in their day, and also by Josephus; it had probably undergone restora-These three lists are exhibited in order. The names in List I are taken from the text and margin of the R.V. of Exodus. But it should be borne in mind that there is great uncertainty about most of them.

| OF THE Y. | Sapphire. Chalcedony. | Sardius. | Topaz. | Amethyst. |
|--|---------------------------|--|-------------------------------------|-------------------------------------|
| THE FOUNDATIONS OF THE HEAVENLY CITY. REV. 21, 19, 20. | Sapphire. | Sardonyx. Sardius. | Beryl. | Jacinth. |
| THE FOUI | Jasper. | Emerald. | Chrysolite. | Chrysoprasus. Jacinth. Amethyst. |
| COVERING OF KING OF TYRE (A. V.). Ezektel 28, 13- | Ruby. | Onyx, or Chrysolite, or Emerald. Beryl. Chalcedony. | 5 Sapphire. | |
| 3 OF KING (A. V.). Ezekiel 28, 13. | 2 Topaz. | Onyx, or Beryl. | 3 Emerald. | |
| COVERING | 6 2 Diamond. Topaz. | 12 Jasper. | 4 3 5 Carbuncle. Emerald. Sapphire. | |
| BREASTPLATE (set in Gold) (R. V.). Exon. 28. 17-20. | I Ruby, or Sardius. | 5 4 Sapphire. Carbuncle. | 7 Amber, or Jacinth. | 10 Chalcedony, or Chrysolite. |
| | 2 Topaz. | 5 Sapphire. | 8 Agate. | rr Beryl. |
| | 3 Emerald. | 6 Sardonyx. (Diamond, A. V.) | 9 Amethyst. | 12 Jasper. |

The figures in Lists I and II show the order of the stones as given in Exodus.

| Septuagint Names of the above. (BREASTPLATE.) | | | Septuagint Names of the above. (COVERING OF KING OF TYRE.) | | |
|---|----------------|-------------------|--|----------------|-------------------|
| 3 Emerald. | Topaz. | I Sardius. | 3 Emerald. | Topaz. | I Sardius. |
| 6 Jasper. | 5 Sapphire. | 4 Carbuncle. | 6 Jasper. | 5 Sapphire. | 4 Carbuncle. |
| 9 Amethyst. | 8 Agate. | 7 Ligure. | 9 Amethyst. | 8 Agate. | 7 Ligure. |
| Onyx. | Beryl. | 10 Chrysolite. | 12 Onyx. | Beryl. | 10 Chrysolite. |

XLVI. BOTANY OF THE BIBLE.

Almond (Jer. 1. 11, 12) . . . Heb. Shâked: Gk. καρυίνη [βακτηρία]; ἀμύγδαλον: Bot. N. Amygdalus communis.

The almond blossoms before the leaves come out, hence its Hebrew name shāked, 'hasten' or 'watch.' (See the play on the word, Jer. 1. 11, 12, 'a rod of shāked tree... for I will hasten (shāked).') It is one of the native fruits of Palestine, and therefore often mentioned in Scripture. Aaron's rod was of this tree; and Jews now carry branches of it to the synagogue on great festivals. The fruit was the model of the ornaments of the candlestick in the tabernacle. The almond is both wild and cultivated in Palestine. See Hazel.

Algum or Almug (1 Kings 10. 11, 12; 2 Chron. 2. 8; 9. 10, 11) . . . Gk. ξύλα πελεκητά and ξύλα πεύκινα.

Timber used in building the Temple, evidently of two kinds: (1) brought from Lebanon with cedar and fir, and (2) brought by Hiram's navy from Ophir with gold and precious stones. The latter was used for musical instruments as well as for columns and terraces, and was probably Pterocarpus santalinus, or red sandal wood of India.

Aloes, or Lign-Aloes (Ps. 45. 8; Num. 24. 6) . . . Heb. (1) Ahâlim, (2) Ahâloth: Gk. στακτή, σκηναί, ἀλοή: Bot. N. Aquilaria agallocha.

Refers to two different plants: (1) A spice employed as a perfume with myrrh and cinnamon, and in embalming the dead; possibly the gum of the eagle-tree of India, Aquilaria agallocha. (2) A vigorous native tree used by Balaam as a figure of the prosperity of Israel. The aloes of medicine differs from both.

Anise (Matt. 23. 23) ... Gk. ἄνηθον: Bot. N. Anethum graveolens.

Occurs in the New Testament once only. See DILL.

Apple (S. of S. 2. 3; Joel 1. 12) . . . Heb. Ταρρῦακ: Gk. μῆλον.

'Apple-tree' occurs four times in the Song of Solomon; also once in Joel; the fruit is used as an illustration in the Proverbs. The tree afforded a grateful shade; its fruit was sweet, fragrant, and golden, hanging among silvery leaves. Neither quince, citron, nor apple fulfils these conditions. The apricot is probably the fruit intended; it accords with the description, and is abundant in Palestine.

Ash (Is. 44. 14) . . . Heb. Oren: Gk. πίτυς: Bot. N. Pinus halepensis: R. V. 'fir tree.'

Only once mentioned; a tree from which idols were made. Cannot be the common ash, which is not found in Palestine. The LXX translate it pine, and as the Aleppo pine (Pinus halepensis) is abundant in Palestine it is probable that that tree is intended. The manna ash (Fraximus ornus), suggested by some authors, is not likely to be the tree meant, although its Arabic name is Aran.

Balm, or Balsam (Jer. 8. 22) . . . Heb. Τzŏrî: Gk. ρητίνη: Bot. N. Balsamodendron Gileadense.

There is little doubt that the balm of Scripture was the aromatic resin which flows from the trunks of the species of Balsamodendron which grow in southern Syria and north-east Africa. It is still estcemed in the East for its perfume as well as for its healing virtues. Mastic (Pistacia lentiscus) is introduced into the margin of the Revised Version (Gen. 87. 25), being held by some authors to be the source of balsam, but its faint odour is against this view; and still less likely is the Balanites Ægyptiaca, which has also been suggested.

Barley (Ruth 1. 22; Judg. 7. 13) . . . Heb. Sčôrah : Gk. κριθαί : Bot. N. Hordeum distichum, and other varieties.

The common food in Palestine of men, horses, asses, and draught oxen; oats were unknown. Barley harvest is in March or April, according to the locality.

Bay Tree (Ps. 37. 35)... Heb, Ezrach: Gk. κέδρος τοῦ Λιβάνου: R. V. 'green tree in its native soil.'

Ezrach means a native as opposed to a stranger: only in the Psalm quoted does it refer to a tree, and apparently the reference is not to a particular species but to a vigorous tree flourishing in its native soil,

Bdellium (Gen. 2. 12) . . . Heb. Bědôlach: Gk. ἄνθραξ. Some suppose it to be the gum of a Balsamodendron (see Balm); others, a precious stone.

Bean (2 Sam. 17. 28; Ezek. 4. 9) . . . Heb. Pôl: Gk. κύαμος: Bot. N. Vicia faba.

Beans were grown in Palestine, and used for food, both as vegetables and as flour. They were gathered at the time of the wheat harvest.

Box (Is. 41. 19; 60. 13) . . . Heb. Téasshúr: Gk. πύξος: Bot. N. (1)

Buxus longifolia, (2) Juniperus Phænicea: R. V. Marg.

'cypress.'

Box is twice mentioned as a forest tree, with the pine and fir. The benches or deck of Tyrian vessels were made of box inlaid with ivory (Ezek. 27. 6), according to R. V., but A. V. translates 'the company of the Ashurites.' The Palestine box resembles ours, but is larger (20 feet high); it grows on Mount Lebanon and the Galikean hills. Combs, spoons, &c., are made of it. Some think the plant meant is a juniper, which grows on Lebanon with the cedar.

Bramble, Brier, Thistle, Thorn (Judg. 9. 14) Heb. Atâd: Gk. βάμνος . . . (Prov. 15. 19; Mic. 7. 4) Heb. Chedek: Gk. ἄκανθα . . . (Is. 34. 13; Job 31. 40) Heb. Chôāch: Gk. κνίδη and ἄκανθα . . . (Gen. 3. 18) Heb. Dardar: Gk. τρίβολος . . . (Gen. 3. 18) Heb. Κότε: Gk. ἄκανθα . . . (Is. 55. 13) Heb. Naatεάε: Gk. στοιβή . . . (Is. 7. 23, 25) Heb. Shâmîr: Gk. ἄκανθα . . . (Ezek. 2. 6; 28. 24) Heb. Sillôn: Gk. ἄκανθα δδύνης . . . (Prov. 22. 5) Heb. Tsînîm: Gk. τρίβολος . . . (Matt. 7. 16) Gk. ἄκανθα . . . (Luke 6. 44) Gk. βάτος . . . (Matt. 7. 16) Gk. τρίβολος.

These Hebrew and Greek words are not the names of particular species of plants, but general terms applied to spine-bearing plants belonging to different families. Such plants are characteristic of arid and desert regions, and form a considerable portion of the flora of Palestine. The Heb. word Barkonim (Judg. 8. 7, 16), translated 'briers,' was probably a sharp-toothed threshing instrument, or a plant used as such.

Bulrush (Ex. 2. 3; Job 8. 11)... Heb. (1) Gômé: Gk. θίβη, πάπυρος βίβλινος and έλος: Bot. N. Cyperus papyrus: R.V. Marg. papyrus.'

Six Hebrew words are used of rushes, and are translated somewhat indiscriminately: (I) Gômé ('bulrush' and 'rush,' A. V.), the material of Moses' ark, which grew in miry places. The famous papyrus, which formerly grew abundantly on the banks of the Nile, is now extinct in Egypt, though still found in Nubia. It grows luxuriantly in a swamp at the north end of the Plain of Gennesaret, and covers acres of the Waters of Merom; but exists nowhere else in Asia. It is called by the Arabs babeer (i.e. papyrus). It has a triangular stem, eight to ten feet high, ending in a bushy top of slender leaves, among which the seeds are produced.

- --- (Is. 19. 7) . . . Heb. (2) 'Arôth: Gk. τὸ ἄχι τὸ χλωρόν: R. V. 'meadows.'
 - (2) Translated 'paper reeds,' but wrongly, as goné is used by Isaiah (18. 2, R. V.) for the papyrus: correctly rendered 'meadows' in R. V.

Bulrush (continued) (Job 8. 11; Gen. 41. 2) ... Heb. (3) Achû: Gk. ἄχι βούτομον: R.V. 'reed-grass.'

(3) Translated 'flag' in Job, and 'meadow' in Genesis, but more correctly in R.V. 'reed-grass,' a luxuriant and nutritious grass growing by rivers. The word is Egyptian, not Hebrew.

- (Ex. 2. 3, 5; Jonah 2. 5) . . . Heb. (4) Sûph: Gk. τὸ ελος. (Omitted in LXX.)
 - (4) Rendered 'flags' (in which Moses' ark was concealed) by the river bank; but in Jonah, 'weeds' at the bottom of the sea. A general term for water-weeds, whether growing in the sea or in the river.
- (Is. 9. 14; 19. 15) . . . Heb. (5) Agmôn: (paraphrased in LXX): Gk. κάλαμος: Bot. N. Arundo phragmites.
 - (5) 'Reed,' or 'cane,' is mentioned in two Scripture proverbs, 'head and tail, branch and rush,' i.e. 'top and bottom;' also in Job, in the phrase 'bowing the head like a bulrush,' whence it evidently had a high stem surmounted with a tuft. Probably the common reed of Egypt and Palestine, a tall thin cane, twelve feet high, with a bushy blossom, bending before the wind and rising again,—the 'reed shaken with the wind' (Matt. 11.7), growing luxuriantly by the Dead Sea and the Jordan.
- (Gen. 41. 5, 22) ... Heb. (6) Kåneh: Gk. κάλαμος.

 (6) 'Cane,' or 'reed,' also occurs frequently in the Old Testament as the general term for a 'stem;' whether the 'stalk' of wheat, the stem, or 'shaft' of a candlestick (Ex. 25. 31), a measuring rod, or 'reed' (Ezek.

40. 5), or even the bone of the upper arm, the humerus.

Bush, Burning (Ex. 3. 2-4) . . . Heb. Seneh: Gk. βάτος: Bot. N. Acacia Nilotica.

Only used of the 'burning bush,' the thorny acacia of the Arabian peninsula, the súnt of Egypt, akin to the shittah tree and senna.

Calamus (Ex. 30. 23; Ezek. 27. 19) . . . Heb. Kâneh bosem: Gk. κάλαμος εὐώδης.

A chief spice, which, with myrrh and cinnamon, was used to perfume the anointing oil. It was brought from a far country, and was obtained probably from one of the lemon-grasses of India, such as Andropogon schananthus.

Camphire (S. of S. 1. 14; 4. 13) ... Heb. Côpher: Gk. κύπρος: Bot. N. Lawsonia alba: R. V. 'henna-flowers.'

The henna of the Arabs, with which they dye their nails, palms, &c.; well known in Nubia, Egypt, and Arabia, but also found by the Dead Sea, at Engedi only. A small shrub, with dark bark, leaves pale green like a lilac, and bearing clusters of white and yellow blossoms, very fragrant.

Cane, Sweet (Is. 43. 24; Jer. 6. 20) . . . Heb. Kâneh hattôb: Gk. κυνάμωμον: R. V. Marg. 'calamus.'

Thought by some to mean 'incense,' by others, the 'sugar-cane;' but probably identical with the calamus. (See S. of S. 4. 14.)

Caper. See Hyssop.

Cassia (Ex. 30. 24) . . . Heb. (1) Kiddah: Gk. ipis: R.V. 'costus.'

A spice-bearing plant not certainly identified. The LXX understood it to be a flag like the violet-scented orris-root, which is obtained from some species of Iris, while the Revisers make it the aromatic root of the koost of Arabia, *Aplotaxis luffa*. It cannot be a cinnamon, as this spice is specified as another of the ingredients of the holy oil.

— (Ps. 45. 8) . . . Heb. (2) Ketzîôth: Gk. κασία. Probably the same as kiddah.

Cedar (Lev. 14. 4; Ps. 104. 16; Ezek. 31. 3-9) . . . Heb. *Erez*: Gk. κέδρος: Bot. N. *Cedrus Libani*.

Cedar is used in Scripture generically of the whole pine-tree family, and specially of the cedar of Lebanon. In the Pentateuch it probably means an aromatic juniper; in later books it is the cedar of Lebanon, a noble tree, the glory of the vegetable kingdom in Palestine, and so is made the symbol of grandeur, might, lothiness, and of wide expansion. It grows rapidly, and lives to a great age; in Palestine it is found only on Lebanon. It grows on the Taurus mountains, and has been recently discovered in the Amanus by Dr. Post.

Chesnut (Gen. 30. 37)... Heb. 'Armôn: Gk. πλάτανος: Bot. N. Platanus orientalis: R. V. 'plane tree.'

The Revisers follow the LXX, and translate this 'plane tree,' no doubt correctly. The Oriental plane which grows vigorously in the squares of London is abundant in Palestine, growing with the willow and poplar by the side of streams. Its name, 'armôn, derived from a root meaning 'nakedness,' may be given to it from its annually throwing off its outer bark.

Cinnamon (Ex. 30. 23; Prov. 7. 17) . . . Heb. Kinnemôn: Gk. κυνάμωμον: Bot. N. Cinnamomum Zeylanicum.

Cinnamon is a native of Ceylon, where it is largely grown for its bark. The spice was an ingredient of the holy oil, and a perfume. The tree belongs to the laurel family, growing thirty feet high, and having a ribbed leaf and white blossom.

*Citron (Lev. 23. 40) . . . Heb. 'Etz hådår: Gk. καρπὸς ξύλου: Bot. N. Citrus medica.

The Hebrew, Peri 'etz hådår, translated 'boughs (or fruit) of goodly trees' (A. V.), is taken by the Chaldee paraphrase and the Rabbis to mean

'fruit of the citron trees,' which is still used, according to the enactment, on the Feast of Tabernacles (Farrar's 'Life of Christ,' vol. ii. p. 57, note 2). The citron is a native of India; it is the most common of the orange tribe in Palestine, and is occasionally used in synagogue worship as representative of God's gift of fruits.

Cockle (Job 31. 40) ... Heb. Boshah: Gk. βάτος: R.V. Marg. 'or noisome weeds.'

Occurs only once in A.V., but the same Hebrew word is translated 'wild grapes' in Is. 5. 2, 4. The root of the Hebrew suggests a 'noisome weed,' or plant of offensive odour, most probably some aroideous plants which are common in Palestine. They are more obvious than the cuckoopint of our hedges, because of the bright colour of their spathes, and their intolerable stench.

Coriander (Ex. 16. 31) ... Heb. Gad: Gk. κόριον: Bot. N. Coriandrum sativum.

Only once mentioned, when manna is compared to it. It is an umbelliferous plant, with a white blossom, yielding globular aromatic fruits. It was cultivated in Egypt, the fruit being bruised to mix with bread, and was thus well known to the Jews.

Corn (Num. 18. 27) . . . Heb. (1) Dågån: Gk. σίτος.

---- (Judg. 15. 5) . . . Heb. (2) Κάπαħ: Gk. στάχυς: 'standing corn.'

— (Gen. 41. 49) . . . Heb. (3) Bar: Gk. σίτος.

- ---- (Ruth 2. 2) . . . Heb. (4) Shibbôleth: Gk. στάχυς: 'ears of corn.' ___ (Lev. 2. 14) . . . Heb. (5) Karmel: Gk. χίδρον: R. V. 'corn in the
- --- (Josh. 5. 11) . . . Heb. (6) 'Abûr: Gk. σîros: 'old corn.'

— (Josh. 5. 11) . . . Heb. (7) Kâli: (omitted in LXX).

- ___ (Lev. 2. 16) . . . Heb. (8) Géres: Gk. χίδρον: R.V. 'bruised
- (Ruth 2.7) . . . Heb. (9) 'Omer: Gk. δράγμα: 'sheaves.'

___ (Job 24. 6) ... Heb. (10) Belîl.

- (Gen. 42. 1, 2, 3) . . . Heb. (11) Shéber: Gk. πράως σίτος.

Different Hebrew words are used for 'corn' in its different states, e.g. (1) General term for corn in the abstract, as compared with any other commodity, such as 'wine.' (2) 'Standing corn,' as it grows in the field. (3) Grain, or winnowed corn. (4) An ear of corn. (5) Early sprouts of corn. (6) Corn a year old; or earthly produce opposed to heavenly food, i. e. manna. (7) Parched com, dried or baked by fire. (8) Corn beaten out. (9) Sheaf, or handful of corn stalks. (10) Provender, as in R.V. (11) The same as (1).

Barley, millet, wheat, and spelt ('fitches,' A. V.) are common in Palestine: oats are unknown. Egypt was a great com-producing country in Jacob's time, and the chief granary of the Roman empire in later ages. The wheat with several, sometimes seven, ears on one stalk is cultivated in Egypt: it is popularly called mummy wheat, but no wheat found in a mummy case has ever germinated. 'Parched-corn' is fresh wheat scorched or baked, to be eaten without further preparation. The dish sent by Joseph from his table to Benjamin and his brethren was doubtless 'frumenty,' or 'firmity,' i. e. corn stewed in the grain, and boiled up with milk.

*COTTON (Esth. 1. 6) . . . Heb. Carpas: Gk. κάρπασος: Bot. N. Gossypium herbaceum.

Though the word does not occur in the A.V. in the verse quoted, the description of the hangings in the king's palace should be rendered 'white and violet-coloured cotton' (see R. V. Marg.). The cotton plant is now largely cultivated in Palestine (introduced from India), and it furnishes almost the entire clothing of the women; but it was probably unknown to the writers of the Old and New Testaments. As Ahasuerus reigned from India to Ethiopia, no doubt the brightly-coloured cotton cloth of India would form part of the furnishings of his magnificent palace.

Cueumber (Num. 11. 5) . . . Heb. (1) Kisshuîm; Gk. σίκυοι: Bot. N. Cucumis sativus.

---- (Is. 1. 8) . . . Heb. (2) Mikshah: Gk. σικυήρατον: Bot. N. Cucumis chate.

'Cucumbers,' and 'a garden of cucumbers' (Mikshah), each occurs once. It was, with the melon, well known in Egypt. These fruits were mourned for in the wilderness, where they would have been specially grateful. The cucumber is common in Palestine, forming a staple article of diet for the poor in summer.

Cummin (Is. 28, 25, 27) . . . Heb. Cammôn: Gk. κύμινον: Bot. N. Cuminum cyminum.

An umbelliferous plant, whose seeds, 'beaten out with a rod,' were used as spice in bread and stewed meats, and as a medicine. They resemble caraways, but are larger and lighter in colour. The Saviour charged the Scribes and Pharisees with punctiliously tithing the cummin, which was only inferentially included in the Levitical law, while they omitted the weightier matters.

Cypress (Is. 44. 14)... Heb. Tirsah (omitted in LXX): Bot. N. Cupressus sempervirens: R. V. 'holm tree.'

Mentioned only in the verse quoted, where it is the material used for making a heathen idol. It must have been a close-grained wood, some think the juniper of Lebanon, but more probably, as the Revisers hold, the holm oak, Quercus ilex.

Desire (Eccles. 12. 5) . . . Heb. Abiggonah: Gk. κάππαρις: Bot. N. Capparis Ægyptiaca: R.V. 'caper-berry' (Marg. 'or, desire').

The word occurs only in this passage, and is thought to mean the 'caper' (see Hyssop), which was eaten as a stimulant to the appetite, and would probably fail of its effects in the decrepitude of old age. So Gesenius, the Talmudists, and ancient versions interpret it.

*DILL (Matt. 23. 23) . . . Gk. ἄνηθον: Bot. N. Anethum graveolens:

R.V. Marg. 'dill.'

Anethon is incorrectly translated 'anise' in our New Testament. It is the 'dill,' a little umbelliferous plant, grown for its aromatic fruits, which are used in medicine and for seasoning. They are somewhat flattened and slightly winged. It grows wild in Palestine, and is cultivated in gardens. According to the Talmud, its 'seeds, leaves, and stem' were subject to tithe.

Dove's Dung (2 Kings 6. 25) . . . Heb. Chiryônim: Gk. κόπρος περιστερών.

To palliate the revolting idea of a literal interpretation of the passage, some nauseous plant or herb has been suggested as the rendering, such as 'chick-pea,' or 'star of Bethlehem;' but this is not in the least probable.

Ebony (Ezek. 27. 15) . . . Heb. *Hobnim* (omitted in LXX): Bot. N. *Diospyros ebenum*.

It is the heart-wood of the date-plum tree, which grows in Ceylon and South India. Ezekiel mentions it as a costly article, brought to the market at Tyre by the merchants of Dedan, i. e. of the Persian Gulf.

Elm (Hos. 4. 13) ... Heb. Elah (omitted in LXX): Bot. N. Pistacia terebinthus: R. V. 'terebinth.'

Elm occurs only once in the A.V., but *elah*, of which it is a translation, occurs often. The translation is erroneous, as the terebinth is the tree mentioned. Elsewhere the word is rendered by 'oak,' and 'teil-tree' (which *sce*).

- Fig tree (Gen. 3.7; Deut. 8.8)... Heb. (1) Τἔἔπαλ: Gk. συκῆ: Bot. N. Ficus carica.
- (S. of S. 2. 13) ... Heb. (2) Pag: Gk. δλυνθος: 'green figs.'
- ---- (Hos. 9. 10) . . . Heb. (3) Bikkûrah: Gk. σκοπός: 'firstripe.'
- (1 Sam. 25. 18) . . . Heb. (4) Děbêlah: Gk. παλάθη: 'cakes of figs.'

The fig tree is very often mentioned in the Old and New Testaments. It is indigenous in Syria, and sometimes reaches a considerable size. The pear-like fruit is a hollow succulent receptacle, containing the minute flowers attached to its inner surface. The fig is the earliest named tree in the Bible, and abounds (wild and cultivated) in every part of Palestine;

Its smiting is one of God's threatened judgments. It puts out its earliest fruits before the leaves, the former in February, the latter in April or May. When the leaves are out, the fruit ought to be ripe (Matt. 21. 19). Of the four Hebrew words, (1) Tienah (Arabic tin) is the name of the tree; the other three denote different stages or conditions of the fruit, (2) Pag being the green fig, or unripened fruit remaining on the tree through the winter. (Bethphage is the 'house of green figs,' a sunless ravine.) (3) Bikkûrah is the 'early fig.' (4) Dibêlah is a 'cake of dried figs,' i.e. dried for winter use, often mentioned in the Old Testament as a staple article of food. It also possesses medicinal qualities (Is. 38. 21).

Fir (Is. 37.24; S. of S. 1. 17)... Heb. Bĕrôsh; Bĕrôth: Gk. κυπάρισσος:
Bot. N. Pinus halepensis; Pinus pinea; Pinus pyrenaica:
R. V. Marg. 'cypress.'

The herosh is often mentioned in conjunction with the cedar of Lebanon, as a 'choice' and a 'goodly' tree. Its timber was used in building the Temple (for flooring, ceiling, and doors), for rafters of ships' decks, and for musical instruments, especially harps. In the LXX it is rendered by 'pine,' 'cypress,' and 'juniper;' and probably it included these Several species of pine and fir are found in Palestine (arranged above in order of prevalence). Pinus halepensis is certainly the 'fir' of Scripture, and is scarcely inferior to the cedar.

Fitches (Is. 28, 25, 27) . . . Heb. (1) Ketzach: Gk. μελάνθιον: Bot. N. Nigella sativa: R. V. Marg. 'black cummin, Nigella sativa'.

- Ezek. 4. 9; Heb. (2) Cussémeth.

Two Hebrew words are translated 'fitches;' the former (hetzach) is fennel flower, a ranunculaceous plant, growing wild in the Mediterranean region, cultivated in Egypt and Syria for its pungent black seeds, which are largely used for flavouring cakes, &c. It is too small to bear the threshing instrument, and is 'beaten out with a staff.' The other (cussémeth) is 'spelt' (elsewhere translated 'rye,' which see). Nigella orientalis grows wild, is inferior, and is used for adulterating pepper.

Flag. See Bulrush.

Flax (Ex. 9. 31; Is. 19. 9) . . . Heb. (1) Pishtah: Gk. λίνον: Bot. N. Linum usitatissimum.

— (Gen. 41. 42) ... Heb. (2) Shêsh: Gk. βύσσος: R. V. 'fine linen;' Marg. 'cotton.' A. V. 'fine linen;' Marg. 'silk.'

— (Lev. 6. 10) . . . Heb. (3) Bad: Gk. λίνον: 'linen.'

— (Esth. 8. 15) . . . Heb. (4) Bûtz: Gk. βύσσος: 'fine linen.'

— (Judg. 14. 12) . . . Heb. (5) Sādin: Gk. σινδών: A. V. 'sheets;' R. V. 'linen garments.' Flax (continued) (Prov. 7. 16) . . . Heb. (6) Etûn: (omitted in LXX):
R. V. 'yarn of Egypt.'

(I Kings 10. 28) . . . Heb. (7) Mikveh: (omitted in LXX): A. V. 'linen yarn;' R. V. 'drove.'

Flax was the earliest material known to have been cultivated and manufactured for clothing purposes. In Egypt linen is found enwrapping the most ancient mummies. Flax was cultivated in Egypt, and also in Canaan before the Israelite settlement (Josh. 2. 6); and its failure is among God's punishments (Hos. 2. 9). The preparation of linen was a female domestic industry; it was made into priestly robes, and was used for lamp-wicks (Is. 42. 3). In modern times its culture in both countries has been largely superseded by cotton. (2) Shêsh ('fine linen') is probably an Egyptian word, and seems to be synonymous with (3) Bad, unless the former is the yarn, and the latter the cloth. (4) Bûtz ('fine linen') denotes the material for the robes of kings, of rich men, of the Temple choir, and for the Temple veil; and is the original of the βύσσος of the New Testament, of which was formed the dress of Dives, and of the Lamb's bride. The word is probably Assyrian, and applied to the linen brought from the East, while shesh denotes that from Egypt. (5) Sadin is a cloth from which sheets (R. V. 'linen garments,' Judg. 14. 12) and clothes (Is. 3. 23) were made. (6) Etûn (used once) is 'linen of Egypt' (A.V.). A like Greek word (δθόνη) is the 'great sheet' in Peter's vision, and the gravecloth of Jesus (John 19. 40). (7) Mikveh ('linen yarn,' A. V.) is an import of Solomon from Egypt, though the LXX and old versions retain it as a proper name, while Gesenius translates it 'troop,' and Bochart 'tax.' Its signification is very doubtful (see Revised Version).

Frankincense (Ex. 30. 34; Is. 60. 6, R. V.)... Heb. Lĕbônah: Gk. λίβανος: Bot. N. Boswellia thurifera, and other species of Boswellia.

The Hebrew word for 'frankincense' is quite distinct from those used in the Bible for 'incense' (miktar, kitter, kitteroth), of which the former was one constituent. It is a fragrant gum distilled from several species of Boswellia, the frankincense tree, somewhat like a mountain-ash, with long glossy serrated leaves, and green star-like flowers, tipped with red, emitting a lemon fragrance. They grow mainly in Arabia, and in the Somali country, and are not known in Syria, or in India. The Indian species, Boswellia glabra, produces olibanum, but the frankincense of Scripture came from Arabia, being exported from Sheba (Jer. 6. 20). It was formerly supposed to be the produce of a coniferous tree growing on Lebanon.

Galbanum (Ex. 30. 34) ... Heb. Chelběnah: Gk. χαλβάνη: Bot. N. Opoidia galbanifera; Galbanum officinale.

A yellow resin, exuding from two umbelliferous plants, of which the second (Galbanum officinale) grows in Syria; and from it this ingredient of the holy incense was doubtless extracted. The modern Galbanum is obtained from Ferula galbanifera.

- Gall (Jer. 9. 15; Amos 6. 12)... Heb. Rôsh: Gk. χολή.
 Rôsh is some poisonous bitter herb; it is twice translated 'poison,' and also 'hemlock.' It is often mentioned with wormwood, and may mean any bitter herb.
- Garlick (Num. 11. 5) . . . Heb. Shoom: Gk. τὰ σκόρδα: Bot. N. Allium sativum.

One of the vegetables enjoyed by the Israelites in Egypt. A kind of onion; grows wild and is cultivated in Palestine.

- Gopher (Gen. 6. 14) ... Heb. Gôpher: Gk. ξύλα τετράγωνα.

 The Hebrew name of the wood used in building Noah's ark, mentioned nowhere else in Scripture. Cedar, pine, and cypress have been conjectured, for no valid reason.
- Gourd (Jonah 4. 6-9) . . . Heb. Κîkâyôn: Gk. κολοκύνθη: Bot. N. Cucurbita pepo: R. V. Marg. 'Palma Christi.'

A climbing gourd, with large leaves, used in the East to form shelter for arbours; growing rapidly, but quickly killed by a grub or worm attacking its slender stem. The palmerist, or castor-oil-plant, is not an arbour plant, and therefore not suited to the narrative.

—— (wild) (2 Kings 4. 39) ... Heb. Pakkuôh: Gk. τολύπη ἀγρία: Bot. N. Citrullus colocynthis.

The poisonous fruit of a wild vine, gathered by the young prophet in mistake for a wholesome melon. Many kinds of wild gourd are found in Palestine, but only the bitter fruit of the colocynth is likely to be mistaken from its appearance, and to be detected by the taste. It grows in profusion about Gilgal. The 'vine of Sodom' (Deut. 32. 32) is probably the same plant.

- Grass (Num. 22. 4) ... Heb. (1) Yérek: Gk. τὰ χλωρά.
 —— (Gen. 1. 11) ... Heb. (2) Déshe: Gk. βοτάνη.
- (Is. 35. 7) . . . Heb. (3) Châtzîr: Gk. χόρτος, πόα: R. V. Marg. 'court.'

Several Hebrew words are translated 'grass;' of which (1) is a general term for all kinds of green herbage; (2) answers to our word, being green 'grass,' as distinguished from 'herbs;' while (3) is 'fodder,' or dry food for cattle. The pastures of Palestine may be grouped as (a) the bare down-grass of the limestone hills of Judæa; (b) the tall, luxuriant meadow-grass of the maritime plains, answering more nearly to ours; (c) the rank, rapid-growing, prairie-like herbage of the Jordan Valley.

Grove (Deut. 16. 21) . . . Heb. (1) Ashêrah: Gk. ἄλσος: R. V. 'Asherah.'

— (Gen. 21. 33) . . . Heb. (2) Eshel: Gk. а́рогра: Bot. N. Tamarix Pallasii; Tamarix gallica: R. V. 'tamarisk tree.'

Two Hebrew words are rendered 'grove' (A.V.), both erroneously. The first is supposed to be a wooden image of Astarte. The other occurs only three times, and is twice translated 'a tree,' believed to be identical with the Arabic asal, 'tamarisk tree,' of which several species exist in Palestine, growing thickly by the Lower Jordan and Dead Sea.

Hay (Prov. 27. 25) . . . Heb. Châtzîr: Gk. χόρτος. Fodder or grass (see Grass).

Hazel (Gen. 30. 37) . . . Heb. Lûz: Gk. καρύα: R. V. 'almond.'

The hazel is found in the north, but not elsewhere in Palestine. The word occurs only once, and is identical with the Arabic name of the almondtree, which no doubt it is.

Heath (Jer. 17.6; 48.6)... Heb. 'Ar'ar: Gk. ἀγριομυρίκη: Bot. N. Juniperus Sabina: R. V. Marg. 'tamarisk.'

Only occurs twice, and is identical with the Arabic word for a dwarf juniper, a plant which grows in the most barren and rocky parts of the desert. It is a stunted shrub bearing purple berries. There is no true heath in Palestine south of the Lebanons.

Hemlock (Deut. 29. 18, 'gall;' Hos. 10. 4, 'hemlock') . . . Heb. (1)

Rôsh: Gk. χολή ἄγρωστις.

— (Amos 6. 12)... Heb. (2) La'ănah: Gk. πικρία. R.V. 'wormwood.' Rôsh, a poisonous herb. See Gall. La'ănah is 'wormwood,' which see.

Herb (Gen. 1. 11, 12) . . . Heb. (1) Eseb: Gk. χόρτος.
—— (2 Kings 4. 39) . . . Heb. (2) Orôth: Gk. ἀριώθ.

____ (Prov. 15. 17; 2 Kings 19. 26) . . . Heb. (3) Yârâk: Gk. λάχανον, χλωρὰ βοτάνη.

(1) Essb is used of herbs generally, as opposed to grass. (2) Orôth in 2 Kings 4. 39 means herbs; its root-meaning is light, and it is so translated elsewhere. (3) Yârâk means cultivated herbs.

— (Bitter) (Ex. 12. 8) . . . Heb. Měrôrîm: Gk. πικρίδες.

The bitter herbs were eaten with the Paschal lamb, and a

The bitter herbs were eaten with the Paschal lamb, and according to tradition were lettuce, endive, chicory, and nettles. No specific plant is meant by the word.

Husks (Luke 15, 16)... Gk. κεράτια: Bot. N. Ceratonia siliqua: R.V. Marg. 'the pods of the carob tree.'

The fruit of the carob, or locust tree, a leguminous plant, very common in Palestine, with flowers that have no corolla. It grows to a height of

thirty feet, and bears numerous shining dark brown pods from six to twelve inches long, an inch wide, and about a quarter of an inch thick. The pods do not open. They contain a large quantity of sweet mucilage, and are used for feeding cattle, horses, and pigs, and sometimes as the food of the very poorest people.

Hyssop (Ex. 12. 22; I Kings 4. 33) . . . Heb. Ε΄zôb; Gk. νσσωπος: Bot. N. Origanum maru.

The hyssop grew on the wall, and when fastened together in a bunch, was suitable for sprinkling a liquid. It has been suggested that the caper meets these requirements, but this plant cannot make a good sprinkler because of its crooked, woody and prickly stem, and its scattered and perfectly smooth leaves. It is much more likely that some labiate with hairy leaves was the hyssop, and there seems no reason to doubt that Origanum, the traditional hyssop, was the plant used by the Jews. It meets all the requirements, and when a bunch of it was attached to the cedar rod and the scarlet, it would form a good sprinkler.

Juniper (1 Kings 19.4)... Heb. Rothem: Gk. βαθμέν: Bot. N. Retama rætam: R. V. Marg. 'broom.'

A desert shrub (Arabic retem), growing about Sinai and the Jordan Valley. Not a juniper, but a broom, which grows to a height of ten feet. One Israelite station was a 'place of broom' (Rithmah). The plant still affords a shelter to the traveller in the desert, and the charcoal obtained from it is valued.

*LADANUM (Gen. 37. 25; 43. 11) ... Heb. Lôt: Gk. στακτή: Bot. N. Cistus villosus; Cistus salviæfolius: R.V. Marg. 'ladanum.' Occurs only twice, and both times rendered 'myrrh,' but that is not an indigenous product of Gilead or Palestine. It is identical with the Arabic ladan (ladanum), the fragrant resinous gum of the Cistus, or rock rose, of which there are many species in Palestine.

Leeks (Num. 11. 5) . . . Heb. Châtzîr; Gk. τὰ πράσα; Bot. N. Allium porrum.

Châtzîr occurs many times (see Grass), and is included with onions and garlic among the good things of Egypt, in the only passage where it is translated leeks. This plant was a very favourite vegetable in Egypt, where it was reverenced as sacred; it is still largely grown there and in Palestine. All ancient versions and commentators adopt this view, but some modern writers prefer fenugreek (Trigonella Fanum-gracum), a strong-scented plant which is allied to clover, and is a common article of food in Egypt.

Lentils (Gen. 25. 34; 2 Sam. 23. 11) ... Heb. 'Adashim: Gk. φακόs:
Bot. N. Ervum lens.

Arabic adas. Jacob's red pottage was of lentils. The word occurs in three other places, among the produce and food of Palestine. Lentils

are the small, dark-coloured lens-like seeds of Ervum lens, a small vetchlike plant still largely cultivated in the East. 'Revalenta Arabica' is the flour of lentils. The red lentil is most esteemed; it is cut and threshed like corn, then stewed and made into pottage.

Lily (I Kings 7.26; S. of S. 2.16; 6.2, 3) ... Heb. Shúshan: Gk.

Much difference of opinion exists as to the lily of Scripture. In some places it is most probably a true lily, and the scarlet martagon (Lilium chalcedonicum) possesses the features required, and is not uncommon in Palestine. But it may, like the modern Arabic susan, be a general term, and so include any striking indigenous flower like the poppy-anemone (Anemone coronaria) which, in spring, paints with bright scarlet the plains of Palestine.

Mallow (Job 30. 4)... Heb. Mallûach: Gk. άλιμον: R. V. 'salt-wort.' Only once named, as food for the most abject poor. The root of the word indicates saltness, and supports the view of the Revisers in replacing 'mallow' by 'salt-wort.' The saline localities in the desert support a vegetation of this kind which might be eaten at a time of famine.

Mandrake (Gen. 30. 14; S. of S. 7. 13) . . . Heb. Dûdâîm: Gk. μανδραγόρας: Bot. N. Mandragora officinarum: R. V. Marg.

A stemless plant of the potato family, with a large tap root, dark green leaves spreading on the ground, blue flowers, and yellow pulpy fruit of the size of a large plum. The mandrake is mentioned in Genesis in connexion with its supposed virtues in love incantations, for which it has been long famous. It is common in Palestine.

Manna (Ex. 16. 15) . . . Heb. Man, or Man hu: Gk. μάννα.

Manna (Heb. Man hu, 'What is it?') was the name by which the miraculous food given to Israel in the wilderness was known. It is described as a small round thing, like coriander seed, white, tasting like wafer and honey. The circumstances of its occurrence show that it could not have been the product of any plant. The conditions of its preservation, and the methods of its preparation for food, prove that it was totally different from what is now called manna. This dissolves in water, and is the dried saccharine juice of various plants. In the Sinaitic desert it is obtained from the tamarisk: that which is used in medicine exudes from the cut bark of the manna ash. See Manna (Section II, p. 325).

*MASTICK TREE (Hist. of Sus. ver. 54) ... Gk. σχίνος: Bot. N. Pistacia

Its name occurs only in the Apocrypha. The lentisk is a small ever green bushy tree, yielding a gum, which has been a commercial commodity from the earliest times. It is common in the countries bordering the Mediterranean, and is indigenous in Palestine.

Melons (Num. 11. 5)... Heb. Abatlichîm: Gk. πέπονες: Bot. N. Cucurbita citrullus; Cucumis melo.

One of the fruits of Egypt. Melons and water-melons are extensively cultivated in Egypt and Palestine, and form an important element of food to the people. There is a succession of crops from May to November.

Millet (Ezek. 4. 9) . . . Heb. Dôchan: Gk. κέγχρος: Bot. N. Panicum miliaceum; Sorghum vulgare.

Named, with 'wheat, barley, beans, and lentiles,' as a constituent of the bread prepared by Ezekiel. There can be little doubt that the Hebrew word is properly rendered. Millet is still largely grown in the East. It has very small seeds, is used for cakes, and is also eaten, uncooked, by the poor.

Mint (Luke 11. 42) . . . Gk. ἡδύοσμον: Bot. N. Mentha sativa.

Eaten by Jews with their meat, and one of the 'bitter herbs' of the Paschal feast. Several species grow in Palestine.

Mulberry (2 Sam. 5. 23; Luke 17. 6)... Heb. Εξεάίτη: Gk. ἄπισι; συκάμινος: Bot. N. Populus Euphratica.

The tree meant is the poplar; some adopt the LXX translation, 'peartrees.' In the New Testament the black mulberry is meant by the Greek equivalent 'sycamine.' So A. V. and R. V.

Mustard (Matt. 13. 31) . . . Gk. σίναπι: Bot. N. Sinapis nigra.

Only mentioned in the New Testament, where it is used with reference

only helicined in the New Testament, where it is deat with redeciments to the smallness of its seeds. It is the annual herb 'mustard, indigenous in Palestine as in Britain, but there growing many feet high. Some maintain that the mustard-tree of Scripture is Salvadora persica, a small tree, which, however, does not meet the requirements of our Lord's parable.

Myrrh (Ex. 30. 23; Prov. 7. 17) . . . Heb. (1) Môr: Gk. σμύρνα: Bot. N. Balsamodendron myrrha.

---- (Gen. 37. 25) ... Heb. (2) Lôt: Gk. στακτή: R. V. Marg. 'lad-anum.'

Myrrh is frequently mentioned in the Old and New Testaments. It was an ingredient in the holy oil; a domestic perfume, with 'aloes, cassia, and cinnamon;' used for the purification of women, and for embalming. Both Scripture and classical writers give Arabia as its source; it is a gum resin obtained by incisions in the bark of a small thorny tree with scanty foliage (Arabic murr). (2) Lôt, translated 'myrrh,' is LADANUM, which see.

Myrtle (Is. 55. 13) ... Heb. Hådas: Gk. μυρσίνη: Bot. N. Myrtus communis.

A small tree, a native of Palestine and Western Asia, growing twenty

feet high, with dark glossy leaves and white scented flowers. used in synagogues on the Feast of Tabernacles; its dried flowers and berries are used as a perfume. Esther's Hebrew name, Hadassah, was from the 'myrtle.'

Nard (Spikenard) (S. of S. 1.12; Mark 14.3) ... Heb. Nerd: Gk. νάρδος: Bot. N. Nardostachys jatamansi: R. V. Marg. Mark 14. 3, 'pistic nard.'

An Indian product, from a plant growing at great heights on the Himalayas, and therefore very costly. The plant belongs to the same family as the valerian, and like it has a strong scented root, which is the nard.

Nettles (Is. 34. 13) . . . Heb. (1) Kimmôsh: Gk. ἄκανθα, ὅλεθρος: Bot. N. Urtica pilulifera.

(1) Kimmósh, mentioned several times with thorns, and twice translated thorns' (A.V.), is the stinging-nettle, of which there are several varieties in Palestine, the Roman nettle (Urtica pilulifera) being the most abundant.

- (Prov. 24. 31) . . . Heb. (2) Chârûl: Gk. φρύγανα ἄγρια: R.V.

Marg. 'wild vetches.'

(2) Chârûl is translated 'nettles' in a text where Kimmôsh is 'thorns,' and again in Job. There is no ground for accepting any one of the different plants which have been suggested for Chârûl; it seems to be a general term for weeds.

Nuts (S. of S. 6. 11) . . . Heb. (1) Egôz: Gk. καρύα: Bot. N. Juglans

(1) $E_S \delta z$ has been identified with the walnut, which is a native of the mountains to the east of Palestine, and grows freely on the higher parts of the Holy Land.

- (Gen. 43. 11) . . . Heb. (2) Botnîm: Gk. τερέβινθος: Bot. N. Pistacia vera: R.V. Marg. 'pistachio nuts.'

(2) Botnim (Arabic batam) is the pistachio, a tree still cultivated in Palestine for its edible fruit.

Oak (Gen. 35. 8; Josh. 24. 26) ... Heb. Allâh, allôn: Gk. δρῦς, βάλανος, τερέβινθος. Bot. N. Quercus pseudococcifera and Quercus ægilops.

These are the most distinctive terms for the oak in Hebrew, and are always translated oak in both A.V. and R.V. The two species named are common in Palestine. The famous oak near Hebron called Abraham's oak is Quercus pseudococcifera, an evergreen tree, like the holm oak introduced into England.

- (Is. 1. 29; Gen. 35. 4; Deut. 11. 30, R.V.) ... Heb. El, êlah, êlên, îlan.

The root word el, implying strength, is a general term, and is in most passages translated correctly 'mighty men.' In Is. 1, 29 it is rendered 'oak,' but there, and in the places where the allied words occur, the reference is to the 'teil tree' (which $s \mathcal{E} \mathcal{E}$).

Oil tree (Is. 41. 19)... Heb. 'Etz Shémen: Gk. ξίλα κυπαρίσσινα: Bot. N. Eleagnus angustifolia: R. V. Marg. 'oleaster.'

This Hebrew phrase occurs three times, and is translated differently in each place. In 1 Kings 6. 23 the A.V. has 'olive' tree, in the margin 'oily' tree, and the R.V. 'olive wood;' in Neh. 8. 15 the A.V. has 'pine,' the R.V. 'wild olive;' and in Is. 41. 19 both versions have 'oil tree' in the text, but the R.V. adds 'oleaster' in the margin. In Nehemiah the oil tree is distinguished from the olive: it is probably the oleaster; from the small green berries of which an inferior oil is obtained.

Olive (Gen. 8. 11; Deut. 8. 8) ... Heb. Zayith: Gk. ελαία: Bot. N. Olea europæa.

One of the earliest trees named, and one of the especial blessings of the Promised Land; very common in Palestine, yielding abundant fruit and oil. The oldest trees now remaining are at Gethsemane. The wood is finely grained, of a rich amber colour, beautifully clouded and veined, and from it the doors and posts of the Temple were made.

— (wild) (Rom. 11. 17) . . . Gk. ἀγριέλαιος.

The wild olive produces a small and inferior fruit; good fruit is obtained by grafting.

Onions (Num. 11. 5) . . . Heb. Bětzálîm: Gk. κρόμμυα: Bot. N. Allium cepa.

Named among the vegetables of Egypt, where it is still extensively grown, and is as large as a Portugal onion.

Palm tree (Ex. 15. 27) . . . Heb. Tâmâr: Gk. φοῦνιξ: Bot. N. Phænix dactylifera.

The date-palm is common in Palestine, many places being named from its abundance: e.g. 'The city of Palm trees' (Jericho), Hazazon-Tamar (by the Dead Sea), Baal-Tamar (near Gibeah), &c. It grew luxuriantly in the Jericho plain and the ravine of the Jordan, around the Sea of Galilee, in the vale of Shechem, and on the maritime plains, and is still abundant at Beyrout. Some palms grow inside the walls of Jerusalem; and in the days of Nehemiah they were found on the Mount of Olives. Bethany (the 'house of Dates') received its name from their abundance there. The palm has long ago disappeared from Olivet, and is not even now to be found in the more suitable locality at Jericho. Its tall stem (from 30 to 80 feet high), surmounted by feathery foliage, was the symbol of elegance and grace; hence it became a favourite woman's name, 'Tamar' (Gen. 38, 6; 2 Sam. 13, 1; 14, 27).

Pannag (Ezek. 27. 17)... Heb. Pannag: Gk. κασία: R. V. Marg. 'perhaps a kind of confection.'

Judah and Israel carried fannag to the markets of Tyre with wheat of

Minnith, honey, oil and balm. The word is untranslated both in A.V. and R. V., but the Revisers, following the Targum, suggest in the margin that it is 'perhaps a kind of confection.' The LXX makes it 'cassia,' the Vulgate 'balsam,' and the Syriac 'millet.' It is impossible to determine what it is.

Pine tree (Is. 41. 19; 60. 13) . . . Heb. Tidhâr : Gk. βραθυδαάρ, πεύκη : R. V. Marg. 'or, plane.'

Tidhar occurs twice in Isaiah, coupled with the fir and box, with which it grew on Lebanon. Some suggest that the elm is meant, but there is as good reason for accepting the view of the Revisers, and considering it the plane.

'Pine branches' (Neh. 8. 15) is a mistranslation; the R. V. has' wild

olive.' See Oil tree.

Pomegranate (Num. 20.5; Deut. 8.8) . . . Heb. Rimmôn: Gk. pod, ροιά, κώδων: Bot. N. Punica granatum.

One of the pleasant fruits of Egypt, and of the promised blessings of Palestine. It is often alluded to, and its abundance is attested by the frequent occurrence of Rimmon' as the name of a town. It is a shrub-like tree, with blood-red flowers and globular fruit, containing numerous seeds each enclosed in a red juicy pulp, from which a refreshing drink was made (Song of Solomon, 8. 2).

Poplar (Gen. 30. 37; Hos. 4. 13) . . . Heb. Libneh: Gk. στύραξ, λεύκη: Bot. N. Populus alba; Populus Euphratica: R. V. Marg. 'storax tree.'

The Hebrew word means white, is twice used, and rendered poplar; of which four species are found in Palestine. Populus alba is found on the hills, and is doubtless meant in Hos. 4.13; P. Euphratica abounds by the Jordan, and would be native in Padan-Aram (Gen. 30. 37). identified libneh with the white flowered storax, a bushy shrub, but this could not be ranked with the oak as giving shelter to the priest when sacrificing. This view has been adopted by the Revisers, who have introduced storax-tree into the margin in Genesis, though they leave poplar without explanation in Hosea. See Stacte.

Pulse (2 Sam. 17. 28; Dan. 1. 12) . . . Heb. Kåiî, Zêrôîm: Gk. ὅσπρια. Translated 'parched pulse' (2 Sam. 17. 28), but the latter word is inserted in the A.V. and R.V.; the Hebrew has only 'parched.' In Daniel, zêrîîm signifies seed of any kind; it may be that of grain generally, or perhaps specially of leguminous plants. In both cases it implies simple plain food.

Reed. See Bulrush.

Rose (Is. 35. 1; S. of S. 2. 1) ... Heb. Chăbatzéleth: Gk. κρίνον, ανθος: Bot. N. Narcissus tazetta: R.V. Marg. 'autumn crocus.' Only mentioned twice. As the word is derived from a root meaning 'a bulb' it is no doubt a bulbous plant, of which there are many kinds in Palestine, as the lily, the crocus, the narcissus, any of which may be the plant referred to. No true roses are found, except on the Lebanons. 'The rose of Jericho' is a small cruciferous annual (not mentioned in Scripture), with short stem, bearing many branches and white flowers. After seeding, the leaves drop off and the branches turn inwards forming a wicker-work-like ball; but when put in water, it expands, as if alive again; hence called Anastatica (resurrection flower) hierochuntina. It is also called 'Mary's flower.'

Rue (Luke 11. 42) ... Gk. πήγανον: Bot. N. Ruta bracteosa; Ruta graveolens.

Included among common garden herbs of small value, tithed by Pharisces. Several species are found in Palestine.

Rush... Heb. Gômé: Gk. πάπυρος. Egyptian papyrus. See Bulrush, (1) Gômé.

Rye (Ex. 9. 32; Is. 28. 25) . . . Heb. Cussémeth: Gk. ζέα, ὀλύρα: Bot. N. Triticum spelta: R.V. 'spelt.'

The marginal reading, 'spelt,' in Isaiah A. V., introduced into the text in both passages by the Revisers, is doubtless correct, as the Hebrew name is akin to the Arabic chirsanat, 'spelt.' Rye is a northern plant, not Egyptian or Syrian; but spelt, which is an inferior kind of wheat with the grains somewhat adhering to the chaff, has been cultivated in Egypt from the earliest times.

Saffron (S. of S. 4. 14) ... Heb. Karkôm: Gk. κρόκος: Bot. N. Crocus sativus.

Mentioned only once among the perfume-plants of a garden; the same as the Arabic kurkum, the saffron crocus, which abounds in Palestine, and is highly esteemed for its fragrance. Saffron is obtained from the yellow style and stigma, and is used in the East for colouring and for seasoning.

Seaweed (Weeds) (Jonah 2. 5). See Bulrush, (4) Sath.

Shittah tree (Is. 41. 19) . . . Heb. Shittah: Gk. ξύλον ἄσηπτον: Bot. N. Acacia seyal: R. V. 'acacia.'

Shittim wood (Ex. 26. 15) . . . Heb. Shittîm: Gk. ξύλον ἄσηπτον: R. V. 'acacia wood.'

This tree is named only once as one of the trees in the transformed desert of Isaiah's prophecy; the wood is mentioned frequently, being used for the tabernacle and its fittings in the wilderness, as the acacia was the only timber-tree of any size in the desert. The shittah is a small tree, with angular twisted branches, elegant feathery leaves, and clusters of small flowers, growing in the driest places, and scattered over the whole peninsula, as also on the W. shore of the Dead Sea. Its wood is very hard,

close-grained, orange-brown in colour. It is one of the trees from which Gum Arabic is obtained; its bark is astringent, and is used for tanning.

Soap (Jer. 2. 22; Mal. 3. 2) . . . Heb. Bôrîth: Gk. πόα.

The native soap of Palestine is made from olive oil and potash, obtained from the numerous alkaline plants on the maritime marshes and by the The use of potash is very ancient; to its Arabic name we owe the word 'alkali:' it has always been one of the exports of Palestine.

Sodom, Vine of (Deut. 32. 32) . . . Heb. Géphen Sĕdom: Gk. ἄμπελος Σοδύμων: Bot. N. Citrullus colocynthis.

The Colocynth grows near the Dead Sea; it has long straggling tendrils like a vine, and a fruit of tempting appearance, like a beautiful orange, and its bitter nauseous taste-bitter as gall-agrees with the description of the grapes of the vine of Sodom. It has also been suggested that the plant meant is a thorny potato (Solanum sanctum), which produces a large apple; or Calotropis gigantea, whose oblong fruit is filled with small seeds, each furnished with a large tuft of beautiful silky hairs.

Spelt. See Rye.

Spicery (Spice tree) (Gen. 37. 25) ... Heb. Něcôth: Gk. θυμίαμα: Bot. N. Astragalus tragacantha: R.V. Marg. 'gum tragacanth, or storax.

The spicery carried by the Ishmaelites to Egypt for sale is believed to have been gum tragacanth, obtained from species of Astragalus, which in Arabic are called neca'at. There are fifty species of this genus (to which our native liquorice vetch belongs) found in Palestine, some of them alpine, but many found in the south are small hoary shrubs, and these yield the gum tragacanth of commerce. The Revisers, following some others, suggest that storax is meant. See Stacte.

The spice-bearing trees producing cinnamon, &c., belong to the laurel family, and are not indigenous to Palestine.

Spikenard. See Nard.

Stacte (Ex. ε0. 34) ... Heb. Nåtåph: Gk. στακτή: Bot. N. Styrax officinale: R. V. Marg. 'opobalsamum.'

Lit. 'a drop' of some exuding gum; one ingredient in the holy incense; translated Job 36, 27, 'drop of water.' Storax is believed to have been obtained from Styrax officinale, a common shrub on the lower hills of Palestine. Some doubt as to this plant being its source has been raised, because all the storax of commerce is obtained from Liquidambar orientale, a native tree of Asia Minor.

Sycamine (Luke 17. 6) . . . Gk. συκάμινος: Bot. N. Morus nigra. The black mulberry, still called sycominos in Greece. Both it and the white mulberry are common in Palestine. By many, however, the sycamine is believed to be identical with the following, the two names being used interchangeably.

Sycomore (Ps. 78. 47; 1 Chron. 27. 28) . . . Heb. Shikmim, Shikmôth: Gk. συκομορέα: Bot. N. Ficus sycomorus.

A species of fig, and consequently quite different from the British sycamore, which is a maple. It is an evergreen timber tree, of large growth. In Egypt it supplied the common timber for furniture, doors, boxes, and mummy-cases. It belongs to a more southern flora, and is therefore uncommon in Palestine, being found only in the low plains of Jericho.

Tares (Matt. 13. 25) . . . Gk. ζιζάνια: Bot. N. Lolium temulentum.

The Arabic zawán, the bearded darnel, a kind of rye-grass, which is found as a weed among corn crops in Britain as well as in the countries bordering the Mediterranean. It is a larger plant than the common rye-grass, closely resembling it until its ear appears. When the seed is ground with the corn, and made into bread, it produces poisonous symptoms. The proper rendering would be 'darnel' (as in R. V. Marg.).

Teil (Terebinth) (Is. 6. 13) . . . Heb. Εláh: Gk. τερέβινθος: Bot. N. Pistacia terebinthus: R. V. 'terebinth.'

The teil tree is an obsolete name for the lime, a tree which is not found in Palestine. In A. V. the name occurs only in the verse quoted, the same Hebrew word being elsewhere translated oak, except in Hosea 4. 13, where it is wrongly rendered elm. In these two passages the R. V. has 'terebinth;' in other places it retains 'oak,' but in the margin adds 'or, terebinth,' as it does also when el and élôn occur in the original. These words mean the terebinth, a common tree in Palestine, having the general appearance of the oak but not attaining so great a size. From it is obtained the aromatic resin called Chio turpentine. Elâh is a proper name in 1 Sam. 17. 2.

Thick Trees (Lev. 23. 40) . . . Heb. 'Etz' ἀὐδίħ: Gk. κλάδοι δασεῖς.
'Thick trees' are mentioned among those from whose branches the booths

were to be made at the Feast of Tabernacles. The Rabbinical commentators interpret it of the myrtle, which is in consequence used for the purpose to this day.

Thistle. See Bramble.

Thorn. See Bramble.

Thyine Wood (Rev. 18. 12)... Gk. ξύλον θύϊνον: Bot. N. Callitris quadrivalvis: A. V. Marg. 'sweet wood.'

'Thyine wood' is one of the priceless commodities of the Babylon of the Book of Revelation. It is the wood of a small tree allied to the arbor vite, which is not indigenous to Palestine, but grows in the Atlas Mountains. It was called 'citron wood' by the Romans.

Vine (Gen. 9. 20; 40. 9; Deut. 8. 8) . . . Heb. Géphen: Gk. ἄμπελος: Bot. N. Vitis vinifera.

Palestine was renowned for the quantity, quality, and productiveness of its vines, particularly the valley of Eshcol (or 'grapes'), and no climate or soil could have been better adapted for their culture.

- (wild), (2 Kings 4. 39) . . . Heb. Géphen Sâdeh: Gk. ἄμπελος ἐν τῷ ἀγρῷ. See Wild Gourd.
- Wheat (Gen. 30. 14) . . . Heb. Chittah: Gk. πυρόs: Bot. N. Triticum compositum, Triticum spelta, Triticum hybernum.

Wheat was the chief grain of Mesopotamia in Jacob's time; and from that day to this it has continued to be so in Egypt, where the many-eared variety (Gen. 41. 22), depicted on monuments, is still grown. In Palestine it is still trodden out (Deut. 25. 4), pressed out by a wooden wheel, or threshed with a flail (Is. 28. 28), and then winnowed with a fan and sifted.

'Wheat harvest' (April to June) marks a division of the year.

- Willow (Lev. 23. 40; Job 40. 22)... Heb. (1) 'Arâbîm: Gk. līia:
 Bot. N. Salix octandra, Salix Ægyptiaca, Salix Babylonica.
- (Ezek. 17. 5) . . . Heb. (2) Tzaphtzāphah (omitted in LXX). Two words are rendered 'willow:' (1) 'Arābîm (plural) are always said to grow in the valley, and were used for constructing booths for the Feast of Tabernacles. The Arabic name is gharab. (2) Tzaphtzāphah (Arabic safsaf) occurs only once, of a tree growing by the water-side. Both words, without doubt, denote the 'willow,' of which many varieties are found in Palestine. Tristram suggests the oleander, which flourishes abundantly by the water-courses and lines every valley, but there seems no justification for this suggestion.
- With (Judg. 16. 7) . . . Heb. Yéther lach: Gk. νευρὰ ὑγρά.

The Anglo-Saxon word widig denotes a willow, in which sense it occurs in Wycliffe's Bible; whence any supple twig, used for wicker-work; but the 'green withs' in Judges may mean 'new cords,' as suggested in the margin.

Wormwood (Deut. 29. 18)... Heb. La'ănah: Gk. ἄψυθος: Bot. N. Artemisia Judaica, Artemisia Nilotica, Artemisia absinthium, &c.

It is often mentioned, but only by way of metaphor. Several species of *Artemisia* grow in Palestine. Wormwood is well known for its bitter taste.

XLVII. ANIMALS OF THE BIBLE.

volcanic, pastoral and arable. Some species of animals, formerly abundant, have disappeared, e.g. the lion, wild bull, rhinoceros, bison; but eighty species of mammalia still exist there. IN its physical characteristics Palestine is unique, combining the most opposite physical features: c.g. maritime and inland, mountain and plain, luxuriance and desert, cold and tropical, glacial and

(1) SUMMARY OF THE MAMMALIA OF THE BIBLE.

GROUNDED ON THE REV. W. HOUGHTON'S PAPER (Transactions of Society of Biblical Archaelogy).

| www.s.j.j. | Zoological Genus or Species. | Antelope |
|--|---------------------------------|--|
| (Comment of the control of the contr | Remarks. | Syr. Nakhir |
| | Assyrian Inscriptions. | Da-as-su. Burkhiis. Udumu. Imiru. Dabuu. Alap Ri-i-mu. Gammalu. Xone. Xolu. Nakhiru. Syahu. Yashii. Tashii. Tashii. Tashii. Tashii. |
| THE RESIDENCE OF THE SECOND SE | Septuagint Translation. | πίγαργος. Κλαφος. πίθηκος. πίθηκος. πίθηκος. πίμηνος. πίμηλος. πίμηλος. πίμηλος. πίμηλος. πίμηλος. πίμηνος. Κυαν. Κόαφος. Ελαφος. Βουριας. Τιάγος. παμηλοπύρδαλις. |
| | Hebrew Original. | Dîshôn Têo Kôph Chẩmôt Pere Dôb N. Aleph Rêm Rêm Kêb T. Yachmût Kêleb Kêleb Kêleb Tashût Tashût Tashût |
| | English Translation. | Pygarig. Dishôn. πίγαργοs. Wild σx. Τêο. πίθηκοs. Ass. Chẩmôr. πίθηκοs. Wild ass. Pêre. πίμπποs. Dear. Dôb. αρκτοs. Cattle, oxen. Aleph. κτήνη. Cancl. Gâmâl. κτήνη. Cat. Nône. αίλαυροs. Fallow deer. Yachmûr. βούβαλοs. Dog. Kêleb. κύαr. Ilart, hind. Ayyâl. κλαγος. Roe, roebuek. Têkbi. δορικαs. Regoat. 'Attidd. τράγος. "Attidd. Τράγος. " "Attidd. Τράγος. " |
| | Animal Denoted, Translation. | Antelope. Pygarg. Dishôn. πίγαργος. Antelope. Ape. Τêo. ξλαφος. Ass (tame). Ass. Châmôr. πίθηκος. Ass (tame). Ass. Châmôr. πίθηκος. Ass (tame). Dear. Dêb. πίμππος. Ball (domestic). Cattle, oxen. Aleph. πτήνη. Ball (weild ox). Unicom. Rêêm. μονοκέρας. Cat. Cat. Λόμε. αίλαυρος. Dog. Trallow deer. Yachmûr. βούβαλος. Dog. Tillut, hind. Ayyál. ξλάφος. Gazelle. Roe, rocbuck. Tsébi. δορασς. Goat (we). Tsébi. τζάγος. " Goat (we). Zémer. " " |

SUMMARY OF THE MAMMALIA OF THE BIBLE—(Continued),

| Animal Denoted. | English Translation. | Hebrew Original. | Septuagint Translation. | Assyrian Inscriptions. | Remarks. | Zoological Genus or Species. |
|--------------------------------------|-------------------------|--|--------------------------------|---------------------------|------------------------------|--|
| Goat (wild) | Wild goat | | | : | : | Thex Bedeanus, or |
| Greyhound (war- | Greyhound | Ζατάτ αλέκτωρ. | | None | Figured on Assyrian dish. | Doubtful. |
| Hare | Hare | Arnébeth. | Arnébeth Χοιρογρύλλιος Annabu. | | | (Lepus Sinaiticus. |
| Horse, Hippopotamus, . | Horse, Behemoth | Sûs 'πποs. Bĕhêmôth βηρία. | : : | Susu | P-che- | Èquus caballus. |
| Hyæna | Doleful crea- [Oach, | [Ôach, | None | Akhu | | Hyæna striata. |
| Jackal | tures Fox | ρι. Ochim.j. Shûâl ἀλώπηξ Nâmêr πάρδαλις | π., ἀλώπηξ πάοδαλις | Asi (?) | | Canis vulpes, Leopardus varius, |
| (chai | | | : | Ne-essu | :: | Felis leo. Spalax typhlus. |
| | Mouse. | 'Akhbar μθs. | | | : | Dipus, and Alactaga. |
| • | . Hunt | . Péred. Shôr. | \$0% | Parie. | 7. Thô | Bos Taurus. |
| : : | Oxen | Bâkâr | raûpos | Buchal rimi. | | Ovic arios |
| Kam Rhinoceros | Kam | • | жыоз | Alap nahr | : : | Rhinoceros unicornis. |
| | Sheep | Tsôn | πρύβατα | | Syr. Arno | Tsieni, Ovis laticaudatus. Arnu, Syr. Arno, Capra ægagrus. |
| (See Wild Goat) Unicorn (See Ox). | | | | | | |
| Wolf W | olf | Zčéb | λύκος | Ziïbu. Aciluv. | Zebu | \ldots Zebu. \ldots $\bigg\}$ Canis lupus. \ldots \ldots $\bigg\}$ |

(2) QUADRUPEDS MENTIONED IN THE BIBLE.

N.B.—The Names in Small Capitals, to which an asterisk (*) is prefixed, do not occur in the A.V., but the Animals are supposed to be denoted by the original text.

Ape (1 Kings 10. 22) . . . Heb. Κôph : Gk. πίθηκος.

Apes, and also peacocks and sandal-wood, were imported by Solomon from Ophir (probably Ceylon). The word used is a Hebraised form of the Tamil name. The baboon was known to the Egyptians. None are now found in Palestine.

Ass (domestic) (Judg. 5. 10) . . . Heb. Chămôr : Gk. evos.

The domestic ass (*Equus asinus*) is believed to have descended from the African wild ass (*E. taniopus*), and perhaps in part from the Asiatic onager (*E. onager*). The white varieties are most esteemed. It was the honoured animal for carrying official dignitaries—kings, prophets, judges. By the Mosaic law, its male firstling was required to be redeemed, similarly to that of man (Ex. 13.13). Six thousand seven hundred and twenty returned with the captives from Babylon. The ass, as well as the camel, was a beast of burden.

Ass (wild) (Job 39. 5-8; Jer. 2. 24; 14. 6) ... Heb. (1) 'Arôd, (2) Pére: Gk. ővaypos.

'Arôd occurs only in Job; elsewhere père is used. Different native names are now used for slightly different geographical varieties. The wild ass neighs like the horse, herds in droves, is more fleet than the horse, dwells in desolate places, and is very shy. It is the Equus hemionus, seldom found now west of the Hauran.

Badger (Ex. 26. 14; Ezek. 16. 10) . . . Heb. Tachash: Gk. ὑάκινθος. R.V. 'seal;' Marg. 'porpoise.'

This word is used only of the skin from which the outer covering for the tabernacle, &c. was made. Badgers are plentiful in Palestine, but their skins would hardly have been suitable for this purpose. The animal is thought by some to have been one of the 'sea-cows,' the Dugong (Halicone Indica), large aquatic animals belonging to the order Sirenia, the above-mentioned species occurring in the Red Sea; tachash, however, seems a generic word for 'dolphins,' 'seals,' &c., and in Ezek. 16. 10 appears to mean 'sealskin.'

Bat (Lev. 11. 19) . . . Heb. Atalleph: Gk. νυκτερίς.

There are bats innumerable now in Palestine, notably in the vaults under the Temple, and in the rocky caves of Galilee. The former are the 'Shorttailed,' the latter the African 'Tawny' and the English 'Long-eared. Near the Dead Sea are the 'Long-tailed' (*Rhinopoma*), &c. There are also the 'Horse-shoe,' 'Fox-headed,' 'Mouse-coloured,' and other varieties. They were forbidden as an article of food. Bats are included in the Bible among 'birds,' and also among 'creepers on all fours.'

Bear (I Sam. 17. 34; 2 Kings 2. 24) . . . Heb. Dôb: Gk. ἄρκτος.

The Syrian bear is a light-coloured variety of the common brown bear

(Ursus arctos). It is still found in ravines of Galilee, and of Mounts Lebanon and Hermon. It is represented as an object of chase on Assyrian monuments.

Behemoth (Job 40. 15) . . . Heb. Behemoth: Gk. θηρία.

The name is of doubtful derivation. It may be the pl. of Heb. behemah, 'beast;' or a Hebraistic form of Egyptian p-ehe-mout, 'water-ox.' It is allowed to be the Hippopotamus, 'river-horse.' It is known to the Arabs as the 'water-horse,' and formerly extended down the Nile as far as the mouth.

Bull. See Unicorn, Ox, and Deer.

Camel (Job 1. 3) . . . Heb. (1) Gâmâl: Gk. κάμηλος.

— (Is. 60. 6) . . . Heb. (2) Béker.

Doubtless both the Arabian one-humped (Camelus dromedarius) and Bactrian two-humped species (Camelus Bactrianus) were known to the Hebrews, since both are found on Assyrian monuments; but the latter was rare. The former species, Camelus dromedarius (kirkarah), is the finer and swifter of the two. The camel seems to have been a sign of wealth (I Chron. 5. 21), and to have come into Palestine from Arabia. Its flesh was forbidden as food (Lev. 11. 4); but its milk was drunk, and its hair was used for weaving into cloth (Mark 1. 6). Béker, bikrah, are the male and female young camel, or dromedary.

*CAT (Baruch 6. 22) . . . Gk. alhoupos.

Not mentioned in the Canonical books, though carefully kept and reverenced in Egypt, of which it was a native, and where it was dedicated to the moon, and when dead solemnly embalmed and buried at Bubastis.

Cattle (Ps. 50. 10) . . . Heb. Aleph: Gk. κτήνη.

There were two kinds, long- and short-horned, the former more numerous, their horns pointed and projecting forwards. They were used for ploughing and threshing (i.e. treading out the corn), for sacrifices, and for food. See Ox.

Chamois (Deut. 14. 5) . . . Heb. Zémer : Gk. καμηλοπάρδαλις.

It is impossible that the giraffe (Camelopardalis), a native of Central Africa, should be allowed as food to the Hebrews. The root of the word is 'spring,' 'jump,' and so it may include all the goat and antelope species. The 'chamois' (Rupicapra) is not found in Palestine, or on Assyrian or Egyptian monuments. It is confined to the high mountains of Central Europe. The Zemer is therefore supposed to be the wild sheep of Arabia Petræa, said to dwell on inaccessible heights, having large strong horns, curved backwards.

Coney (Lev. 11. 5; Ps. 104. 18; Prov. 30. 26) ... Heb. Shāphān: Gk. δασύπους. R.V. Marg. 'Hyrax Syriacus, or rock-badger.' Shāphān was forbidden food to the Hebrews; it lived in rocks; it was 'feeble;' it chewed the cud. Jewish tradition identifies it with the rabbit, and says the Phoenicians gave 'Spain' its name from its abundance of rabbits; but this animal was unknown in Syria, till imported in later times. The 'Coney' is the *Hyrax Syriacus*, an animal somewhat like a rabbit in size and habits. The structure of the genus Hyrax is very remarkable, and it is generally placed in a separate order, the *Hyracoidea*.

- Deer (Deut. 12.15) . . . Heb. (1) Tsčii: Gk. δορκάς: R.V. 'gazelle.'

 There are four Hebrew words probably denoting deer or antelopes:

 (1) Tsčii ('roe,' or 'roebuck,' A.V.), doubtless the Gazella Arabica, still abundant in Syria (not the roebuck, which is confined to Europe). It was allowed as food. Its swiftness is often mentioned (2 Sam. 2.18), and its being chased (Is. 13. 14). Its elegance caused its name to be used as a favourite term of endearment, and also to be given to females, e.g. Zibiah (2 Kings 12. 1), and Tabitha (Acts 9. 36). The Arabic name is Gazál.
- (Deut. 14. 5; Is. 51. 20) . . . Heb. (2) Tô, or teô: Gk. ἔλαφος.
 (2) Tô ('wild ox,' and 'wild bull,' A.V.), a clean animal, fit for food; 'caught in a net.' In older versions identified with Oryx leucoryx, an antelope still found in Palestine, and hunted and tamed by the Egyptians.
- (Deut. 14. 5) . . . Heb. (3) Dîshôn: Gk. πύγαργος.
 (3) Dîshôn (the 'pygarg,' A.V.) is only once named among animals fit for food. It is probably the Mendes Antelope (Addax nasomaculatus), the Abbu Addas of the Arabs, though not found in Palestine, but in Arabia and Egypt, answering to the meaning of the Hebrew and Greek words.
- (Deut. 14. 5; I Kin. 4. 23) . . . Heb. (4) Yachmúr: Gk. βούβαλος.
 (4) Yachmúr ('fallow deer,' A.V.) was allowed for food, and was one of the provisions for Solomon's table. It is identified with the Alcephalus bubalis, still called 'yachmur' by Arabs; it is red or pale brown. The fallow deer is a native of Syria and Palestine.
- Dog (1 Sam. 17. 43; Job 30. 1)... Heb. Κέleb: Gk. κύων.

Many species (for chase and vigilance) were known to the Assyrians, from the large mastiff to the hound; but the general term 'dog' in the Bible is never used, except as expressive of disgust. No reference is made to its tending sheep (except Job 30. 1), or to its employment in the chase; but only as guarding the house (Is. 56. 10), warding off wild beasts, as itself a wild predatory animal, living on flesh and by rapine, and even feeding on human bodies, as in the case of Jezebel. Its 'price' was an abomination to the Lord (Deut. 23. 18),—possibly on account of its idolatrous worship by the Egyptians, but more probably in consequence of its pronounced uncleanness, and general condemnation. Three kinds of dogs are now found in Palestine: 1. The pariah dog of towns and villages, the scavenger of the East; 2. The Syrian sheep-dog, like a Scotch colley; 3. The Persian greyhound.

Dromedary (Jer. 2. 23) . . . Heb. Béker, bikrah. See Camel.

*ELEPHANT (I Kings 10. 22, 'ivory') . . . Heb. Shen habbim, lit. 'teeth of elephants,' as in A.V. Marg. The word habbim prob. of Tamil origin. . . . Gk. δδόντες έλεφάντινοι.

No mention is made of elephants living in Palestine, but only of the importation of their teeth, i.e. ivory; but in the Books of the Maccabees we learn that they were employed in the army of Antiochus Epiphanes against the Jews. They are not part of the fauna of Syria.

- Ferret (Lev. 11. 30) ... Heb. Anâkah: Gk. μυγαλη̂: R.V. 'gecko.'
 An unclean 'creeping thing.' Its identification is conjectural: opinions are divided between 'shrew,' or 'field-mouse' (LXX), 'hedgehog,' 'toad,' 'green lizard,' 'water-lizard.' The root of the Hebrew word is doubtful, meaning either 'to be long and narrow,' or 'to grow.' See GECKO, p. 319.
- Fox (Judg. 15. 4)... Heb. Shûâl: Gk. ἀλώπηξ: R.V. Marg. 'jackal.'
 The Hebrew word invariably translated 'fox' generally refers to the 'jackal' (Canis aureus), which is very abundant in Palestine; and the word seems a generic one, including both. Its root is either 'to burrow,' or 'to be brown red.' It is generally used in the plural. The common English fox is abundant in the Taurus, and another kind near the Euphrates.
- Goat (Is. 14. 9) ... Heb. (1) 'Attnd (male), translated 'chief ones' (R. V. and A. V.); Marg. (R. V.) 'he-goats.'
- (2 Chron. 29. 21) . . . Heb. (2) *Tsáphîr* (male) : Gk. τράγος, 'hegoats' (A. V. and R. V.).
- (Lev. 9. 3) . . . Heb. (3) Săîr (rough).
- --- (Gen. 30. 35) . . . Heb. (4) Τάγish : Gk. τράγος.

Its flesh and milk were used as food, but its fat was prohibited (Lev. 7. 23). It was the sin-offering for sins unwittingly committed (Num. 15. 27), and for sins of the congregation on the Day of Atonement, when one goat was sacrificed, and (according to Jewish tradition) another (Azazel), dyed with its fellow's blood, was driven forward and flung over a precipice, called Zuk, as a symbol of pardoned sin (cf. R. V. Lev. 16. 8). The he goat is used as a symbol of strength and also of impurity. Goats' hair was used for weaving into cloth, and the skin for bottles and swimming bladders.

- Goat (wild) (Deut. 14. 5; Ps. 104. 18)... Heb. Akko, Yά'êl: Gk. ὄρυξ.

 This animal is the Capra ibex (the Beden or Jaela), common in Arabia
 Petræa and in the neighbourhood of the Dead Sea, at En-gedi ('fountain of
 the kid'). Its flesh is excellent venison, and was probably that brought
 by Esau to Isaac.
- Greyhound (Prov. 30. 31) . . . Heb. Zarzîr Mothnaim: Gk. ἀλέκτωρ. R.V. Marg. 'war-horse.'

The word 'greyhound' is only once used in our Bible, as an example of

what 'goes well, and is comely in going.' The translation is very questionable. The Hebrew words translated 'greyhound' are also rendered 'horse,' and 'girt in the loins,' in A.V. Marg. Greyhounds are represented on Assyrian monuments, and some naturalists trace their origin to an Asiatic home. They were used in Assyria and Babylonia, with the hawk, for hunting the gazelle. The LXX translation in the above passage is 'cock,' but this bird was unknown in Palestine in those times.

Hare (Lev. 11. 6) . . . Heb. Arnébeth: Gk. χοιρογρύλλιος.

The Hebrew word is translated 'hare,' which is forbidden for food, being apparently though not really ruminant. Turks, Armenians, and Somali Arabs now abstain from it. So also Laplanders and Chinese. Its use was forbidden on religious grounds to the ancient Britons (Cæs. B. G. v. 12). Two kinds are found in Palestine: 1. Lepus Syriacus, in the north, resembling our own, but short-eared; represented on Assyrian sculptures. A tract also was called Aranabanu, 'hare country.' 2. Lepus Ægyptiacus, in the south, as small as a rabbit, with very long ears. The LXX renders the word 'hedgehog,' which see.

Hart, Hind (Deut. 12. 15, 22) . . . Heb. Ayyâl: Gk. ἔλαφος.

The 'hart' (fem. hind) is mentioned with the 'roebuck' (R. V. 'gazelle'), as food allowed by Mosaic law, and as substantial daily provision at Solomon's table. It is used as a symbol of the tribe of Naphtali (Gen. 49. 21). It gives the name to the valley of Ajalon (Ayyálon, 'place of stags'); and its peculiar traits are used as similes, e.g. panting after cooling water (Ps. 42. 1), leaping nimbly (Is. 35. 6); its elegant form (S. of S. 2. 9), swiftness of foot (2 Sam. 2. IS), tender love (Prov. 5. 19), fear of thunder (Ps. 29. 9); concealment of young (Job 39. 1). It is thought to have been the red-deer (Cervus elaphus), now extinct in Palestine, or else the fallow-deer.

*Hedgehog (Lev. 11. 6) . . . Heb. Arnébeth: Gk. χοιρογρύλλιος.

This is the LXX rendering in Lev. 11. 6 for arnébeth (hare). See also Bittern, p. 307. Both hedgehog and porcupine are very common in Palestine,—a large species of the former in the north, a smaller in Judæa. The porcupine abounds near the Dead Sea. Both are known in Egypt and Assyria. See Hare.

Horse (Nah. 3. 2, 3; Deut. 17. 16) . . . Heb. Sás: Gk. ἵππος.

The kings of Israel were forbidden to multiply horses, because connected with the worship of the sun. They were not used as beasts of burden, but only for chase and war (for riding, and in chariots), and formed the strength of Assyrian and Egyptian armies. The horse was a native of Armenia and Media, whence it came to Palestine.

*HYÆNA (I Sam. 13. 18; Is. 13. 21; Jer. 12. 9) . . . Heb. Tsĕbûa or Tsĕbûa (pl. Tsĕbûm), [Óach, pl. Óchim].

The word does not occur in the A. V.; but the hyæna is, and always has

been, common in all parts of Syria and Mesopotamia. There are passages where some suppose it is meant: e.g. Is. 13. 21, ôchim, 'doleful creatures,' classed with ziim ('wild beasts of the desert'), expresses the howl of hyænas; Jer. 12. 9, tsabha ('speckled bird,' A. V.), is rendered by many 'hyæna;' the valley of Zeboim is still called by Arabs Shukh ed-Dubba, 'the gorge or ravine of the hyæna,' the exact equivalent of the Hebrew. Hyænas are associated with 'lions,' as predatory carnivora, in Assyrian records.

Jackal (Is. 13. 22; S. of S. 2. 15; Lam. 5. 18) . . . Heb. (1) Shûal, (2) $\hat{f}\gamma\gamma\hat{n}m$: Gk. (1) ἀλώπηξ, (2) ἐχίνοι.

The jackal (Canis aurcus) is very common in Palestine. Two words occur in the Hebrew, viz. shûal, universally rendered 'fox,' though often meaning 'jackal;' and ûyŷim (pl.), 'wild beasts of the islands,' which certainly seems to refer to jackals; so also tannim (pl.), 'dragons,' which occurs thirteen times, is used as a synonym of tyyîm: the root of both is a word meaning 'howl.' Jackals 'howl in the desert,' herd in packs (tyyîm and tannim are always plural), and are fond of grapes. The Arabic for shûal is shakal; and jackals are very abundant throughout Syria. See Fox.

Leopard (Jer. 5. 6; Hab. 1. 8) . . . Heb. Nāmēr: Gk. πάρδαλις.

Many cities and localities in Palestine bear in their names (Nimrah) a
token of the prevalence of leopards in their vicinity, e.g. Beth-nimrah
and the Nimrim in Moab. Nāmēr means 'spotted.' On a broken
Assyrian obelisk Tiglath-pileser I is recorded to have hunted and killed
leopards in the country of the Hittites (i. e. S. of Palestine). The leopard
is still common there; the Cheetah (Cynailurus jubatus) also haunts Mount
Tabor, the Galilæan hills, Gilead, &c. In Scripture, illustrations are
drawn from its 'spots,' its 'watching for prey,' its 'activity,' &c.

Lion (Num. 24. 9; Jer. 49. 19) . . . Heb. (1) Arî, Aryeh: Gk. λέων.
— (Amos 3. 4; Ps. 17. 12; Job 4. 10) . . . Heb. (2) Kephîr: Gk. σκύμνος δράκων: 'young lion.'

- (Job 4. 11) . . . Heb. (3) Láyish: Gk. μυρμηκολέων 'old lion.'
- --- (Deut. 33. 20) . . . Heb. (4) Lâbi: Gk. λέων: R. V. 'lioness.'
- (Job 4. 10)... Heb. (5) Sháchal: Gk. λέανα: 'fierce lion.'

 Five words occur in Hebrew: (1) General term; (2) 'fierce;' (3) 'strong;'
 (4) 'roaring;' (5) Poetical. The whole five occur in Job 4. 10, 11. The oldest name is 'laish,' whence comes the name of the city Laish. In no passage is any mention made of hunting it, except in Job, though Ezekiel refers to its being taken in a net or pit (Ezek. 19. 2–9); but on Assyrian monuments lion-hunting is a very favourite subject. Tiglath-pileser slew a hundred and twenty. Besides mention of its depredations, the lion was the symbol of 'strength,' of the 'tribe of Judah,' and of 'Christ' (Rev. 5. 5).

Mole (Lev. 11. 30) . . . Heb. (1) Tinshémeth: Gk. ἀσπάλαξ: R.V. 'chameleon' (see p. 317).

- Mole (continued) (Is. 2. 20)... Heb. (2) Châphôr-pêrôth: Gk. ματαίοι. Two words are rendered 'mole' in our Bible; the former is mentioned among unclean animals, but is thought by some to be a kird of lizard; the latter is from the root chaphar, to 'burrow,' reduplicated, and so probably is the mole-like rodent, the mole-rat (Spalax typhlus). No other mention occurs of either of these animals. No true mole (Talpa, belonging to the Insectioura) has yet been found in Palestine; but the mole-rat is found in many places. It is silvery grey, without tail or eyes, and about ten inches long; it feeds on bulbs and roots, and lives in companies underground.
- Mouse (Lev. 11. 29; I Sam. 6. 4, 5)... Heb. 'Akhbar: Gk. μῦς.

 The 'akhbar is mentioned as an unclean animal, and its name is generic of any small rodent. The ravages of the field-mouse were part of the plagues inflicted on Philistia during the detention of the ark. In Palestine are found the rat, mouse, porcupine-mouse, dormouse, and jerboa (springing like a kangaroo, and living in sandy districts). The hamster is an article of food in Northern Syria, and is probably the 'akhbar, an 'abominable thing eaten,' condemned by Isaiah.
- Mule (2 Sam. 13. 29) . . . Heb. Péred: Gk. ἡμίονος.

 Three Hebrew words (péred, rekesh, yêmîm) are translated 'mule' in our A. V.; of which the first only is correct, the second ought to be 'the horse or ass,' and the third (yêmîm) is doubtful. The latter occurs only once (Gen. 36. 24), and is thought by some to indicate a discovery by a herdsman of the crossing of breeds of cattle; but the Vulgate renders his discovery 'warm springs' of water. The mule was not used by the Hebrews before David's time, when with the horse it supplanted the ass as the royal beast. Mules of a superior breed are represented on Assyrian monuments.
- Ox (Gen. 12. 16) . . . Heb. (1) Bâkâr: Gk. μόσχος.
- --- (Ps. 22. 12) . . . Heb. (2) Abîrîm : Gk. ταῦροι πίονες.
 - (Deut. 22. 10) . . . Heb. (3) Shôr: Gk. μόσχος.

'Ox' is the generic term for the bovine race. There are several names by which oxen are distinguished in the Bible, marking difference of age or sex: e.g. bâkâr, collective name for 'ploughing cattle;' eglath bûkâr, 'heifer;' par ben bâkâr, 'young bullock;' egel (m.), eglah (f.), 'a calf;' abîrîm, 'strong ones, i. e. 'bulls;' shôr (Chald. tôr, Ezra 6.9), 'one head of cattle.'

They were pastured 'in the open,' there being no fences, hence many of the enactments; but they could not have been extensively used for food, since there is little grazing land. They are now rare in central districts from Lebanon to Hebron, and nowhere pastured, except in Dothan, Shechem, and Hamath. They are small, shaggy, short-legged, both longand short-horned. They were used for sacrifices, ploughing, treading out corn, drawing waggons (Num. 7. 3). See Unicorn, and Cattle.

^{*}PORCUPINE. See HEDGEHOG.

Pygarg (Deut. 14. 5): Gk. πύγαργος.

Probably a kind of gazelle.

Ram (Gen. 15. 9) . . . Heb. Ayil: Gk. κριός.

This animal was the offering of Abraham in place of his son. It was the prescribed sacrifice for trespass-offering, for the new moon, and the Day of Atonement; the fat of its broad tail was part of the peace-offering to Jehovah. Among the Egyptians it represented the omnipotence of the Deity. Its dyed skins were highly esteemed (Exod. 25. 5). See Sheep.

Roe, Roebuck (Deut. 12. 15) . . . Heb. Τςἔδι: Gk. δορκάς.

The Gazelle (Gazella dorcas). Still abundant in Syria. See Deer.

Eheep (Gen. 4. 2) . . . Heb. Tsôn: Gk. πρόβατα.

Ovis laticaudatus, a variety of the broad-tailed sheep, with white body, head and neck black or dark brown, wool thick. Sheep-keeping was one of the earliest industries, particularly among the Hebrews, even when offensive to their neighbours (Gen. 46. 34). It is used as a symbol of God's pastoral care for man, both in the Old and the New Testament. It is still one of the industries of Palestine, and the 'ewe lamb' is the pet animal of the peasant of Jerusalem. See Ram.

Swine (Lev. 11.7; Matt. 7.6) ... Heb. Châzîr: Gk. vs.

The Hebrews and Phoenicians abhorred swine, and the Mosaic Law classed them with unclean animals, their flesh when badly cooked being productive of trichinosis, a disease caused by the development in man of *Trichina spiralis*, parasitic in the muscles of the pig. In Gospel times swine were kept, and probably eaten, around, if not in, Palestine.

Unicorn (Job 39. 9-12) . . . Heb. Rěčm: Gk. μονοκέρως: R. V. 'wildox;' marg. 'ox-antelope.'

--- (Nům. 23. 22) . . . Gk. άδροί.

The LXX translation has passed into our A. V., but is erroneous, as the mention of two horns on one riem (Deut. 33. 17) proves. There Joseph is compared to a riem, his two horns being Ephraim and Manasseh. It was a very strong, wild ox, untameable, having two tall horns, with which it gored: it is distinct from oxen and bulls, and is used figuratively for 'prince' or 'chieftain' (Is. 34. 7). The description of it tallies with Cresar's account of the Hercynian Urus, which ranged from the Rhine to China, from Siberia to S. Persia. It is sculptured on Assyrian monuments, and the kings of Assyria hunted rimu in Lebanon and Palestine.

The rîmu (Assyr.), or rêêm (Hebr.), is the Urus or Aurochs (Bos primigenus), a species of wild ox, often confused with the European bison (Bison Europeaus), from which it is quite distinct. It has strong, thick, long, curved horns, and a hump on its back.

Weasel (Lev. 11. 29) ... Heb. Chôled: Gk. yaλη̂.

This word occurs only once, among 'unclean creeping things.' The

Hebrew is allied to the Arabic khuld, 'mole-rat;' and its root being chalad, 'to dig,' it seems to express the habits of that animal rather than those of the weasel. In some Rabbinical writers chuldat is the 'mole,' in others the 'polecat;' but the description of the habits of the chôled in the Talmud is more applicable to the weasel. Weasels and polecats are common in Palestine. See Mole.

Wolf (Gen. 49. 27; Ezek. 22. 27) . . . Heb. Ζἔε΄b: Gk. λύκος.

The Canis lupus of Syria is larger and of lighter colour than the European species. It still infests the hill country of Benjamin, the ravines of Galilee and Lebanon, and the hills of Bashan and Gilead. It was the symbol of Benjamin (Gen. 49. 27); and its ferocity and night-prowling habits, its frequent attacks on sheep and lambs, are often noticed in the Old and New Testaments. See Ezek. 23. 27; Hab. 1. 8; Jer. 5. 6; Matt. 7. 15; Luke 10. 3; John 10. 12.

XLVIII. BIRDS FOUND IN PALESTINE,

WITH REFERENCES TO THOSE NAMED IN SCRIPTURE.

N.B.-V. L.=Van Lennep; H.=Houghton; T.=Tristram.

There are about 350 kinds of birds to be found in Palestine. The following are some of the most interesting. The Specimens are those which have been found by recent explorers.

Bat. See Animals, p. 299.

Bee-eater . . . (Specimen, *Merops apiaster*, found at Anti-Libanus.)

A common summer migrant. Other sorts occur.

Bittern (Is. 14. 23; 34. 11; Zeph. 2. 14) . . . Heb. Kippôd: Gk. ἐχίνος. (Specimens, Botaurus stellaris. T.; Ardeola minuta, bought at Jerusalem.)

This animal is mentioned with the 'cormorant,' and therefore by some supposed to be a bird. It is evidently a token of desolation, and the context seems to demand the idea of some marsh-loving bird, fond of waste and solitary places; whence the animal is thought to be the common bittern (Botaurus stellaris, so called from the bellowing noise made by the male bird in spring-time). Many commentators follow the LXX and Vulgate, and translate it 'hedgehog,' or 'porcupine' (so R. V.); but these do not inhabit marshy ground, or 'perch and sing on the knops of pillars.' Two species of bittern, the Botaurus stellaris and Ardeola minuta, inhabit Palestine.

Blackbird . . . (Specimen, Merula.)
Resident, and not uncommon.

Blackeap... (Specimen, Silvia atricapilla, found at Jericho.)
Very common in Palestine. All our British warblers, and a good many other sorts besides, occur in the Holy Land.

Blue Jay. See Jay.

Bulbul... (Specimen, Ixus xanthopygius, found at Beit Atab.)

Peculiar to Syria, and very common in the Jordan Valley. The nightingale is so called, as also a titmouse. V. L.

Chat... (Specimens, Saxicola libanotica, Pratincola rubicola, found at Bethlehem; Dromolæa leucopygia, found at Ain Feshkah.)

About fifteen species of chat are found in Palestine. They belong to the genera Saxicola, Pratincola, and are characteristic objects in this dry country.

Cock (Mark 14. 30) . . . Gk. ἀλέκτωρ.

Cormorant (Lev. 11. 17) . . . Heb. Shálák: Gk. καταράκτης. (Specimen, Phalacrocorax carbo.)

(Is. 34. II)... Heb. Kâath: Gk. πελεκâs: R. V. 'pelican.'
Probably kâath is the 'pelican' (see marginal reading, A. V.): but the common cormorant frequents the coast, comes up the Kishon, and is found on the Sea of Galilee and on the Jordan; and this is probably the shâlâk. T.

Corn-Bunting . . . (Specimen, *Emberiza miliaria*, found at Ain Fasail.)

Common. Six other sorts of bunting. One of these, *Emberiza casia*, occurs frequently, and takes the place of our yellow-hammer.

Crane (Is. 38. 14) . . . Heb. Agûr: Gk. χελιδών: A.V. 'crane;' R.V. 'swallow.' (Specimen, Grus cinerea. T.)

Some think the 'crane' should be 'stork,' which see. Others agree with A.V. Cranes flock to the wilderness of Beersheba in winter. T.

Crow (Prov. 30.17) ... Heb. 'Oreb: Gk. κόραξ: A.V. and R.V. 'ravens.' (Specimen, Corvus umbrinus.)

Crows are very common, but the term includes the whole tribe of crows, e. g. ravens, rooks, jackdaws, &c., all of which are very numerous. T.

Cuckoo (Lev. 11. 16) . . . Heb. Shachaph: Gk. λάρος. (Specimens, Cuculus canorus, found in the Jordan Valley; Oxylophus glandarius, found at Ain Fasail.)

Besides our cuckoo, another species, the great spotted cuckoo, visits Palestine in summer. Some translate *shachaph* 'sea-gull' (as the LXX). The R.V. has 'seamew.'

Dove (Is. 38. 14) . . . Heb. *Yônah* : Gk. περιστερά. See Pigeon.

Ducks

Several species of wild duck, as the gadwell, teal, pintail, garganey, shoveller, widgeon, and pochard, are found, chiefly in winter, and in the Jordan Valley.

- Dunlin . . . (Specimen, Tringa cinclus.)
- Eagle (Deut. 32. 11) . . . Heb. Nésher: Gk. derós. (Specimens, Circatus Gallicus; Gyps fulvus. T. Found at Yebua.)
 - Feeds on reptiles. The Arabic *nissir*, i.e. griffon, or great vulture. Found in Palestine and Egypt.
- Gier (Lev. 11. 18) . . . Heb. Racham: Gk. πορφυρίων: R.V. 'vulture.' (Specimen, Neophron percnopterus.)
- The 'Egyptian vulture' or 'Pharaoh's hen,' common in Asia and all parts of Africa; migratory from Palestine in the winter.
- Fowl, Fatted (I Kings 4. 23) ... Heb. Barburim, Abusim.
 - 'Fatted fowl,' probably geese, which abound all over Palestine, as likewise domestic fowls. The native country of the latter is Asia, and they were not imported into Palestine till after the Captivity. V. L.
- Glede (Deut. 14. 13) ... Heb. Råah: Gk. γύψ. (Specimen, Buteo ferox.)
 - Probably the 'buzzard,' of which there are three kinds in Palestine, the most common being the large red species, resembling a small eagle. T.
- Goldfinch . . . (Specimen, *Carduelis elegans*, found at Bethlehem.)

 Very common everywhere at all seasons.
- Grakle . . . (Specimen, Amydrus Tristramii, found at Mar-Saba.)

 Common in the neighbourhood of the Dead Sea, the Jordan Valley, and Sinaitic peninsula. Very abundant on Mount Hor.
- Grouse... (Specimen, *Pterocles Senegallus*, found in the Desert.)

 See Sand-Grouse.
- Harrier . . . (Specimens, Circus æruginosus, found at the Dead Sea; C. cineraceus, found at Jericho.)
 - · Harriers and buzzards are very numerous, and of several sorts.
- Hawk (Job 39. 26) . . . Heb. Nêtz: Gk. ἱέραξ. (Specimen, Accipiter nisus, found at Jericho.)
 - Netz is generic, including the whole kestrel tribe. T. Birds of prey are the most conspicuous birds resident in Palestine, as well in species as in individuals. Next to them come the chats.
- Night (Lev. 11. 16) . . . Heb. Tachmâs: Gk. γλαῦξ. (Specimen, Caprimulgus (?).
 - Doubtful; perhaps the nightjar. Some say, a kind of owl. See Nightjar.
- Hen (Luke 13. 34). See Fowl.
- Heron (Lev. 11. 19) ... Heb. Anάphah: Gk. χαραδριώς. (Specimens, Ardeola comata; Ardea cinerea. T. Found in Jordan Valley.)
 White, blue, and brown herons are found; also the 'buff-backed' (often
 - called the 'ibis'), especially about the Waters of Merom. H.

Hoopoe. See Lapwing.

Jay.

The Syrian jay, Garrulus atricapillus, is very common in the olive groves throughout the country. The blue jay is still found in Palestine. V.L.

Kestrel . . . Heb. Nêtz. (Specimens, Tinnunculus alaudarius, found at Beit Atab; T. Cenchris, found at Ramleh.)

Abounds in all Southern Palestine. T.

Kingfisher . . . (Specimens, Alcedo ispida; Ceryle rudis; Alcyon Smyrnensis, found at Jericho.)

Three species of kingfisher are indigenous, and all may be met with about the Jordan Valley.

Kite (Lev. 11. 14) ... Heb. Ayyah: Gk. λκτίνος. (Specimen, Milvus regalis.)

Ayyah is a generic term for 'keen-sighted' birds; the red kite is very common in winter, as the black kite is in summer. Kites, hawks, and falcons of several sorts abound.

Lapwing (Lev. 11.19) . . . Heb. Dûkîphath: Gk. ἔποψ: R.V. 'hoopoe.' Doubtless the hoopoe, since the Arabic term is the same; in size similar to the thrush, but crested.

Lark... (Specimens, Galerida cristata, found at Jaffa; Otocoris penicillata, found at Anti-Libanus.)

More abundant in species and individuals than in England. T. True larks, desert larks, short-toed larks, Calandra larks, and horned larks of various sorts, occur in suitable districts.

Magpie.

One of the most valuable scavengers of Syria, relieving cattle of files and vermin.

Nightingale.

Summer visitant to Palestine.

Nightjar... (Specimen, Caprimulgus Europæus, found at Beit Atab.)

Three kinds of nightjar occur. One of these is believed to be peculiar to the Jordan Valley.

Nuthatch . . . (Specimen, Sitta Syriaca, found at Anti-Libanus.)

The Syrian and the common nuthatch are both resident in the Lebanon district.

Osprey (Lev. 11. 13) ... Heb. Oznîyyâh: Gk. άλιαίετος. (Specimen, Pandion haliaëtos.)

A fish-eating eagle, never plentiful, on account of the scarcity of its food; but the term includes also the 'short-toed' eagle, by far the most common in Palestine.

Ossifrage (Lev. 11. 13) . . . Heb. *Péres* : Gk. γύψ : R. V. 'gier eagle.' (Specimen, *Gypaëtus barbatus*.)

The Lämmer-geier, most magnificent of the vulture species; found sparingly in most rocky ravines. Both the Hebrew and English names mean 'bone-breaker.' T.

Ostrich (Lam. 4. 3) . . . Heb. Ya'ănah: Gk. στρουθίον. (Specimen, Struthio camelus.)

Has occurred recently in eastern Moab as a straggler from Arabia. No doubt formerly more abundant.

- Owl (Is. 34. 13) ... Heb. Bath-haya'anah: Gk. στρουθός.
 Many agree with the LXX in regarding this as an ostrich.
- Great (Lev. 11. 17)... Heb. Yanshooph: Gk. ἴβειs. (Specimen, Bubo Ascalaphus, found at Jericho.)
- —— (Is. 34. 15) . . . Heb. *Κίρρδα*: Gk. ἐχίνος: R.V. 'arrow-snake.'
- Little (Lev. 11. 17) . . . Heb. Κôs: Gk. νυκτικόραξ. (Specimen, Athene meridionalis, found at Bethlehem.)
- of Desert (Ps. 102. 6) . . . Heb. Κôs: Gk. νυκτικόραξ.
- Screech (Is. 34. 14) . . . Heb. Lilith: Gk. δνοκένταυρος: A.V. Marg. and R.V. 'night monster.' (Specimen, Otus vulgaris, found at Jericho.)

Kippôz and Milith are both found at Jericho. The former can scarcely be the 'ibis,' which could not live among the ruins of Petra; but kôs is called by the Arabs 'mother of ruins.' Kôs (a cup) is by some translated 'pelican,' from its pouch. T. Some translate kippôz 'arrowsnake' (as see R.V.). The identification of the above is conjectural. The Egyptian eagle owl, and the Southern little owl, are abundant, and may be the 'great' and 'little' owls referred to.

Partridge (Jer. 17. 11; 1 Sam. 26. 20) . . . Heb. Κοτε: Gk. πέρδιξ. (Specimens, Caccabis Græcus; Ammoperdix Heyii, found at Jericho.)

The Chukor partridge in the north, and Hey's partridge in the south, from the Dead Sea throughout Sinai, are both abundant. The latter has been identified with that of 1 Sam. 26. 20, unto which David compared himself. Kôrê probably includes sand-grouse.

Peacock (I Kings 10. 22) . . . Heb. Tucciyyim (plural): Gk. ταώς. (Specimen, Pavo cristatus.)

Not native; imported by Solomon from Malabar Coast, or Ceylon; extinct. The name is not Hebrew, but Tamil, *tokeï*, and the peacock is still called by it in Ceylon.

Pelican (Ps. 102. 6) . . . Heb. Kâath: Gk. πελεκᾶς.

Spends the winter in Palestine; migrates in the summer to Russia. Two varieties occur.

Pigeon (Ps. 68. 13; Matt. 3. 16) . . . Heb. Yônah: Gk. περιστερά.

Called 'dove' in A.V. and R.V. There are four species of pigeon, and three of the turtledove in Palestine. The latter are chiefly to be found in the thickets of the Ghor, south of the Dead Sea. Several sorts occur in winter in flocks by the seashore. A few breed by the Jordan.

— (Gen. 15. 9) . . . Heb. Gôzâl : Gk. περιστερά. See Dove.

Plover . . . (Specimen, Charadrius hiaticula, found at Jaffa.)

Quail (Ex. 16. 13) . . . Heb. Shělâv: Gk. ὀρτυγομήτρα. (Specimen, Coturnix vulgaris.)

Like a small partridge. Quails breed in numbers in Palestine. They arrive in vast flocks by night in March. A few pairs remain throughout the winter. Their flesh is a delicacy.

Raven (Prov. 30. 17) . . . Heb. 'Oreb: Gk. κόραξ.

Redstart ... (Specimens, Ruticilla phænicura, found in the Jordan Valley; Ruticilla Tithys, found at Bludan.)

Four species of redstart (*Ruticilla*) have been obtained. The common redstart abounds in summer, the black redstart in winter.

Robin . . . (Specimens, Erythæus rubicula; Ruticilla Suecica, found at Jericho; Coracias garrula, found at Gaza.)
Winter migrant to Palestine.

Sand-Grouse.

Four or five sorts of sand-grouse are found, chiefly in the desert district around and south of Palestine. True grouse do not occur.

Sandpiper... (Specimen, *Tringoides hypoleucos*, found at Solomon's Pools.)

Sandpipers, redshanks, curlews, and other waders occur along the coast in winter, and occasionally appear inland.

Shrike . . . (Specimens, Lanius lathora, found at Jericho; Lanius auriculatus; Lanius nubicus, found in the Jordan Valley.)
Five species of shrike are found in Palestine. Of these, the pallid shrike, Lanius lathora, is the most common.

Sparrow (Ps. 102. 7)... Heb. Τείρμος: Gk. στρουθίου. (Specimens, Passer salicarius, found at Ain Fasail; Fringilla patronia, found at Jericho.)

Four sorts of sparrow are found. One (the marsh sparrow) is very abundant at the south end of the Dead Sea. Another is peculiar to that district.

The word occurs forty times in the Bible; and is always, with two exceptions, translated 'bird,' or 'fowl.' Sparrows swarm in the Plain of Gennesaret, and are trapped and sold for very little; but they are very sparse and solitary in Judæa. H. See Thrush.

- Starling . . . (Specimen, *Sturnus vulgaris*, found at Jericho.)

 An abundant winter visitant.
- Stork (Jer. 8. 7) . . . Heb. *Chăsîdâh* : Gk. dơiôa. (Specimen, *Ciconia alba*. T.)

Both the black and the white stork occur, the latter chiefly in winter, the former a passing migrant to its breeding quarters farther north. Both are said to breed, but sparingly, in Palestine.

- Sun-bird . . . (Specimen, *Cinnyris osea*, found at Jericho.)

 Peculiar to the Jordan Valley and the Sinaitic peninsula.
- Swallow (Prov. 26. 2; Ps. 84. 3) . . . Heb. Dĕrôr: Gk. στρουθός. (Specimen, Hirundo rustica, found in the Jordan Valley.) Swallows and martins of different sorts are very abundant. Our British species arrive to breed in Palestine as they do with us.
- (Is. 38. 14)... Heb. Âgûr: Gk. χελιδών: R. V. 'crane.'
 'Swallow' (A.V.) is thought to be a mistranslation for 'crane,' and sûs in the same passage is the 'swift.' Several species in Syria; some frequent rivers, some crags. They save the country from plagues of flies. The common swallow abounds in the Mosque of Omar. V. L.
- Swan (Lev. 11. 18)... Heb. Tinshémeth: Gk. κύκνος: R. V. Marg. 'stork.'

The mute swan and the whooper swan both occur occasionally in winter,

Swift (Is. 38. 14)... Heb. Sîs, Sûs: Gk. περιστερά: R.V. 'swallow.' (Specimens, Cypsellus apis; C. affinis; C. melba, found in the Jordan Valley.)

Three sorts of swift breed in Palestine.

Thrush . . . (Specimens, *Petrocincta cyanus*, found at Mar-Saba; *Traterophus chalybeus*, found at Jericho. Peculiar to the Jordan Valley. P. E.)

The song thrush and the missel thrush, as well as the redwing and field-fare, have all been found in Palestine. The rock thrush (monticola), belonging to a different genus, is more common. One of these is supposed to be the 'sparrow that sitteth alone on the house-top.'

Tit, Great . . . (Specimen, Parus major, found at Beit Atab.)
Common.

Turtledove (Gen. 15. 9; Lev. 1. 14) ... Heb. Tôr, Yônah: Gk. τρυγών. (Specimens, Turtur auritus, found at Yebua; Turtur risorius, found at Jericho.)

Summer migrant to Palestine; very common and abundant. P.E. The

palm-dove and ring-dove are sedentary. See Pigeon.

Vulture (Lev. 11. 14) ... Heb. Dââh: Gk. γύψ: R.V. 'kite:

___ (Lev. 11. 18, R.V.) . . . Heb. Racham: Gk. derós.

Vultures are very plentiful, and are the chief scavengers for the removal of the dead bodies of animals. V. I. See Eagle.

Wagtail . . . (Specimens, *Motacilla alba*, found at Ramleh; *Motacilla sulphurea*, found at Jericho.)

Several species of wagtail, including our common British sorts, are found in Palestine, chiefly in winter.

Water-rail . . . (Specimen, Rallus aquaticus, found at Jericho.)
Found, where marshes occur, throughout Palestine.

XLIX. AQUATIC CREATURES OF THE BIBLE.

'THE Holy Land' is strictly an *inland* tract of mountain, plain, and valley. With the exception of Joppa, the Israelites had no possessions on the coast, the one part of which belonged to the Phœnicians, the other to the Philistines, whose chief god was Dagon, having the face and hands of a man, and the body of a fish (I Sam. 5. 4).

Its one river is the Jordan, too rapid, too muddy, too deep in its hot rocky bed for angling to be either pleasurable or profitable. The smaller streams (Kishon and Jabbok) were on the confines, and were, alternately, dry and rushing torrents. Of its three lakes, the largest (the Dead Sea) was probably entirely destitute of all life, animal and vegetable, so that the only fishing preserves were the Lake of Gennesaret and the pools of Heshbon (S. of S. 7. 4). The drag-net and the hook as implements for capturing fish are mentioned by Isaiah (19. 8), but in connexion with Egypt and the Egyptians.

Beyond mention of the fact of the creation of fish generally, the Mosaic division of their species into the clean and unclean, their incidental mention in our Lord's history as an article of food, and of the occupation of fishing as a parabolic illustration, fish enter but little into the phraseology of the Bible; and not a single species is named, if we except the whale. Josephus notices that the species found in the Jordan and Lake of Gennesaret are identical with those in the Nile. Recent explorers have confirmed that opinion, and found some that belong only to the African families. They are chiefly of

the bream, carp, and perch tribes, the shoals of which, coming up at night to the mouths of the warm springs of the two Bethsaidas, are most extraordinary, often thickly covering an acre of water. The Siluroids were held by Egyptians, as well as Hebrews, to be unfit for food, on sanitary grounds. The Table given on p. 316 will show the extent of the Palestine fisheries, and the species recently found.

N.B .- T. = Tristram; R. = Rolleston.

Jonah's Fish (Shark?), Jonah 1. 17 ... Heb. Dâg gâdôl: Gk. κῆτος.

The Hebrew only speaks of 'a great fish,' without particular specification; in Matt. 12. 40 that fish is translated 'whale' (κῆτος); but the Greek, like the Hebrew, is general, and strictly means only a 'sea-monster.' A whale has too contracted a throat to swallow a man; but sharks capable of doing so are not uncommon in the Mediterranean.

Tobit's Fish (Sheat-fish? Siluridæ) . . . Gk. ἰχθύς.

As Tobit's fish leaped out of the Tigris to attack a man (contrary to the habits of any known fish), it may have been a crocodile, or one of the *Silurida*. Bochart says that Galen and Dioscorides prescribed the gall of the sheat-fish as an eye-salve. T.

Twice referred to: once, as an ingredient of the holy perfume of the tabernacle; and once, in the Apocrypha, as emitting a delicious odour. The name 'onyx' means a 'claw' or 'nail;' and so the small shell on the foot of many molluses, with which the larger shell is closed, gets its name. From this smaller shell, or valve, one of the ingredients of the compound 'frankincense' was obtained. Many species of it are found in the Red Sea, and shells of the largest kind are familiar to us as old-fashioned chimney ornaments. R.

Pearls (Pearl oyster, Avicula Margaritifera), Job 28. 18... Heb. Gâbîsh: Gk. μαργαρίται: R.V. 'crystal.'

Only once named in the Old Testament, often in the New; always as a jewel. The pearl oyster is abundant in the Persian Gulf and Red Sea. Its shell ('mother of pearl') is still a commodity of general traffic in Palestine, being carved by the peasants into religious ornaments.

Purple [fish] (Purple fish, Murex brandaris; M. trunculus) . . . Heb. Argaman.

A valuable dye (which Lydia sold), traditionally said to come from a small vessel in the throat of a shell-fish. Tyrian purple (or fiery red) was of two kinds, one light (i.e. scarlet), the other dark (i.e. crimson); and probably, by admixture with other colours, various shades of purple, and even blue, may have been subsequently produced. The art of extracting it, known to the Phoenicians, has been lost. It was of such a costly nature as to be one of the peculiar insignia of royalty or official distinction.

Whale (some land-monster: Dragon, or Serpent?), Ex. 7. 9; Deut. 32. 33; Ps. 91. 13; Jer. 51. 34... Heb. Tannîn: Gk. κῆτος.

The Hebrew word means a 'monster' in animal life. In Gen. 1. 21, 'great whale' is generic of all monsters moving in the waters. Two species of the dolphin have been found in the Mediterranean, and another in the Red Sea; but true whales are also occasionally to be found in the former. R.

(some *sea*-monster: *Crocodilus ?*), Job 7. 12; Ps. 74. 13; Is. 27. 1; Ezek. 29. 3; 32. 2.

Sec Leviathan, p. 319.

FISHERIES OF PALESTINE, WITH THEIR PRODUCTS.

N.B.-T. = Tristram; H. = Honghton.

| Waters. | English Name. | Ichthyological | Remarks. |
|----------------|------------------------------|--|--|
| - | zvame. | Species. | |
| Gennesaret, L. | Bream | Chromis Nilo- ticus. H. | |
| | Sheat-fish. | Clarias macracanthus. T. Coracinus. T. | The Siluroids are unfit for food, and are the 'bad fish cast away' by the fishermen (Matt. 13. 47, 48). |
| | | Hemichromis. T. | Found by Livingstone in S.E. Africa. |
| | Carp. Perch. | | |
| | Dog-fish. | Labeo barbus canis. H. | |
| Jabbok, R | Barbel | Barbus longi- ceps. | The Jabbok swarms with fish, swimming in a continuous line, coming and going. T. |
| Jordan | Minnow. Barbel. Bream. | Cyprinodon Hammonis. H. | These all die on reaching the Dead Sea, where they are devoured by the birds waiting for them. (Cf. Ezek. 47. 10.) |
| Kishon, R | Blenny | Blennius lu- pulus. | Fewer fish in the streams flowing westward than in those flowing eastward. |

L. REPTILES AND AMPHIBIA OF THE BIBLE.

In the Bible, reptiles are regarded as a connecting link between beasts and fishes. They are divided into the 'moving creatures' of the sea (Gen. 1. 20), among fish; and the 'creeping things' of the land (Gen. 1. 24), after the Mammalia. Modern naturalists give us four orders of existing Reptilia, each of which is represented in Scripture; but they are not very clearly distinguished. The following list will present a general sketch of them, arranged alphabetically for facility of reference.

- N.B.—The Names printed in small capitals do not occur in the A.V., though the reptiles so called are now found, and are probably the same as those indicated by the Hebrew writers. H.=Rev. W. Houghton; T.=Canon Tristram; R.=Prof. Rolleston.
- Adder (Ps. 58. 4) ... Heb. (1) Péthen: Gk. doπis: Zoological Species, Cohra.
- (Gen. 49. 17) . . . Heb. (2) Shĕphîphôn: Gk. öφιs: Zool. S. Cerastes Hasselquistii: R.V. Marg. 'horned snake;' A.V. Marg. 'arrowsnake.'
- ---- (Ps. 140. 3) . . . Heb. (3) 'Achshûb: Gk. βασιλίσκος: Zool. S. Vipera Euphratica.
- (Prov. 23. 32; Job 20. 14-16) . . . Heb. (4) Tziph'ôni: Gk. ἀσπίς: Zool. S. Daboia xanthina.
 - Adder' is the translation in the A. V. of four Hebrew words, viz. pithen, shëphiphon (once), 'achshib (once), and tziph'oni (once). Of these the first is generic, and the remaining three all denote a venomous serpent. The second (horned snake) is well known in the sandy deserts of Arabia, Egypt, the Sahara, &c.; it is about a foot long, pale brown, with black irregular spots, and two horns above its eyes. It lies in ambush, occasionally biting the heels of horses, and is often found in the wilderness of Judæa. It is thought to have been the instrument of Cleopatra's death. Mentioned five times in the Bible. Poisonous; dwelling in holes; distends its neck, and stands erect; some are proof against snake-charmers. It is the sacred and royal emblem on Egyptian monuments; the symbol of the protecting divinity.
- Asp (Is. 11. 8) . . . Heb. Péthen: Gk. ἀσπίς: Zool. S. Egyptian cobra (Naja haje).

Rare in Palestine, but found in southern deserts.

Chameleon (Lev. 11. 30) ... Heb. (1) Côäch: Gk. χαμαιλέων: Zool. S. Psammosaurus scincus. T.; Hydrosaurus Niloticus. T.: R.V. 'land-crocodile.'

The côūch, rendered 'chameleon,' is thought to be the monitor lizard, which is highly prized as a destroyer of croccediles' eggs. Of the two kinds, the Psammosaurus is common in Egypt, the Sinaitic peninsula, and Judæa, and is about five feet long; the Hydrosaurus, resembling it, is common also in Egypt, where it was reverenced, and is figured on Egyptian sculptures. T.

- Chameleon (continued) (Lev. 11. 30) ... Heb. (2) Tinshémeth: Gk. ἀσπάλαξ: Zool. S. Chameleo vulgaris. T.: R.V. 'chameleon.' Tinshémeth, translated 'mole,' is, from its derivation, supposed to be the chameleon, a kind of lizard, living in trees and feeding on insects; very common in Palestine and Egypt. T.
- Cockatrice (Is. 14. 29; 59. 5) ... Heb. Tzeph'a, Tziph'ôni: Gk. doπis: Zool. S. Daboia xanthina: R. V. 'basilisk;' marg. 'adder.' Mentioned five times (once translated 'adder,' Prov. 23. 32); but, from Is. 59. 5, would seem to be more deadly than the péthen. See Serpent, No. 7.
- *CROCODILE (Lev. 11. 29) ... Gk. κροκόδειλος: R. V. 'great lizard.'
 The word translated 'tortoise' (which see) is rendered in the LXX 'land crocodile.' See DABBA.

The crocodile is probably the animal called Leviathan, which see.

*DABBA (Lev. 11. 29) . . . Heb. Tzάb: Gk. κροκόδειλος χερσαίος: Zool. S. Uromastix spinipes.

The Arabic *dhab*, thought by some to be the *tzáb* (tortoise of A. V.), a large species of lizard, common in the sands of Arabia, well known in Judæa; burrowing in sand, and living in holes of rocks; feeding on beetles. T.

Dragon (Is. 34. 13; Ezek. 29. 3) . . . Heb. Tan, Tannîn.

In the passages where 'dragon' is used as the symbol of Egypt, the 'crocodile' is meant. Tan (always fl.) is classed with wild beasts and fowls, and inhabits 'desert places;' it 'wails,' 'cries,' and 'snuffs up the wind;' hence thought to be the JACKAL, which see, p. 304.

Tannin is a water-monster, with feet; or a huge land reptile, as that 'serpent' into which Moses' rod was changed. In the former sense it is

synonymous with 'leviathan.'

Frog (Ex. 8. 2; Rev. 16. 13) . . . Heb. Tzĕphardĉa: Gk. βάτραχος: Zool. S. Rana esculenta; Hyla arborea. [Belongs to Zoological Class ΑΜΡΗΙΒΙΑ.]

The Hebrew word is of Arabic extraction, and only occurs in the Old Testament in connexion with the Egyptian plague. The frog was adored as a female deity in Egypt, and was the symbol of regeneration. In the Book of Revelation frogs represent 'uncleanness.' The R. esculenta, the edible frog, is common in Egypt, and the Hyla, or tree-frog, in Palestine.

*GECKO (Lev. 11. 30) . . . Heb. Anâkah: Gk. μυγάλη: Zool. S. Ptyodactylus gecko: R.V. 'gecko.'

Anâkah (translated 'ferret' in A. V.), from its classification among 'creeping things,' is more probably the 'gecko,' a lizard uttering a mournful noise

(the meaning of anâkah). It is found in all parts of Palestine and Egypt, frequenting rocks, ruins, and houses. In common with other reptiles it is regarded with disgust. T.

Leviathan (Ps. 74. 14; Job 41. 1) . . . Heb. Livyáthán: Gk. δράκων: Zool. S. Crocodilus vulgaris: R. V. Marg. 'crocodile.'

The word occurs five times, and in every case but one (Ps. 104. 26) denotes the 'crocodile;' though some think that, in Is. 27. 1, it refers to the great python, often seen on Egyptian monuments. T. There is a full description of it in Job. It is not now found in Palestine, but has been captured recently in the river Zerka, which flows through the plain of Sharon.

Lizard (Lev. 11. 30) . . . Heb. Lětâah: Gk. χαλαβώτης: Zool. S. generic term (?).

The word only occurs once, but there is no question as to its meaning. Lizards abound everywhere, and the species are very numerous. There are those of the land, the water, and sandy desert. Every district has its kinds; but they swarm in the desert places, while some frequent cultivated plains, and others the forests of Tabor and Gilead. Perhaps letûah is the generic term of the whole lizard tribe. T.

- Serpent (Ps. 58. 4; Prov. 30. 19) . . . Heb. (1) Nâchâsh: Gk. ὄφις: Zool. S. generic term.
- (Ex. 7. 9, 10) . . . Heb. (2) Tannîn : Gk. δράκων.
- (Ps. 58. 4) . . . Heb. (3) Péthen: Gk. doπίs: Zool. S. Cobra Ægyptiaca.
- (Gen. 49. 17) . . . Heb. (4) Shĕphîphôn: Gk. öφιs: Zool. S. Cerastes Hasselquistii.
- (Job 20. 16) . . . Heb. (5) Eph'eh: Gk. ἀσπίς: Zool. S. Echis arenicola.
- —— (Ps. 140. 3) . . . Heb. (6) Achshūb: Gk. βασιλίσκος: Zool. S. Vipera Euphratica, or Vipera ammodytes.
- (Prov. 23. 32; Is. 11. 8) . . . Heb. (7) Tzeph'a: Gk. ἀσπίς: Zool. S. Daboia xanthina (?). T.: R. V. 'adder' or 'basilisk.'

Seven Hebrew words are used for various kinds of serpents, translated somewhat indiscriminately:—(1) Generic term, denoting no particular species. (2) Generally rendered 'dragon,' sometimes 'serpent,' sometimes 'whale' (Job 7.12, &c.); seems to denote any sea or land monster, therefore not to be limited to any species. (3) Deaf adder, or poisonous asp, which see. (4) Poisonous adder of sandy deserts. (5) Thrice mentioned (see Viper). (6) Found only in one passage, 'adders' poison.'
(7) Five times mentioned; translated in A.V. by 'adder' and 'cockatrice,'

the latter fabulous, supposed to be hatched by a cock from serpents' eggs, and so represented as a dragon with a cock's head; called also 'basilisk,' or crested serpent. It may be the large yellow-streaked serpent, not uncommon in Palestine; dangerous from its size and nightly prowlings. T.

Serpents were generally regarded by the ancients as symbols of the spirit of evil. More than thirty species have been lately found in Palestine; but only nine are poisonous, viz. the cobra, six species of vipers, the Daboia xanthina, and Echis arenicola.

Serpent, Fiery (Num. 21. 6-8) . . . Heb. Sắrắph: Gk. ὄφις θανατῶν: Zool. S. Daboia xanthina (?). T.

Fiery Flying (Is. 14. 29) . . . Gk. ἀσπίς, ὄφις πετάμενος : Zool. S. Daboia xanthina (?). T.

'Fiery' or 'deadly' serpents were probably so called from the burning fever caused by their bites. The 'fiery flying serpent' is distinct from this; but 'flying' is poetic imagery, not in accordance with natural phenomena.

For the habits and peculiarities of serpents referred to in Scripture, see Tristram's 'Natural History of the Bible' and Wood's 'Bible Animals,'

Snake. See Serpent.

*Toad . . . Zool. S. Bufo viridis. [Belongs to Zoological Class AM-PHIBIA.]

The green toad is very common in all parts of Palestine. T.

Tortoise (Lev. 11. 29) . . . Heb. *Tzâb*: Gk. κροκόδειλος χερσαῖος: Zool. S. (1) *Testudo ibera*, (2) *Testudo Kleinmanni*, (3) *Emys Caspica*: R.V. 'great lizard.'

(1) The land tortoise is found everywhere, creeping over hills and plains in summer; burrowing under leaves at the foot of trees, or in rocky holes, in winter. It is the food of several birds of prey, and is eaten by the natives.

(2) A larger kind is found on Mount Carmel. (3) Water species are very numerous in all streams and marshes, especially about the Waters of Merom. It feeds on fish, frogs, young birds, &c., and has a very offensive odour. T. See DABBA.

Viper (Job 20. 16; Is. 30. 6; 59. 5)... Heb. *Eph'eh*: Gk. ἔχιδνα: Zool. S. *Echis arenicola*. T. (Sand-Viper).

A poisonous serpent, of small species, about one foot long; found in sandy districts and under stones by the Dead Sea; quick in movement. The viper which fastened on Paul's hand (Acts 28. 3) was the *Vipera aspis*, common in the Mediterranean Isles. T.

LI. INSECTS AND OTHER SMALLER ANIMALS OF THE BIBLE.

UNDER this head are classed all those smaller creatures not included in the preceding lists. They are arranged rather for facility of reference than scientifically, and being in alphabetical order, any one of them can be found by the reader at a glance.

- N.B.—The Names of Insects printed in SMALL CAPITALS, to which an asterisk (*) is prefixed, are not used in A.V. H.=Houghton; T.= Tristram; W.=Westwood.
- **Ant** (Prov. 6. 6-8; 30. 25) . . . Heb. Němálah: Gk. μύρμηξ: Zool. S. *Formica*, or Myrmica.

Ants are abundant in Palestine; and though they feed on flesh, insects, and saccharine matter from trees, they store up corn, chaff, seeds, &c., which are, however, probably used as building materials and not as food. They surpass most insects in instinct and industry. T.

Bee (Ps. 118. 12; I Sam. 14. 25)... Heb. Děbôrah; Gk. μέλισσα: Zool. S. Apis mellifica, Apis Ligustica.

There are in abundance the hive bees of England, and yet more those of S. Europe, and the wild bees; the allusions in Scripture are mainly to the last, which attack plunderers with great fury (Deut. 1. 44). Their abundance is certified by the term descriptive of Palestine, 'flowing with milk and honey,' for which its climate and aromatic flora are peculiarly adapted. They are most numerous in the wilderness of Judæa (Matt. 3. 4). Honey was one of the delicacies sent by Jacob to Egypt, and a commodity supplied by the merchants of Judah to the market at Tyre. T. Bees are also found in Assyria (Is. 7. 18).

Various species of humble bees and mason bees are very numerous.

Beetle (Lev. 11. 21, 22) ... Heb. *Chargôl*: Gk. ὀφιομάχη: R.V. 'cricket;' marg. 'a kind of locust or grasshopper.'

Only once found in the Old Testament, among winged reptiles allowed for food. It is evidently, from the connexion, some kind of 'locust,' and not a 'beetle,' since the latter has not 'legs above its feet to leap withal.' More than 400 species of beetles have been found in Palestine, the climate being peculiarly suited to them, T.

--- (Hab. 2. 11) . . . Heb. Châphîs: Gk. κάνθαρος.

In Hab. 2. 11, Bochart renders *Chaphis* by 'the scarabæus,' or sacred beetle of Egypt, with which the Jews were familiar; it was an emblem of eternity and resurrection. (*See* Hope, in *Trans*. Entomol. Soc., ii. 173.) Though the LXX and Vulgate favour this interpretation, Gesenius and others agree with the A.V., and translate it 'beam.' So R.V.

Caterpillar.

See Locust, Gázâm. It is doubtful whether the Jews knew that butter-flies came from caterpillars. R.

*COCHINEAL (Is. 1. 18) . . . Heb. Tôla': Gk. κόκκινος: Zool. S. Coccus ilicis.

Tôla' is almost always translated 'crimson' or 'scarlet' in A.V. It is literally the 'crimson worm' (Arab. Kermez), but the latter word is omitted, because in the texts the colour, not the insect, is denoted. The cochineal belongs to the Homopterous family Coccidæ: the species referred to (Coccus ilicis) attaches itself to the Syrian holm-oak. The male is winged, the female wingless; and it is from the latter alone that the dye is gained. It is dark red, of the size of the kernel of a cherry, but when dried, smaller than a wheat grain. It is very abundant in Palestine, though supplanted as a dye by the imported Mexican species, which feeds on the prickly pear. T.

Flea (1 Sam. 24. 14; 26. 20) . . . Heb. Par'ôsh: Gk. ψύλλος: Zool. S. Pulex irritans.

Only twice mentioned, as an illustration of the most insignificant of creatures. Fleas swarm in the very sand of Egypt, and in the dust of all parts of Palestine,—the greatest pests of man and beast.

- Fly (Ex. 8. 21; Ps. 78. 45) . . . Heb. (1) Arôb, or Oreb: Gk. κυνόμυια: Zool. S. Musca, or Culex.
 - (1) Arbb only occurs of the plague of flies in Egypt. It is disputed whether the common house-fly or mosquito is meant; both are great pests in Egypt now, as also are the gad-fly and horse-fly. The common fly carries the poison of ophthalmia from man to man, thus spreading its infection. It is probably here generic, including in the 'plague of swarms' flies, sand-flies, gnats, mosquitoes, &c. H. By some authors, Kirby (Bridgewater Treatise, ii. 357), Michaelis, Rosenmüller, Geddes, &c., the Oreb has been supposed to be a cockroach, Blatta sp. (See Hope, op. cit., ii. 180.) W. The word means 'swarms' or 'divers sorts.'
- --- (Eccles. 10. 1) . . . Heb. (2) Zebûb: Gk. μυῖα.
 - (2) Zebib, only twice mentioned; once as frequenting the rivers of Egypt; again, as corrupting the apothecary's ointment;—the former a gad-fly tormenting horses on the banks of the Nile and Jordan, so pestiferous as to be deprecated by appeals to a special god, Baal-zebub (of Ekron), whom the Jews derisively called 'lord of the dunghill' (Baal-zebel). Probably the poisonous Testse, described by Livingstone, is meant. W. The other would be the common fly, whose swarms would corrupt any unguent or savoury compote in a few minutes.
- (Is. 7. 18) . . . Zool. S. Hippohosca, or Estrus. H.

*GADELY.

Probably the Zebûb of Eccles. 10. 1. See Fly.

Gnat (Matt. 23. 24) . . . Gk. κώνωψ: Zool. S. Culex.

The word is only found in the New Testament, where the proper rendering is 'strain out the gnat,' as in R.V.; a metaphor derived from the custom of straining wine before drinking, to avoid breach of ceremonial law (see Lev. 11. 20, 23, 41, 42). Gnats and mosquitoes are among the most prevalent pests of Egypt and Palestine, frequenting all marshy ground. H.

Grasshopper (Judg. 6. 5, R. V. 'locusts;' Lev. 11. 22) . . . Heb.

Arbeh, Châgâb: Gk. ἀκρίς.

A creeping thing, with 'legs above its feet to leap withal,' but used as an illustration of diminutive size; therefore probably the smallest of the locust tribe. It is translated 'locust' in 2 Chron. 7. 13. (See Locust.) There are many brilliantly-coloured species of this small insect. T.

Hornet (Ex. 23. 28) . . . Heb. Tzir'ah: Gk. σφηκία: Zool. S. Vespa Crabro.

Hornets were abundant in Palestine, as is indicated by the name of the valley of Zoreah = 'the place of hornets' (Josh. 15. 33). The Bible phraseology betokens the dread with which they were regarded; but it is conjectured that God's promise to drive out the Canaanites before Israel was metaphorical of a panic, or of preceding plagues generally, since no mention occurs in the Pentateuch of any such visitation of hornets. Four species (resembling ours, but larger) have been found in Palestine. H.

Horseleech (Prov. 30. 15)... Heb. 'Alûkah; LXX.: Zool. S. Hæmopis sanguisuga. H.; Hirudo medicinalis. T.: R.V. Marg. 'vampire.' [The Leeches belong to the Sub-Kingdom Vermes, including all true worms.]

The 'alûkah is only once mentioned, and is thought by some to be the vampire-bat, its root meaning 'to suck;' but the Arabs call a leech 'alak, and so the LXX and Vulgate translate it. The horseleech is found in Palestine, but the medicinal leech is much more abundant.

Lice (Ex. 8. 16) . . . Heb. Kinnîm: Gk. σκνῦφες: R. V. Marg. 'sandflies or fleas.'

Lice are only mentioned in the record of the Egyptian plague, and the Hebrew name is thought to be of Egyptian origin. Some contend that 'gnats' or 'mosquitoes' are meant; but the latter spring from water, not from dust. Parasitic insects abound in the East, and through the summer the Mohammedan men keep their heads shorn to avoid them.

Locust (Ex. 10. 4-6; Lev. 11. 22) . . . Heb. (1) Arbeh: Gk. βροῦχος: Zool. S. Œdipoda migratoria. T.; Locusta peregrina.

The 'locust' includes the insects called in our version by the different

- names 'Beetle,' 'Cankerworm,' 'Caterpillar,' 'Grasshopper,' 'Locust,' 'Bald locust,' 'Palmerworm' (which see). The Rabbis say there were 800 species; but only about forty have yet been identified in Palestine. Its name, habits, ravages, appearance, &c. are constantly mentioned in Scripture. The locusts swarm, and their ravages are great; but in all stages of growth they are largely eaten by natives, and are a palatable food. Nine Hebrew words are used to express the locust species:—
 (I) General word ('multiplier'), used of the Egyptian plague, of the edible insect, and as the food of the Baptist. In four passages it is rendered 'grasshopper;' but it always seems to be migratory (I Kings 8. 37, &c.).
- Locust (continued) (Bald) (Lev. 11. 22) . . . Heb. (2) Sal'am: Gk. ἀττάκηs: Zool. S. Truxalis. T.
 - (2) Only mentioned once (probably a Chaldee word, meaning 'devourer'); having a smooth head, and frequenting rocks. It answers to *Truxalis*, which is common in Palestine. T.
- (Lev. 11. 22)... Heb. (3) Chargôl: Gk. δφιομάχη: R. V. 'cricket.'
 (3) Only occurs once as an edible, clean animal. Rendered 'beetle'
 (A. V.), which see. This may possibly be identical with the Cossus of the Romans. W.
- (Lev. 11. 22) . . . Heb. (4) Chágáb: Gk. акрі́s.
 - (4) Generally translated 'grasshopper' (which see), but once 'locust.' From a comparison of texts we gather that it was the smallest of destructive leaping locusts, doubtless a grasshopper. H.
- (Joel 1. 4)... Heb. (5) Gâzâm: Gk. κάμπη: Zool. S. a Lepidopterous larva. H.; Œdipoda migratoria. H.
 - (5) The 'palmerworm' of A. V., consuming what the locusts left, especially the fig trees, vines, and olive trees. The LXX and other old versions translate it 'caterpillar' generally, which modern naturalists confirm, including the larvæ of locusts before developing wings, the larvæ of butterflies and moths, &c. H. Or, any larva destroying buds of plants. W.
- --- (Joel 1. 4; Nah. 3. 15; Ps. 105. 34; Jer. 51. 14, 27) . . . Heb. (6)

 Yélek: Gk. βροῦχος.
 - (6) The 'cankerworm' of A. V., in five passages; but rendered 'caterpillar' in three. The name means 'the licker' of the grass; hence it seems to denote the larva of the locust, which is most destructive of all, only appearing after the winged locust has left, consuming all that remains, then assuming wings and flying away (Nah. 3. 15).
- --- (Deut. 28. 42) . . . Heb. (7) Τzčlátzal: Gk. ἐρυσίβη.
 - (7) Occurs only once; means the 'tinkler' (see Cymbals, p. 331), applied to the locust from the noise made by its wings; probably only a

synonym. T. Evidently, from the name, identical with the Tsaltsalya, or Zimb, of Bruce. W.

- Locust (continued) (Is. 33.4; Amos 7.1)... Heb. (8) Gêb: Gk. ἀκρίs.
 (8) Once translated 'locust,' and twice 'grasshoppers' (marg. 'green worms'); but no indication is given of any particular species, or whether the larva or full-grown insect is meant, though 'green worm' would suggest the former. T.
- (Ps. 78. 46) ... Heb. (9) Châsîl: Gk. ἐρυσίβη.
 (9) Translated 'caterpillar' in all passages, and always included with the locust, in Solomon's dedication prayer and elsewhere, as a Divine plague. The Hebrew means 'consumer,' and is probably the locust in the larva state, and not a distinct species. T.
- Manna... Zool. S. Coccus manniparus. Ehrenb.

 A species of Coccus, closely allied to the cochineal, is found in Sinai, upon the Tamarix mannifera, which it punctures with its proboscis, causing it to discharge a gummy saccharine secretion, which quickly hardens and drops from the trees, when it is collected by the natives, who superstitiously regard it as the real manna of the Israelites. W. See Manna, p. 288.
- *Mosquito. See Gnat, and Lice.
- Moth (Is. 50. 9; Job 13. 28; 27. 18) . . . Heb. Âsh: Gk. σήs: Zool. S. Tinea.

The references to it in Scripture allude to the destruction of clothes by its larvæ, and it is cited as a mark of the perishable nature of temporal things, and the folly of the prevalent Eastern custom of hoarding costly raiment. In the text, 'buildeth his house as a moth' (Job 27.18), reference is made to some case-building or leaf-rolling larva. The moth is the only one of the order *Lepidoptera* mentioned in Scripture; but 280 species of this order have been found, though the climate and the absence of wood are unfavourable to butterflies, moths, &c. T.

Scorpion (Deut. 8. 15; Luke 10. 19) ... Heb. Akráb: Gk. σκορπίος:
Zool. S. numerous. [The Scorpions belong to the Arthropod
Class Arachnida, which also includes the Spiders.]

Scorpions are named as part of the terrors of the wilderness of Sinai (where they are still abundant, and the species numerous); also as symbols of desolation, and as Divine scourges. More than ten distinct species have been found in Palestine. They swarm in many parts, and their sting is painful and dangerous. T.

Snail (Lev. 11. 30) . . . Heb. (1) Chômet: Gk. σαίρα: Zool. S. generic.

[The Snails belong to the Sub-Kingdom Mollusca.]

Two Hebrew words are translated 'snail' in the A.V. Each occurs only once. (1) Chômet, among unclean creeping things, is translated in ancient

versions by some kind of *lizard*, probably a sand-lizard, of which there are many species in the Sinaitic peninsula and Judæan wilderness, many of which have no visible feet, and so were distinguished by Moses from the other lizards. T.

Snail (continued) (Ps. 58. 8) ... Heb. (2) Shablûl: Gk. κηρός: Zool. S. generic.

(2) Shabilil is evidently a snail that wastes away; the allusion being to the popular error that the slime emitted in its track gradually consumed it, or to the fact of its dying under the influence of salt, or appearing to dry up when subjected to a dry hot atmosphere, which makes it a fit illustration of the wicked blighted by God's curse. More than 200 species of land and fresh-water molluscs have been found in Palestine, many being peculiar to it. (See Tristram's 'Fauna and Flora of Palestine.')

Spider (Is. 59. 5) ... Heb. (1) Accâbîsh: Gk. ἀράχνη.

—— (Prov. 30. 28)... Heb. (2) Semantith. [The Spider is not an insect, but belongs to the Class Arachnida, equal in classificatory importance to the Insecta.]

Two Hebrew words are translated 'spider' (A.V.). (1) In reference to its web, as a metaphor of what is fragile, flimsy, and temporary, and a warning to the wicked of the weakness of their contrivances. (2) Occurs only once of the 'spider' (A.V.) 'taking hold with her hands;' but by some it is thought the 'gecko' is meant (which see, p. 318). The action is applicable to both. T. More than 700 species of spiders are found in Great Britain, and quite as many in Palestine. T.

Worm (Is. 51. 8) . . . Heb. (1) Sâs: Gk. σήs.

---- (Ex. 16. 20; Job 25. 6; Is. 14. 11) . . . Heb. (2) Rimmah: Gk. σαπρία, σῆψις.

— (Job 25. 6; Is. 14. 11)... Heb. (3) Tôlê ah: Gk. σκώληξ. Three words are translated 'worm' in A.V. (1) Occurs only once, in connexion with the 'moth,' of which it is evidently the grub. See Moth. (2) and (3) are used many times, and are apparently synonymous; generally of the maggots or grubs of insects, rather than the earth-worm. Rimmah seems to mean the larvæ of insects, especially such as feed on putrid matter, e.g. dead or diseased bodies, &c. Tôlê ah rather denotes the caterpillar, eating the vines and destroying the gourd (Jonah 4. 7); but it is also used of the larvæ of the meat-fly, feeding on dead bodies of the slain (Is. 66. 24), where it is the symbol of eternal punishment. It is doubtful what worm is meant by σκώληξ (Acts 12. 23), the special scourge of Herod Agrippa, as also of Herod the Great and Antiochus Epiphanes. Probably 'serpents' are meant in Mic. 7. 17. The R.V. has 'crawling things.'

Worm (continued) (Earth) . . . Zool. S. Lumbricus. T. [This is a true worm belonging to the Sub-Kingdom Vermes: in most other cases the larvæ of insects are probably signified.]

Several species of earth-worms abound in Palestine, furnishing food for birds. T.

- --- (Canker). See Locust, Yélek.
- (Palmer). See Locust, Gâzâm.
- (Crimson). See COCHINEAL.

LII. MUSIC AND MUSICAL INSTRUMENTS OF THE BIBLE.

Vocal Music occupies an important place in Scripture, both in religious worship (I Chron. 6. 32), public rejoicings (I Sam. 18. 6), and social festivities (Gen. 31. 27; Is. 5. 1; 24. 9). It is mentioned among the earliest expressions of joy (Ex. 15. 21), and was accompanied by dancing (2 Sam. 6. 16), and clapping of hands, especially in the 'chorus' (Ps. 47. 1). For worship David chose a body of singers (I Chron. 16. 41); Jehoshaphat appointed a band of singers to praise God in front of his army (2 Chron. 20. 21). After the Captivity we find an equal number of male and female voices (Ezra 2. 65), who sang alternately. They formed a distinguished class, had a separate maintenance (Neh. 11. 23), had cities assigned to them (Neh. 7. 73), and chambers for those in attendance at the Temple (Ezek. 40. 44). From the dedication of some Psalms there would seem to have been a written musical notation, but no certain record of it is extant.

Musical Instruments are among the earliest recorded human inventions (Gen. 4. 21). In Scripture their use seems to be confined to religious worship and social celebrations, except that the sound of the trumpet served as a battle-call. The earliest kinds were a tabret, a stringed instrument (incipient harp), cymbals, and pipe. From these germs all others are developments. As the Hebrew names were obscure, or unintelligible to the translators of our Bible, one general term expressing a well-known instrument often does duty for several kinds of the same type; while the same Hebrew generic word is sometimes translated by different English specific ones, and in other cases the translation is erroneous. The following list will exhibit all the names that occur, either in the English or Hebrew text.

(i) STRINGED INSTRUMENTS.

- Harp (Gen. 4. 21; 31. 27; 1 Sam. 16. 23; Job 21. 12; 30. 31; Ps. 137. 2; Is. 5. 12) . . . Heb. (1) Kinnôr: Gk. κινύρα.
 - (1) Kinnôr. The most ancient kind, of Syrian origin. A triangular lyre. formed of two flat pieces of wood, whose ends were united with eight or nine animal strings stretched across them. It was held under the left arm, and played with the fingers or with a plectrum.
 - -(1 Sam. 10. 5; Neh. 12. 27; Ps. 33. 2; 57. 8; 71. 22; 81. 2; 92. 3; 150. 3; Is. 5. 12) ... Heb. (2) Nébel: Gk. ψαλτήριον. κιθάρα.
 - (2) Nébel. A later improvement, of Phanician origin, having three wooden sides (one curved), and ten strings. It is usually translated 'psaltery' (as in Ps. 57.8; 81. 2, A.V. and R.V.); but is rendered 'lute' (loc. cit. P. B.), and 'viol' (Is. 5. 12; Amos 5. 23; 6. 5). As it is commonly coupled with some other instrument, it is thought to have supplied the bass.
- (Ps. 33. 2; 144. 9) . . . Heb. (3) 'Asôr: Gk. δεκάχορδον. (3) 'Asôr. A smaller instrument, of Assyrian origin, only mentioned in conjunction with nébel, and accordingly thought to have supplied the treble. Translated 'instrument of ten strings.'
- (Dan. 3. 5, 7) . . . Chald. (4) Kaithrôs: Gk. κίθαρις. (4) Kaithrôs. A later invention, of Greek origin (Eng. cithern, guitar), imported into the East. It was a lyre, with four strings.

Lute. See Harp, Nébel.

- Psaltery (1 Chron. 13. 8; 15. 16; 25. 1; 2 Chron. 5. 12; 29. 25; 2 Sam. 6. 5) . . . Heb. (1) Nébel: Gk. νάβλα. In Psalms, Kings, and Chronicles 'psaltery' is the general translation of nébel (see Harp, Nébel).
 - (Dan. 3. 5, 7) . . . Chald. (2) Psanterin: Gk. ψαλτήριον. Psantêrîn (Eng. sawtry) is erroneously rendered 'psaltery,' from a verbal similarity. It should be 'dulcimer,' being an instrument formed of strings tightly stretched, by fixed pins and turning screws, over a rectangular sounding-board or box; and was played by hammers struck with the hand against the strings. It is not of the harp genus, but is the germ of the piano.
- Sackbut (Dan. 3. 5, 7, &c.) . . . Chald. Sabběca: Gk. σαμβύκη. A kind of harp, of Oriental origin, known to the Greeks as σάμβυξ (sambux); either very small but of high pitch, or, more probably, very large, with many strings, and of full rich tone. It is wrongly translated 'sackbut' instead of 'harp.'
- Viol (Is. 14. 11; Amos 5. 23; 6. 5; Is. 5. 12, R.V. 'lute') . . . Heb. Nébel: Gk. ψαλτήριον.

See Harp, Nébel.

(ii) WIND INSTRUMENTS.

- Cornet (Dan. 3. 5, 7, 10, 15) . . . Heb. (1) Kéren: Gk. σάλπιγξ. See Trumpet, Kéren.
- (1 Chron. 15. 28; 2 Chron. 15. 14; Ps. 98. 6; Hos. 5. 8)... Heb. (2) Shôphâr: Gk. σωφέρ, σάλπιγξ, κερατίνη. See Trumpet, Shôphâr.
- (2 Sam. 6. 5) . . . Heb. (3) Mĕna'an'im: Gk. αὐλοί: R.V. 'castanets;' marg. 'sistra.'

Mëna'an'im only occurs in this passage, and in conjunction with 'cymbals,' though translated 'cornets' in the A.V., and 'pipes' in the LXX. The Hebrew word is supposed to be derived from a root meaning 'to sway to and fro,' or 'vibrate;' hence it is thought that the Vulgate rendering, sistra, is more correct, and that it was a rattle (very common in the East), consisting of an oval hoop with a handle, having cross-bars of metal rods, on which loose rings were threaded, jingling when shaken, like the plates of a timbrel.

Dulcimer (Dan. 3. 5, 10, 15) . . . Chald. Sumphônyah: Gk. συμφωνία: R. V. Marg. 'bagpipe.'

It is only mentioned in this chapter, and wrongly rendered 'dulcimer.' From a comparison of its name with almost identical forms in Greek and Italian, it would seem to have been a kind of bagpipe, the use of which was known, from remote antiquity, in Persia, Egypt, and Phœnicia. It would have been better translated 'bagpipe,' and the passage read thus: harp (sabběca), dulcimer (psantêrîn), bagpipe (sumphônyah).

- Flute (Dan. 3. 5, 7, 10, 15) ... Chald. Mashrôkitha: Gk. σῦριγξ.

 It only occurs here, and its exact nature is doubtful. It is variously described as a 'double flute,' set of 'Pan-pipes,' and an 'organ.'
- Organ (Gen. 4. 21; Job 21. 12; 30. 31; Ps. 150. 4) . . . Heb. Ugáb: Gk. ψαλτήριον, ψαλμός, δργανον: R.V. 'pipe.'

The ugáb of Gen. 4.21 can hardly be the same instrument as that of Ps. 150.4. The former was probably a set of reeds or 'Pan-pipes,' blown obliquely with the mouth; the latter a set of pipes inserted in a wind-box, and blown from it perpendicularly, either by bellows or by mouth. Such an instrument was known to the Egyptians, as was also the use of bellows.

Pipe (I Kings 1.40; Is. 5.12; 30.29)... Heb. (I) Châlîl: Gk. αὐλός.

(I) The most ancient form of this genus. An 'oboe,' made of reed, and played from a mouth-piece at one end; used for festival processions (Is. 30.29), national demonstrations (I Kings 1.40), holiday dances (Luke 7. 32), and funeral dirges (Matt. 9.23). Some think the last were played on a 'double pipe.' It is rendered 'instruments of music' in Amos 6.5.

- Fipe (continued) (Ex. 15. 20; Ps. 30. 11; 150. 4; Jer. 31. 4, 13) . . . Heb. (2) Μάchôl: Gk. χοροί, χαρά.
 - (2) This is thought to have been a small flute, used with the tabret for 'dancing' (by which word it is generally translated in the LXX and A.V.).
 - (Pss. 53 and 88, tit.) . . . Heb. (3) Machălath: Gk. μαελέθ.
 - (3) This title of two Psalms is thought to refer to the instruments accompanying the song, as it seems to have the same root as the two previous words. Gesenius translates it 'lute.'
- Trumpet (Lev. 23. 24; Josh. 6. 4)... Heb. (1) Kéren: Gk. κέρας, σάλπιγξ.
 (1) Kéren. The primitive trumpet, formed of a ram's horn; though the Hebrew, jobel kéren, may mean 'jubilee-trumpet' (see R.V. Marg. Josh. 6. 4). The word is Chaldaic. In Dan. 3 it is translated 'cornet;' but the word seldom occurs, and only of a horn.
- (Exod. 19. 16; Josh. 6. 4; Judg. 3. 27; 7. 16; I Sam. 13. 3; Ps. 47. 5; 81. 3; 98. 6; Joel 2. I) . . . Heb. (2) Shôphâr: Gk. κερατίνη, σάλπιγξ.
 - (2) Shôphâr. A very long horn, turned up at the extremity. The national trumpet for rallying the people, and rousing political or religious enthusiasm. It was the token that God was on their side; and it was probably only blown by one divinely commissioned. In 1 Chron. 15. 28, &c. it is rendered 'cornet,' as also in Ps. 98. 6, where in the version of the Book of Common Prayer it is rendered 'shawm.' See Cornet, Měna'an'im.
- (Numb. 10. 2; 2 Kings 11. 14; 1 Chron. 15. 28; 2 Chron. 5. 12; Ps. 98. 6; Hos. 5. 8)... Heb. (3) Chātzôtzĕrah: Gk. σάλπιγξ. (3) Chātzôtzĕrah. A straight trumpet of silver, terminating in a bell-mouth, made by God's directions to Moses, to call an assembly or proclaim the march. It was rather a sacred than a martial trumpet; and was blown to herald the approach of a king. It was used by official heralds, who were often followed by a band of Shôphârs (Ps. 98. 6). One hundred and twenty priests blew trumpets from the Temple height, to proclaim the induction of the ark into the Holy Place (2 Chron. 5, 12) at Solomon's dedication.

Shawm (Ps. 98. 7, Prayer-book Version).

The A.V. (Ps. 98. 6) has 'cornet.' See Trumpet, Shophar.

(iii) Instruments of Percussion.

Bells (Zech. 14. 20) . . . Heb. Mětzillôth: Gk. χαλινός: A. V. Marg. 'bridles.'

The LXX translates the Hebrew by a word meaning 'bridle.' The Hebrew word has such an evident affinity to the two following words (translated 'cymbals'), that it would seem to refer to metal cups suspended to bridles, either for ornament, or for tinkling purposes.

- Cymbals (I Chron. 15. 16, 19, 28; 16. 5, 42; 25. 6; 2 Chron. 5. 13; 29. 25; Ezra 3. 10; Neh. 12. 27) ... Heb. (1) Metziltaim: Gk. κύμβαλα.
- (2 Sam. 6. 5; Ps. 150. 5) . . . Heb. (2) Tziltzĕlîm: Gk. κύμβαλα. These words (1) and (2) do not mark different species; but the latter is generic, since it is used (Ps. 150. 5) with two differential adjectives, marking two species, e.g. (1) 'loud,' (2) 'high-sounding:' the former probably shaped like a soup-plate, with wide flat rim, and played by being strapped to the hands, and clashed together; the latter, conical, cup-like, with thin edge, played by bringing down the one sharply on the other while held stationary, eliciting a high-pitched note. Cymbals are mentioned as accessories to music in sacred dances. David appointed Asaph chief of the cymbalists.
- · (1 Sam. 18.6) . . . Heb. (3) Shâlîshîm: Gk. κύμβαλα: R.V. Marg. 'triangles or three-stringed instruments.'
 - (3) The word only occurs once, and is translated 'instruments of music,' or 'three-stringed instruments.' They were probably 'triangles,' 'sistra,' or 'rattles' with only three metal rods run through a bow with a handle, a very common Eastern instrument. See Cornet, Měna'an'im, p. 329.
- Tabret (a), Timbrel (b); (a) (Gen. 31. 27; I Sam. 10. 5; 18. 6; Is. 5. 12; 24. 8; 30. 32; Jer. 31. 4; Ezek. 28. 13); (b) (Ex. 15. 20; Judg. 11. 34; 2 Sam. 6. 5; Job 21. 12; Ps. 81. 2; 149. 3; 150. 4) . . . Heb. Τορh: Gk. τύμπανον (ψαλτήριον, Job 21. 12).

The same Hebrew word (sing. and pl.) represents 'tabret' and 'timbrel;' therefore only one instrument is meant, viz. a simple tambourine, used with the cymbals, as an accompaniment to dancing and singing. There is no proof of cymbals or bells being attached to Jewish tabrets, and so constituting them 'timbrels.'

LIII. JEWISH WEIGHTS, MONEY, MEASURES, & TIME.

(i) Weights.

The invention of coining, that is to say of the practice of stamping pieces of gold and silver for purposes of currency, dates from about B.C. 700. This innovation, which to a great extent superseded the use of the balance, originated in Lydia. From Asia Minor it spread into Greece, but it had not penetrated into Syria before the Babylonian conquest of Judah, cir. B.C. 600. After the return from the Captivity, B.C. 536, there is still no evidence that the Jews possessed any native currency until the time of Simon Maccabæus, who freed them from foreign rule, B.C. 141. Wherever mention is made of money in the

Old Testament before this date, either bullion money or the coinage of the Persians or Syrians is to be understood. The precious metals had, however, always been used from the earliest times in the shape of bars, ingots, or rings, which were weighed in the balance according to a system of weight which the Jews had adopted with modifications from the Phœnicians and Assyrians. The principal weights in use for numerous objects, especially the metals, were the following:-

| | Grs. Troy. | esi | | ed i | at ra | ther | silver i more to | |
|---|---------------|-----|-----|------|-------|------|------------------------|-------|
| | | | £ | s. | d. | | Dols. o | ents. |
| Gerah $(\frac{1}{20}$ shekel) | II-2 | = | 0 | 0 | 1.6 | = | 0 | 3.2 |
| Rebah (shekel) | 56 | = | 0 | 0 | 8 | = | 0 | 16 |
| Bekah (½ shekel) | 112 | = | 0 | I | 4 | = | 0 | 32 |
| SHEKEL | 224 | _ | 0 | 2 | 8 | = | 0 | 64 |
| Maneh or Mina (50 shekels) . 1 (1 lb. 11 oz. 8 dwt. 7 grs.) | 1,239 | = | 6 | 13 | 4 | = | 32 | 00 |
| Kikkar or Talent (60 manehs) 67 (117 lbs. 19 dwt. 16 grs.) | 4,392 | = | 400 | 0 | ٥ | | 1,920 | 00 |

It must be borne in mind that these equivalents give no idea of the purchasing power of money, which must have greatly varied at different times, but was always considerably higher than it is now.

In addition to the above, there was a special Talent and Maneh used only for gold, based upon a gold shekel of 253 grs. The gold shekel was tariffed at 15 silver shekels of 224 grs., and was consequently worth about £2, or 9 dollars, 60 cents.

Of the above-mentioned denominations the shekel, signifying weight,' is the principal unit, of which the rest are fractions or multiples. The word Gerah means a grain or bean; Rebah='quarter;' Bekah='half;' Maneh (LXX 'mna,' Vulgate 'mina,' A.V. 'pound') ='part;' Kikkar='circle,' globe,' or 'disk.'

Hebrew names of weights are not found in the New Testament, though the Greek µvâ (Luke xix. 13) is doubtless identical with the

Hebrew maneh.

(ii) Coins.

The earliest struck coins, as distinguished from the more ancient bullion money, mentioned in the Bible, are the Adarkon and Darkemon, A.V. 'drams' (Ezra 8. 27; Neh. 7. 72), which are doubtless the Persian gold darics first issued in the reign of Darius Hystaspes, B.C. 521-485. The daries were the standard gold currency down to the time of Alexander the Great, and they circulated throughout the East. The obverse of the coin bears an impress of the Persian monarch kneeling, holding a bow in the left hand and a spear in the right.

The daric weighed 130 grs., equivalent to about £1 2s., or 5 dollars,

28 cents.

After the Macedonian conquest and the subsequent partition of Alexander's empire, the Jews, while tributary to the Ptolemies and Seleucidæ, made use of the coins of Egypt and the Phænician ports, tetradrachms, didrachms and drachms (2 Macc. 4. 19), equivalent to

the shekel, \frac{1}{2} shekel, and \frac{1}{4} shekel \frac{1}{2}.

The earliest native Jewish coins are shekels and half-shekels of silver and $\frac{1}{6}$ shekels of bronze, attributed to Simon Maccabæus, to whom special authority was granted by Antiochus VII (Sidetes), B.C. 141, to coin money with his own stamp: 'I give thee leave to coin money for thy country with thine own stamp' (I Macc. 15. 6). The shekel, which was of the ancient Jewish weight, 224 grs., has on the obverse a cup or chalice with the inscription איל ישראל (shekel of Israel) in the old Hebrew characters, and the Hebrew numerals 1-5 referring to the official years of Simon's rule, corresponding to B.C. 141-137. On the reverse is a triple lily, or according to some the budding rod of Aaron (Numbers 17. 8) with the legend ירושלם קרשה (Holy Jerusalem).

The succeeding princes of the Maccabæan or Asmonæan family down to B.C. 37 struck only small bronze coins with Hebrew or bilingual (Hebrew and Greek) inscriptions (Head, Hist. Num.

p. 682).

The Idumæan or Herodian princes, B.C. 37-A.D. 100? (Herod the Great and his successors), also coined bronze money bearing their names in the Greek character, e.g. $BA\Sigma I\Lambda E\Omega\Sigma HP\Omega\Delta OY$, &c. The bronze coin of Herod Agrippa I, A.D. 37-44, has on the obverse the inscription $BACI\Lambda E\omega CA\Gamma PI\Pi A$ around an umbrella; and on the reverse the date LS (year 6) and three ears of corn.

The large bronze coin of Agrippa II, A.D. 48-100, bears on the obverse the head of the Emperor Vespasian, and on the reverse the

standing figure of Fortune holding a cornucopia.

Meantime the Roman Procurators of Judæa, who from B.C. 6 governed the country during the almost nominal reigns of the later Idumæan kings, also struck bronze coins with Greek inscriptions. These do not bear the names of the Procurators, but only those of

¹ For illustrations of these coins see Head, *Historia Numorum*, pp. 640, 675, 714.

the Emperors and the years of their reigns. Those of Tiberius with the date 18 were struck in the year of the Crucifixion.

The silver coins current throughout this period were Greek tetradrachms of Antioch, &c., and Roman denarii. The denarius of Tiberius weighed 60 grs., equivalent to $8\frac{1}{2}d$., or 17 cents. The denarius (A. V. penny) was the usual day's wages of a field labourer. The thirty pieces of silver, the price of our Lord's betrayal, were probably not denarii but tetradrachms of Antioch, thirty of which would be equivalent to about £3 3s. 9d., or 15 dollars, 30 cents, the tetradrachm being at that time tariffed at three denarii.

The following are the names and approximate values of the principal

coins current in Palestine in New Testament times:-

SILVER.

Stater. (A.V. Piece of money, Matt. 17. 27)=a tetradrachm of Antioch, weight 236-220 grs., equivalent to a Jewish shekel, but officially tariffed at only 3 Roman denarii = 25. 1\frac{1}{3}d., or 51 cents.

Argurion. (A.V. Piece of silver, Matt. 26. 15.) Another name for the

same coin.

Didrachmon. (A.V. Tribute money, Matt. 17. 24) = two drachms of Antioch, about 112 grs., equivalent to a Jewish half-shekel, about 15. 4d., or 32 cents.

Drachmē. (A.V. *Piece of silver*, Luke 15. 8)=a drachm of Antioch, equivalent to a Roman denarius (q. v.).

Denarius or Denarion. (A.V. *Penny*, Matt. 18. 28, &c.) The Roman Imperial denarius, 60 grs. $=8\frac{1}{2}d$., or 17 cents.

BRONZE.

Assarion. (A.V. Farthing, Matt. 10. 29)=the Roman As or $\frac{1}{16}$ of the denarius (originally $\frac{1}{10}$), about a halfpenny=1 cent.

Kodrantes. (A.V. Farthing, Matt. 5. 26) = $\frac{1}{4}$ As, about half a farthing

= L cent.

Lepton. (A.V. Mite, Mark 12. 42.) The smallest Jewish bronze coin, equivalent to half the kodrantes, or about a quarter-farthing = \frac{1}{8} cent.

During the Revolt of the Jews, A.D. 66-70, the issue of Jewish silver money was revived, and shekels and $\frac{1}{4}$ shekels of silver were once more struck in the names of Eleazar and Simon.

On the Conquest of Jerusalem, A.D. 70, the Roman Emperors Vespasian and Titus struck coins in Rome and Judæa, bearing the inscriptions IVDAEA CAPTA, IVDAEA DEVICTA, and IOYAAIAE EAAWKYIAE (Judæa conquered).

Once more during the second Revolt under Simon Barcochab, A.D.

132-135, the Jews struck native shekels and ¼ shekels bearing the Hebrew inscription לחרות ישראל (the Deliverance of Israel).

The series of the coins of Jerusalem closes with those of the Roman Colony Ælia Capitolina after the rebuilding of the city by Hadrian, A.D. 136, when the new temple of Jupiter Capitolinus replaced that of Jehovah.

Though there is uncertainty about some of the values given above, yet they throw light on not a few important passages. Thus:—

JOSEPH was sold by his brethren for 20 pieces of silver (Gen. 37. 28), i. e. £2 13s. 4d. of English money, or 12 dollars, 80 cents.

NAAMAN'S offering to Elisha (2 Kings 5. 5) of 6,000 pieces (shekels) of gold was equivalent to something like £12,000, or 57,600 dollars.

The Temple-tax at Jerusalem was a didrachmon (Matt. 17. 24) = about 1s. 4d., or 32 cents. Our Lord told St. Peter that in the fish's mouth he would find a stater (Matt. 17. 27) = a Jewish shekel, or 2s. 8d., or 64 cents, which would thus pay for the Apostle and his Master.

The DEBTOR, who had been forgiven 10,000 talents (Matt. 18. 24), i.e. £4,000,000, refused to forgive his fellow-servant (Matt. 18. 28) 100 pence or denarii = £3 10s. 10d., or 17 dollars.

In the parable of the householder hiring labourers into his vineyard, he is represented as agreeing with them for a penny a day (Matt. 20. 2). This at first sight is misleading. But the penny really denotes the denarius = 8½d., or 17 cents, the ordinary day's wages of a field labourer.

JUDAS sold our Lord for 30 pieces of silver (Matt. 26. 15), i. e. £3 3s. 9d., or 15 dollars, 30 cents, the value of a slave, if killed by a beast.

(iii) Measures.

In spite of all that has been written on the scales of measurement used by the Jews, the subject is still involved in much obscurity. The following Tables are those given in Queipo's Systèmes métriques et monétaires des anciens peuples. Paris, 1859:—

Long Measure (Primitive).

Span (Zereth) 0.320 = 12.59 inches 2 Spans = 1 Cubit 0.640 = 25.19 ,,

This is supposed to have been the cubit which Jacob brought into Egypt. The Jews, however, also made use of the Egyptian royal, and so-called 'Olympic' cubits, which they adopted during their captivity in Egypt.

At a later period after their return from Babylon another cubit was introduced which perhaps came originally from Asia Minor. This is known as the common or 'vulgar' cubit, the 'legal' cubit of the Talmudists.

Long Measure (of the Talmudists).

| | Mètres. | |
|---------------------------|---------|-------------|
| Digit or Finger-breadth | 0.023 = | 0.91 inches |
| 4 Digits = 1 Palm | C-092 = | 3.64 ,, |
| 3 Palms = 1 Span (Zereth) | | |
| 2 Spans = 1 Cubit | | |
| 6 Cubits = 1 Reed | 3.330 = | 10-92 feet |

Liquid Measure (earlier).

| | | | | | Litres. | | | |
|----------|-----|----------|-------|---------|---------|---|-----------|-------|
| Log | | | | | 0.408 | = | 0.718 pir | nt |
| 12 Logs | === | т Нin | | | 4.896 | = | 1.077 ga | llons |
| | | | | | | | 6.465 | |
| 10 Baths | === | I Cor or | Homer | ••• | 293-760 | = | 64.655 | 22 |
| | | | | | | | | |

Liquid Measure (later).

| | Litres. |
|---------------------------|------------------------|
| Log | 0.297 = 0.523 pint |
| 12 Logs = 1 Hin | 3.570 = 3.142 quarts |
| 6 Hins = 1 Bath | 21-420 = 4.714 gallons |
| 10 Baths = 1 Cor or Homer | 214-200 = 47-144 ;; |

Dry Measure (earlier).

| (취급) 하고 내가 없는 사람들은 사람들은 사람들이 되었다. | Litres. | |
|-----------------------------------|-------------|---------------|
| Log | . 0-408 = | 0.718 pint |
| 4 Logs = 1 Cab | . 1-632 = | 1.436 quarts |
| 7-2 Logs = 1 Omer | . 2.937 = | 2.586 ,, |
| 24 Logs or 6 Cabs = 1 Seah | . 9.792 = | 2.155 gallons |
| 10 Omers = 3 Seahs = 1 Ephah | . 29-376 = | 3.232 pecks |
| 10 Ephahs = 1 Cor or Homer | . 293.760 = | 8-081 bushels |
| 10 Omers = 3 Seahs = 1 Ephah | . 29.376 = | 3-232 pecks |

Dry Measure (later).

| | | | | Litres. | | |
|-------------------------|---|--------|-----|---------|--------|---------------|
| Log | • | ••• | | 0.297 | . = ., | 0.523 pint |
| 4 Logs = 1 Cab | ••• | ••• | • | 1.190 | === | I-047 quarts |
| 7.2 Logs = 1 Omer | | • • • | | 2.142 | === | I 885 |
| 24 Logs or 6 Cabs = 1 S | Seah | ٠.,. ٠ | ••• | 7.140 | ==== | 1.571 gallons |
| 10 Omers or 3 Seahs = | I Ephah | •••• | | 21.420 | = : | 2.357 pecks |
| 10 Ephahs = 1 Cor or H | lomer | ••• | | 214-200 | === | 5.893 bushels |

The above equivalents of the Hebrew measures must only be accepted as approximately correct. In the absence of sufficient data we are dependent for the most part upon the doubtful statements of late writers.

N. B.—The foregoing Tables will explain many texts in the Eible. Take, for instance, Isaiah 5. 10: 'For ten acres of vineyard shall yield one bath, and a homer of seed shall yield but an ephah' (R.V.). This curse upon the covetous man was, that 10 acres of vines should produce only 7 gallons of wine, i.e. one acre should yield less than 3 quarts; and that 32 pecks of seed should only bring forth a crop of 3 pecks, or, in other words, that the harvest should produce a quantity equal to one-tenth only of the seed sown. A homer must be carefully distinguished from an omer.

(iv) Time.

The Natural Day was from sun-rise to sun-set.

The Natural Night was from sun-set to sun-rise.

The Civil Day was from sun-set one evening to sun-set the next; for, 'the Evening and the Morning were the first day.'

NIGHT (Ancient).

First Watch (Lam. 2. 19) till midnight. Middle Watch (Judg. 7. 19) till 3 a.m. Morning Watch (Exod. 14. 24) till 6 a.m.

NIGHT (New Testament).

First Watch, evening = 6 to 9 p.m. Second Watch, midnight = 9 to 12 p.m. Third Watch, cock-crow = 12 to 3 a.m. Fourth Watch, morning = 3 to 6 a.m.

DAY (Ancient).

Morning till about 10 a.m. Heat of day till about 2 p.m. Cool of day till about 6 p.m.

DAY (New Testament).

Third hour = 6 to 9 a.m.

Sixth hour = 9 to 12 midday.

Ninth hour = 12 to 3 p.m.

Twelfth hour = 3 to 6 p.m.

LIV. THE JEWISH CALENDAR.

| Year | • | Month. | English Month (nearly). | Festivals. | Seasons and Froductions. |
|---------------|--------------|---|-------------------------------|---|--|
| Sacred. I. | Civil. 7. | ABIB, or NISAN. (Green ears.) Days 30. Exod. 12. 2. | April. | 14. The Passover (Ex. 12. 1-51; 13. 3-10). 16. Firstfruits of Barley harvest presented (Lev. 23. 10-12). | Fall of the latter or spring rains (Deut. 11, 14). Floods (Josh. 3, 15). Barley ripe at Jericho. Wheat partly in the ear. Barley harvest general |
| 11. | 8. | ZIF. (Blossom.) Days 29. I Kings 6. I. | May. | 14. Second Passover, for those who could not keep the first (Num. 9. 10, 11). | Harry Harvest general (Ruth 1. 22). Wheat ripens. Wheat harvest. Surn- |
| III. | 9. | SIVAN. Days 30. Esther 8. 9. | June. | 6. Pentecost, or Feast of Weeks. Firstfruits of Wheat harvest (Lev. 23. 17, 20), and Firstfruits of all the ground (Exod. 23. 19; Deut | mer begins. No rain from April to Sept. (1 Sam. 12. 17). |
| IV. | 10. | THAMMUZ. Days 29. Zech. 8. 19. | July. | 26. 2, 10). | Heat increases. |
| V. | 11. | AB. Days 30. Ezra 7. 9. | Aug. | | The streams dry up. Heat intense. Vintage (Lev. 26. 5). Heat still intense (|
| VI. | 12. | ELUL. Days 29. Neh. 6, 15. | Sept. | | Heat still intense (Kings 4. 18-20). Grape harvest genera (Num. 13. 23). |
| VII. | 1. | TISRI, or ETHANIM. Days 30. I Kings 9. 2. 2 Chron. 5. 3 | Oct. | r. Feast of Trumpets (Num. 29.1). io. Day of Atonement (Lev. 16). 15. Feast of Tabernacles (Lev. 28, 34). Firstfruits of Wine andOil (Deut. 16. 13). | . 급 begin. |
| VIII. | 2. | Bul. (Rain.) Days 29. 1 Kings 6. 38 | Nov. | | Rain continues. Wheat and barley sow Vintage in N. Palestin |
| IX. | 3. | CHISLEU. Days 80. Neh. 1. 1. | Dec. | 25. Feast of Dedication (1 Macc. 4, 52-59; John 10, 22, 23). | on the mountains. |
| x. | 4. | TEBETH. Days 29. Esther 2. 16 | - 4 - 200 200 | | Coldest month. Ha snow (Josh. 10. 11). Weather gradually 1 |
| XI. | 5. | SHEBAT. Days 30. Zech. 1. 7. | Feb. | Part of Balan | comes warmer. |
| XU. | e. | ADAR. Days 29. Esther 8. 7 Esther 9. 2 | | 14, 15. Feast of Purim (Esth. 3. 7; 9. 21-24) | (T × |

PART VI.

INDICES.

LV. LIST OF OBSOLETE OR AMBIGUOUS WORDS IN THE ENGLISH AUTHORISED VERSION.

N.B.—Several of these words occur in other passages besides those to which references are given.

| Word. | Passage. | Explanation. |
|--|--|--|
| Abide | Acts 20. 23 Ps. 35. 15 Prov. 12. 22 Judg. 19. 25 Ezek. 3. 9 | await, wait for. outcasts, despised persons. a hateful thing. Hence, an idol object of worship (Exod, 8. 26). misuse, ill-treat. a stone of impenetrable (lit. 'indo- |
| Addicted them- selves | 1 Cor. 16. 15 | mitable') hardness. devoted, or dedicated themselves. |
| Adjure Admiration Ado Adventure | Rev. 17. 6 Mark 5. 39 | charge solemnly, conjure wonder, astonishment stir, turnult, commotion venture; 'a. himself'=venture (to |
| Adversary Advertise | Num. 24. 14 | go), Acts 19. 31. |
| Advise thyself Advisement Affect Affectioned Affections Affore Agone Albeit All to brake | I Chr. 12. 19 Gal. 4. 17 Rom. 12. 10 Gal. 5. 24 Rom. 9. 23 I Sam. 30. 13 Ezek. 13. 7 | consider. consideration. to seek after, pay court to. affected, disposed. desires, passions. beforehand. ago. (The old form of the word.) although it be so. broke all to pieces. Tobrake is the past tense of the old verb to- broken, to break in pieces. (Often treated as if all-to=altogether.) |

| Word. | Passage. | Explanation. |
|------------------|--------------------------|---|
| | Acts 17. 3 | to show, prove, bring evidence. |
| Allege | Luke 11. 48 | to approve of. (Old French; from Lat. allaudare.) |
| | Acts 33; 10. 2 | (of sing. num.) a charitable gift. |
| Alms | Ps. 38. 11 | afar off, at a distance. |
| Aloof | I Pet. 3. 6 | confusion, fear, bewilderment. |
| Amazement | Luke 14. 32 | embassy, message. |
| Ambassage | 2 Chr. 13. 13 | ambuscade, men lying in Wait. |
| Ambushment | Rom. 16. 27, &c. | so be it: in N.T. translated 'verily.' |
| Amen | Deut. 22. 19 | to punish by a fine, to fine. |
| Amerce | Ps. 84. I | lovely. |
| Amiable | Is. 3. 14, &c | elders (sub. plur.). |
| Ancients | Gen. 44. 30; | if. (A peculiar use of the word.) |
| And | Num. 5. 30 | |
| | Matt. 24. 48 | if. (Literally, if-if; see above.) |
| And if | Isaiah 19. 8 | a fishing-rod, with line and hook. |
| Angle | Matt. 23. 23 | a plant cultivated for its aromatic |
| Anise | Mail. 20. 25 | seeds. |
| | Matt. 13. 20 | i. e. in one (instant), immediately. |
| Anon | | in any way. |
| Any thing | | dressed. |
| Apparelled | Luke 7. 25 Num. 12. 8 | plainly, openly. |
| Apparently | | the eye-ball. |
| Apple of the eye | Deut. 32. 10 | armed, equipped, provided. |
| Appointed | Judg. 18. 11 | 'The passage throughout has refer- |
| Apprehend | Phil. 3. 12 | ence to the Grecian games; appre- |
| | | hend in the first part of the sentence |
| | | meaning to lay hold of the goal, |
| | | and so receive the prize; in the |
| | | second part, meaning to take hold |
| | | of by the hand and introduce to |
| | | the course, as was customary. |
| | | (Wright, Bible Word-Book.) |
| | | (1) to prove, attest; (2) to test, try |
| Approve | (1) Acts 2. 22; | (1) to prove, accest, (2) to test, 12) |
| | (2) Rom. 2. 18 | covered chest, coffer. (Lat. arca. |
| Ark | Gen. 6. 14; Ex. | Also used of Noah's vessel, and |
| | 2.3,5;37.1 | of the 'ark of the covenant,' o |
| | | box in which the tables of the |
| | | |
| | | law, &c. were kept. |
| Array | 1 Tim. 2. 9 | clothing, dress. |
| Array, to | Matt. 6. 29 | to dress, or clothe. |
| Artillery | 1 Sam. 20. 40 | bow and arrows. |
| Ask at | Dan. 2. 10 | to enquire of. |
| Assay | Acts 9. 26 | to essay, attempt. |
| Assure | 1 John 3. 19 | to convince, persuade. |
| Asswage | Gen. 8. 1 | to subside. |
| Astonied | Job 17. 8 | astounded. (Old form of astonished |

| Word. | Passage. | Explanation. |
|-----------------|-----------------------------|---|
| At one, set | . Acts 7. 26 | (would have) reconciled (them). |
| | | Hence the verb 'atone' (to re- |
| | | concile), and 'at-one-ment.' |
| Attendance | | attention. |
| Attent | 2 Chron. 6. 42 | attentive. |
| Attired | Lev. 16. 4 | covered (as to his head). |
| Audience | Acts 13. 16 | a hearing. |
| Avoid | I Sam. 18. II | to retire, escape, withdraw. |
| Avouched | | avowed, declared (to be). |
| Away with | | 'put up with,' endure, tolerate. |
| Backbiter | Rom. 1. 30 | a slanderer. |
| Backside | | |
| Bank | 2 Sam. 20, 15 | the back part, rear. |
| Banquet | Esth. 7. 1 | a mound, for besieging a city. |
| | | in the Hebrew, 'to drink;' ban- |
| | | quet' formerly meaning only dessert.' |
| Barbarian | I Cor. 14. II | |
| Barbarous | Acts 28. 2 | a foreigner, not a Greek. foreign. |
| Barbed | Job 41. 7 | furnished with mainting |
| Base | I Cor. 1. 28 | furnished with projecting points. lowly, humble. |
| Baser sort | Acts 17.5 | lower orders (without any idea of |
| Battle | 7 Ch- 10 | wickedness). |
| Beam (see Mote) | I Chr. 19. 9 | a body of troops. |
| Because | Matt. 7. 3 | a piece of wood. |
| Dearras | Matt. 20. 31 Lev. 22. 21 | in order that. |
| Da1 | Col 4 o | plur. of 'beef;' used of oxen. |
| Behalf | Gal. 4. 9 1 Pet. 4. 16 | worthless. |
| Besom | T. 14 | account. |
| 77 | Ta 0 a - | a broom. |
| Bestow | (1) Luke 12. 17; | beset (with difficulties). |
| | (2) I Cor. 13. 3 | (1) stow away; (2) give away. |
| Betimes | Gen. 26. 31, &c. | 나는 사람들이 되는 것은 것은 것은 것을 받았다. |
| Bewray | Mart De - | early. |
| Bewrayer | 0.35 | to reveal, expose, accuse. |
| Bid | Matt 00 - | an informer. |
| Bind | Job 26. 8; Acts | to invite; 'bidden' = invited. |
| | 9. 14 | to imprison, or confine closely. |
| Blains | Ex. 9. 9 | pustulos sevellis - 1 1 |
| Blasted | | pustules, swellings, boils. blighted. |
| Blasting | There 00 - | 그들이 그렇게 그 사람이 되는 사람들이 되었다. 그 아이들은 사람들은 사람들이 되었다면 하는 것이 없었다. 그는 |
| Blaze abroad | Mark 1. 45 | blight. |
| Bolled | Ex. 9. 31 | to blazon, proclaim everywhere. bearing pods, or round seed-vessels; |
| Bondmaid | Gal. 4. 22 | 'podded for seed.' |
| D 1 | | a female slave. |
| Bonnet | | a slave. a man's head-dress. |
| | TOWN TO ALL TON O | |

| Word. | Passage. | Explanation. |
|-------------|------------------------------------|--|
| Bosses | Job 15. 26 | large studs, projecting ornaments. |
| | Deut. 28. 27 | eruption of the skin, a boil. |
| | Zech. 1. 8 | vallev. |
| | Phil. 1. 8, &c | compassionate feelings. |
| Bowels | Deut. 8. 9 | copper, copper money (Matt. 10.9). |
| Brass | Judith 10. 4 | finely. |
| Bravely | Is. 3. 18 | finery, showy dress. |
| Bravery | Prov. 27. 22 | to pound, or bruise. |
| Bray | Judg. 5. 17 | creeks, harbours. |
| Breaches | Wisd. 15. 13 | easily broken, brittle. |
| Brickle | | a light coat of scale-armour. |
| Brigandine | Jer. 46. 4 | braided, plaited. |
| Broided | I Tim. 2. 9 | embroidered. |
| Broidered | Ezek. 16. 10 | report, rumour. (Fr. bruit, noise.) |
| Bruit | Jur. 10. 22 | a small round shi.ld. |
| Buckler | Job 15. 26 | to strike, beat with the hands. |
| Buffet | Matt. 26. 67 | a fortification. |
| Bulwark | Deut. 20. 20 | a (camel's) hump. |
| Bunch | Is. 30.6 | |
| Ву | I Cor. 4. 4 | with reference to, against. immediately. Hence, 'not by ar |
| By and by | Matt. 13. 21; Luke | |
| | 21. 9 | by' = not at once. |
| Byword | 2 Chron. 7. 20 | a proverb. |
| Cabin | Jer. 37. 16 | a cell, dark cellar. |
| Calamus | Exod. 30. 23 | a (sweet Arabian) reed. |
| Calkers | Ezek. 27. 9, 27 | men who stop the seams of ship with tow. |
| Canker | 2 Tim. 2. 17 | cancer. (An old spelling.) |
| Cankered | James 5. 3 | corroded, rusted. |
| Cankerworm | Toel 1. 4 | a kind of caterpillar. |
| Careful | Dan. 3. 16 | very anxious. |
| Carefulness | I Cor. 7. 32 | great anxiety. |
| Careless | Judg. 18. 7 | free from care. |
| Carriage | I Sam. 17. 22; | that which is carried; baggage. |
| Carrrage | Acts 21. 15 | |
| Cast | (1) Luke 1, 29; (2) Jer. 38, 11 | (1) considered; (2) cast-off. |
| A | | turned round, came back again. |
| Cast about | Jer. 41. 14 I Cor. 9. 27 | an outcast. |
| Castaway | (1) Is. 3. 18: | (1) a net for the hair; (2) the me |
| Caul | (2) Hos. 13. 8 | brane that surrounds the heart. |
| Chafed | 2 Sam. 17.8 | heated, exasperated, angry. |
| Challenge | Ex. 22. 9 | to claim. |
| Chambering | Rom. 13. 13 | wanton living, sensuality. |
| Champaign | Deut, 11. 30 | plain, level country. |
| Chapiter | Ex. 36. 38 | capital of a pillar or column. |
| Chapman | 2 Chr. 9. 14 | a merchant, a dealer. |
| Chapt | Jer. 14. 4 | cracked, through heat and drough |

| Word. | Passage. | Explanation. |
|----------------|------------------------------------|---|
| Charged | . I Tim. 5, 16 | 1.1 |
| Charger | | burdened, put to expense. |
| · | Matt. 14. 8; Mark 6. 25 | |
| Charges, be at | Acts 21. 24 | ing a charge or burden.) to discharge the cost, or pay expenses. |
| Charity | I Cor. 13 | love in the widest sense. |
| Check | Job 20. 3 | reproof, rebuke. |
| Cheek teeth | | molar teeth. |
| Cheer, of good | Mat. 9. 2 | joyful, happy. |
| Chode | Gen. 31. 36 | did chide, disputed. |
| Choler | Dan. 8. 7; 11. 11 | |
| Ciel | 2 Chron. 3. 5; | anger. |
| | Jer. 22. 14, &c. | to panel, wainscot. |
| Cithern | I Macc. 4. 54 | a stringed instrument; the word has now become 'guitar.' (Lat. cith- |
| ~T- | | ara.) |
| Clave | (1) Gen. 22. 3; (2) Ruth. 1. 14 | (1) did split; (2) did cling. |
| Clean | Tosh. 3. 17 | entirely, completely. |
| Clear | Gen. 24. 8 | innocent. |
| Cleave | Gen. 2. 24; Rom. | adhere, remain faithful (to). |
| C11 - | 12. 9 | |
| Close | Luke 9. 36 | secret, unrevealed. |
| Closet | Matt. 6. 6 | a private room, bed-room. |
| Clothed upon | 2 Cor. 5. 2, 4 | clothed additionally. |
| Clouted | Josh. 9. 5 | patched. |
| Clouts | Jer. 38. 11 | rags, pieces of cloth. |
| Coast | Matt. 8. 34, &c. | a border, region, country. |
| Cockatrice | Is. 11. 8 | a kind of serpent, the basilisk. |
| Cocker | Ecclus. 30. 9 | to spoil, or pamper, a child. |
| Cockle | Job 31. 40 | a weed found among corn. |
| Collops | Job 15. 27 | slices, or flakes, of meat or fat. |
| Colony | Acts 16. 12 | a foreign town, to whose inhabi- |
| | | tants were accorded the same |
| | | privileges as the citizens of Rome |
| | | itself enjoyed. (Lat. colonia.) |
| Colour | Acts 27. 30 | pretert protones |
| Come by | 4 | pretext, pretence. |
| Comfort | T | to get possession of. |
| Commend | (1) Rom. 3. 5; | to support, strengthen. |
| | (2) Acts 14. 23 | (I) to bring commendation upon, enhance; (2) to commit to one's charge. |
| ommon | (1) Acts 2. 44; | |
| | (2) Acts 10. 14 | (1) shared in by all men alike; (2) profane, unclean to a Jew |
| ommune with | T-1 0 | (because used by all). |
| ommunicate | Luke 6. 11 | to converse with, consult with. |
| | Gal. 2. 2 | to impart. |
| ommunication | Luke 24. 17 1 | conversation, talk. |

| Word. | Passage. | Explanation. |
|-----------------------------|---------------------------------------|--|
| 7ian | ı Cor. 10. 16 | joint partaking, partaking in common. |
| Communion | Ps. 122. 3 | firmly united, strongly built. |
| Compact | | to go all over. |
| Compass | Matt. 23. 15 | to make a circuit. |
| Compass, fetch a | 2 Kings 3. 9; Acts 28. 13 | |
| Comprehend | Is. 40. 12; Rom. 13. 9 | to comprise, include, contain; also, to overcome (John 1. 5). |
| Conceit | Rom. 12. 16 | conceptions, notions, thoughts. |
| Concision | Phil. 3. 2 | a meaningless or heathenish cutting; opposed to true circumcision. |
| Conclude | (I) Acts 21. 25; | (1) to decide; (2) to include, class |
| Obnordae | (2) Rom. 11. 32 | together. |
| Canaunisaanaa | Rom. 7.8 | evil desire, lust. |
| Concupiscence Confection | Ex. 30. 35 | compound of various spices. |
| | Jer. 1. 17 | to put to confusion, destroy. |
| | Is. 24. 10 | ruin, destruction. |
| Confusion | I Cor. 8. 7; Heb. | consciousness, knowledge. |
| Conscience | 10. 2 | |
| Consist | Col. 1. 17 | subsist, remain unchanged. |
| Consort, to | Acts 17. 4 | associate with. |
| Constantly | Acts 12. 15 | without varying, confidently, |
| Contain | 1 Cor. 7. 9 | to remain continent, restrain them- selves. |
| Contrite | Ps. 51. 17 | ground to powder; hence, humbled, sorrowful. (Lat. contritus.) |
| Convenient | Acts 24. 25; Rom. 1. 28; Eph. 5. 4 | becoming, fitting, suitable. |
| Conversation | (1) Phil. 3. 20; (2) I Pet. 1. 15; | (1) citizenship; (2) behaviour; (3) disposition. |
| | (3) Heb. 13. 5 | |
| Convert | Is. 6. 10 | to be converted. |
| Convince | (1) Job 32. 12; (2) John 8. 46 | (I) to refute; (2) to convict. |
| Cony, Coney | Lev. 11. 5 | a rabbit. |
| Corn | John 12. 24 | a grain. |
| Cotes | 2 Chr. 32. 28 | huts, sheds (for sheep, &c.). |
| Coucheth | Deut. 33. 13 | lies, lies flat. |
| Count | Ex. 12. 4 | (used as a sub.) a reckoning, account |
| Countervail | Esther 7. 4 | to compensate for. |
| Course, by | 1 Cor. 14. 27 | in due order. |
| Cousin | Luke 1. 36, 58 | a kinsman or kinswoman. |
| Covert | I Sam. 25. 20 | shelter, hiding-place. |
| Cracknels | I Kings 14. 3 | crisp cakes or biscuits. |
| Craft | | i i i i i i i i i i i i i i i i i i i |
| Craftsman | Acts 19. 24 | |
| Crave | Mark 15. 43 | to ask for. |
| Creature | (1) Rom. 1. 25; | of the second of |
| Orbalatio | (2) 8. 19, &c. | 되는 아들이 모르게 하는 사람들이 가는 아름이 있다면 하는데 없다면 하는데 없다. |

| Word. | Passage. | Explanation. |
|---------------|--------------------------|---|
| Crisping pins | Is. 3. 22 | 1 |
| Cruse | 1 Kings 14. 3; | irons for crimping or curling hair. |
| | 2 Kings 2. 20 | small cup or vessel for holding liquids. |
| Cumber | Luke 10.40; 13.7 | |
| Cunning | (I) I Kings 7. 14 | encumber, occupy unprofitably. |
| | (2) Gen. 25. 27 | |
| | (3) Ex. 31. 4 | skilful; (3) wrought with peculiar skill. |
| Curious | (1) Ex. 28. 8; | (1) carefully or artfully wrought; |
| | (2) Acts 19, 10 | (2) magical. |
| Custom | Matt. 9. 9 | a tribute, tax, toll. |
| | | 1 |
| Damn | Mark 16. 16 | to judge, condemn. |
| Damnable | 2 Pet. 2. T | destructive. |
| Damnation, or | Rom. 3. 8, &c. | These words were used as equivalent |
| Condemnation | | terms when the A.V. was issued; |
| | | sometimes with a graver, some- |
| | | times with a lighter meaning. In |
| | | I Cor. 11. 29, the reference is to |
| | | self-judgment. |
| Danger, in | Matt. 5, 22 | liable (to); i.e. liable to be con- |
| T | | demned. |
| Daysman | Job 9. 33 | umpire, arbitrator. |
| Deal | (I) Gen. 24, 40; | (1) to act; (2) to distribute. |
| David a | (2) Isa. 58. 7 | |
| Deal, a | Ex. 29. 40 | a part or portion. |
| Dear Debate | Acts 20. 24 | precious, of value. |
| D-1-4 | Is. 58. 4 | strife, contention. |
| Docometic | Rom. 1. 14 | one who is under an obligation. |
| The -1 | I Cor. 14. 40 | in a becoming manner. |
| Dealine | Gen. 41. 24 Ex. 23. 2 | to make clear or manifest. |
| Thoom | Anta 07 am | to turn aside. |
| Defenced | Ta 96 - | to conclude, judge, conjecture. |
| Degree | | fenced, defended by fortifications. |
| Dehort | I Macc. 9. 9 | rank, station, position. to dissuade. [fully] |
| Delicately | I Sam. 15. 32 | |
| Deliciously | Rev. 18. 7 | daintily, effeminately (R.V. cheer-luxuriously. |
| Delightsome | Mal. 3. 12 | delightful. |
| Deputy | Acts 13. 7, &c | proconsul, governor of a province. |
| Describe | Josh. 18. 4, 6 | to mark out. |
| Descry | Judg. 1. 23 | to spy out, reconnoitre. |
| Desired | 2 Chron. 21, 20 | regretted. (From Lat. desiderare.) |
| Despite | Heb. 10. 29 | contempt, contumely. |
| Despitefully | Matt. 5. 44 | spitefully, maliciously. |
| Determinate | Acts 2. 23 | determined upon, fixed. |
| Disallow | I Pet. 2. 4, 7 | to disapprove of, reject. |
| Disannul | Gal. 3. 15, 17 | to annul entirely. |
| Discover | Is. 22. 8 | to uncover, lay bare. |

| Word. | Passage. | Explanation. |
|--------------------------------|-----------------------------------|---|
| | Acts 7. 53 | appointment. |
| Disposition | Dan. 5. 16 | to solve. |
| Dissolve | ~ ^ - | to make to know. |
| Do to wit | | a teacher. |
| Doctor | Luke 2. 46 | to fear, be afraid of. |
| Doubt | Ecclus. 9. 13 | to rear, so arrange |
| Draught | Matt. 15. 17 | a privy. |
| Draught house | 2 Kings 10. 27 5 | 4 - 4 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - |
| Dress | Gen. 2. 15 | to trim, till. a leader, commander, chief. |
| Duke | Gen. 36. 15 | a leader, commander, carer. |
| Dure | Matt. 13. 21 | to last, endure. |
| Ear, to | Deut. 21. 4; I Sam. 8. 12; Is. | to plough, till the ground. (Chauce has 'to ere;' from A.S. erian, to |
| | 30. 24 | plough.) |
| Earing | Gen. 45. 6; Ex. | ploughing. |
| Earnest | 2 Cor. 1. 22; 5. 5; Eph. 1. 14 | a pledge, security. |
| 77 1:C- | Acts 9. 31 | to build; also, to build up. |
| Edify | Gal. 4. 9 | radiments, beginnings. |
| Elements | | a disease now called the piles. |
| Emerods | | high, lofty. |
| Eminent | Ezek. 16. 24 | jealousies. |
| Emulations | Gal. 5. 20 | to injure, damage. |
| Endamage | Ezra 4.13 | to endow, furnish with. |
| Endue | Gen. 30. 20 | to endow, furnish with. |
| Enlarge | Ps. 4.1 | to set at liberty. |
| Ensample | 1 Cor. 10.11 | example. |
| Ensign | Num. 2. 2 | flag, banner. |
| Ensue | I Pet. 3. II | to pursue diligently. |
| Entreat | Matt. 22. 6 | to treat, deal with. |
| 아이들은 살아 있는 사람들이 얼마나 살아 없는 것이다. | Ezek. 18. 25 | just, right. |
| | 1 Pet. 3. 11 | to avoid, shun. |
| Eschew | Mark 6. 21 | states, ranks, men of rank. |
| Estates | Acts 21. 8; Eph. | |
| Evangelists | 4. 11; 2 Tim. | |
| | | the Gospel, or Evangel, of our |
| | 4.5 | Lord Jesus Christ. (Wright.) |
| Evidently | Acts 10. 3 | clearly, plainly, visibly. |
| Evilfavoured- | Deut. 17. 1 | ugliness, deformity. |
| ness | | shanger banker |
| Exchanger | Matt. 25. 27 | |
| Exercised | | made familiar. |
| Exoreists | Acts 19.13 | exorcise was to adjure, as in Mat 26.63. Hence exorcists were thos |
| W. | | who pretended to cast out devilsh commanding them in the Divin Name to come forth.' (Wright |

| Word. | Passage. | Explanation. |
|--------------|--------------------|--|
| Expect | . Heb. 10. 13 | |
| 777 | . Heb. 10. 13 | to await, wait. |
| 777 | | exact, very. |
| Lyeservice | Eph. 6. 6; Col. 3. | service performed only when under supervision. |
| Fain | 1 Macc. 6. 54 | glad; also, gladly (Luke 15. 16). |
| Fan | | a winnowing-fan. |
| Fanners | Jer. 51. 2 | winnowers. |
| Fast | | close, near. |
| Fat | TIO | vessel for liquor; same as 'vat.' |
| Fauchien | | a curved sword. |
| Fear | | an object of fear. |
| Fearful | Matt C ac | |
| Felloes | 17: | timid, afraid. |
| | | the pieces making up the rim of a wheel. |
| Fervent | 2 Pet. 3. 10, 12 | burning. |
| Fine | Job 28. 1 | to refine (gold, &c.). |
| Fitches | Is. 28. 25, 27 | vetches: small kind of pea. |
| Flagon | 2 Sam. 6. 19 | a large bottle or flask. |
| Floor | Matt. 3. 12 | threshing-floor. |
| Flux | Acts 28.8 | an issue; 'bloody f.' = dysentery. |
| Frame | Judg. 12. 6 | to contrive, manage. |
| Fray | Deut. 28. 25 | to scare, frighten away. |
| Fret | Lev. 13. 51, 55 | to corrode, to eat away, as a moth |
| Frontlets | Ex. 13. 16 | (or an ulcer) does. |
| Froward | T) 90 | head-bands over the forehead. |
| Fuller | Mal. 3. 2; Mark | perverse, self-willed. |
| | 9.3 | a bleacher of cloth. |
| Furniture | Gen. 31. 34 | equipment, harness. |
| Gainsay | Luke 21. 15 | to speak against, i.e. contradict. |
| Gallant | Is. 33. 21 | splendid. |
| Garden house | 2 Kings 9. 27 | a summer-house. |
| Garner | Matt. 3. 12 | a granary, barn. |
| Gender | 2 Tim. 2. 23 | to produce, engender. |
| Generation | Matt. 3. 7 | offspring, brood. |
| Ghost | Matt. 27. 50 | spirit; 'yield up the ghost' = to die |
| Gin | Amos 3. 5 | a trap or snare. |
| Give place | Gal. 2. 5 | to give way, yield (to). |
| Glister | Luke 9. 29 | to shine, sparkle, glitter. |
| Go about | John 7. 20 | to endeavour, try. |
| Go beyond | I Thes. 4.6 | to overreach, cheat. |
| ∃o to | Gen. 11. 3 | come now! |
| Goodman | Matt. 20. 11 | master of the house. |
| Fovernor | T0 | |
| Freaves | 7 Cam 17 6 | helmsman, steersman. |
| 712.117 | | armour for the legs. |
| risied | Gen. 31, 10 | of a grey colour, or mixed with grey. |

| Word. | Passage. | Explanation. |
|---------------|--------------------------|---|
| | Ps. 59. 15 | to grumble, murmur. |
| Grudge | Matt. 26. 66 | worthy of. |
| Guilty of | Matt. 20.00 | |
| Habergeon | Job 41. 26 | a coat of mail or the neck and breast. |
| TT _ £4 | Judg. 3. 22 | handle of a knife, or dagger. |
| Haft | Luke 12. 58; Acts | to drag forcibly, as an arrested per- |
| Hale | 8. 3 | son; to haul. |
| TT-34 (and) | Luke 14. 21 | lame, crippled. |
| Halt (sub.) | Ps. 38. 17 | to limp, go lamely (hence, hesitate). |
| Halt (v.) | Matt. 19. 23 | with difficulty. |
| Hardly | 2 Tim. 2. 3 | hardship. |
| Hardness | 1 Kings 22. 34 | body-armour of a soldier. |
| Harness | Ex. 13. 18 | armed, covered with armour. |
| Harnessed | 2 Tim. 3. 4 | headstrong, wilful. |
| Heady | Ps. 67. 2 | 'saving health' = salvation. |
| Health | I Kings 14.6 | sad. |
| Heavy | (Hab. 2. 5 | the grave. |
| ~~ 11 | Acts 2. 27 | Hades, place of departed spirits. |
| Hell | Matt. 10. 28 | Gehenna, place of torment. |
| | Deut. 19. 5 | handle of an axe. |
| Helve | Acts 12.10; I Cor. | Used for neut, 'its,' which occurs |
| His | 15. 38, &c. | once only in A.V. (see Lev. 25. 5) |
| | 15. 30, &c. | where edit. of 1611 has 'it.' |
| | 1-4- 97 40 | to hoist; 'hoised' = hoisted. |
| Hoise | Acts 27. 40 | to consider, esteem, account. |
| Hold | Ex. 20. 7 Rom. 12. 17 | honourable, comely. |
| Honest | | honourable conduct. |
| Honesty | I Tim. 2. 2 | trousers and stockings in one piece. |
| Hosen | Dan. 3. 21 | to cut the hamstrings or 'hocks' o |
| Hough | Josh. 11. 6, 9; | animals. |
| | 2 Sam. 8. 4 | nevertheless. |
| Howbeit | Judg. 4. 17 | very hungry. |
| Hungred, an | Matt. 12. 1 | a farmer. |
| Husbandman | Gen. 9. 20 | a farmer. |
| | 0.41. | ill-looking. |
| Ill favoured | Gen. 41. 3 | i.e. enlightened (R.V.). |
| Illuminated | Heb. 10. 32 | the second indict placed against |
| Implead | Acts 19. 38 | |
| Importable | Prayer of Manasses | powerless, strengthless. |
| Impotent | Acts 4. 9 | intemperate, unrestrained. |
| Incontinent | 2 Tim. 3. 3 | fair, impartial. |
| Indifferent | Ecclus. 42. 5 | to dictate for writing, compose. |
| Indite | Ps. 45. 1 | |
| Informed | Dan. 9. 22 | instructed, taught. |
| Injurious | 1 Tim. 1. 13 | insolent, outrageous, |
| Inquisition | Deut. 19. 18 | search, examination. |
| Instant | Luke 23. 23, &c | urgent, importunate. with urgent importunity. |
| Instantly | Acts 26. 7 | i with highly importantely. |

| Word. | Passage. | Explanation. |
|--------------------|---|--|
| Intend | Ps. 21. 11 | |
| Inward | | to meditate, plan, plot. intimate, close. |
| Jacinth | Rev. 9. 17 | |
| Jangling, vain | I Tim. 1.6 | a precious stone, the hyacinth. |
| Jeopard, to | Judg. 5. 18 | babbling, vain talking. |
| Jewry | John 7.1, &c | to hazard or risk, jeopardise. |
| | ,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,, | 'Judga properly so called; the part |
| | | of Palestine occupied by the tribes of Judah and Benjamin after the |
| | | Captivity.' (Wright.) |
| Jot, or tittle | Matt. 5. 18 | 'Jot' is 'jod,' the smallest Hebrew |
| | | letter (i, or iota, in Gk.); hence, a |
| | | very small quantity or portion. |
| Јоу | Ps. 21. 1 | to rejoice. |
| Justify | Deut. 25. 1 | to acquit. |
| | | 마시 되면 바다 하는 그들은 그 그리고 있다면 !! |
| Kerchief | Ezek. 13. 18, 21 | a cloth worn over the head. |
| Kind | Gen. 1. 11 | 'after his k.' = according to its nature. |
| Kine | Gen. 41. 2; 1 Sam. | the old plural of 'cow;' 'milch |
| 77 | 6. 7 | kine = milking-cows. |
| Knop | Ex. 25. 33 | the bud of a flower, a carved imi- |
| | | tation of one; now spelt 'knob.' |
| Lack | Mark 10. 21 | |
| Latchet | Morle 1 | to be deficient in; as sub., want. |
| Laud | Rom 15 | a thong, lace. |
| Laver | Ered 20 0 | to praise. |
| Lawyer | Matt 00 | a vessel for washing in, cistern. |
| Lay at | Job 41. 26 | an expounder of the Mosaic Law. to strike at. |
| Leasing | Ps. 4. 2; 5. 6 | lying, falsehood. |
| Lees | Is. 25. 6 | dregs, sediment. |
| Let | 2 Thess. 2. 7 | to hinder, prevent. |
| Lewd | (1) Acts 17. 5: | (I) ignorant, unlearned; (2) vicious. |
| | (2) Ezek. 16, 27 | · / B |
| Lewdness | Acts 18. 14 | wickedness. |
| Libertine | Acts 6. 9 | the child of a freed slave. |
| Lien | Gen. 20. 10 | lain (pp. of 'lie'). |
| Lighten Lightly | Luke 2. 32 | to enlighten, illuminate. |
| Lightness | Mark 9. 39 | easily, carelessly. |
| Lightness | 2 Cor. 1. 17 | fickleness, levity. |
| | Ex. 28. 19; 39. 12 | an (unknown) precious stone. |
| ыке | (1) Dent. 23. 10: | (1) to please; (2) to approve of. |
| Liking | _ (2)1 Cm. 20. 4 | bodily condition; 'worse liking'= |
| | | less plump. |
| List | John 3. 8 1 | to please, choose, like. |
| Livery | Acts 7. 38 1 | full of life, life-giving. |
| Godge 🚉 | | hut. |

| Word. | Passage. | Explanation. |
|------------------|--|--|
| Loft | Acts 20. 9 | an upper room. |
| Look | Is. 5. 2 | to expect. |
| Look in the face | 2 Kings 14. 8, 11 | to meet in battle. |
| Lucre | 1 Tim. 3. 3 | profit; 'filthy lucre' = base gain. |
| Lust | Ex. 15.9; 2 Tim. | desire, wish, pleasure. |
| Lusty | Judg. 3. 29 | vigorous, strong. |
| Magnifical | 1 Chron. 22. 5 | magnificent. |
| Makest thou | Judg. 18. 3 | dost thou. |
| Man of war | Luke 23. 11 | a soldier, warrior. |
| Mandrake | Gen. 30. 14 | a plant, supposed to ensure concep- |
| | | tion; mandragora. |
| Manner, with the | Numb. 5. 13 | 'taken with the manner' = caught in |
| | | the very act. |
| Mansions | John 14. 2 | abiding-places. |
| Marish | Ezek. 47. 11 | marsh, swampy ground. |
| Matter | James 3. 5 | fuel for fire. |
| Maul | Prov. 25. 18 | heavy hammer; (hence, mall-et). |
| Maw | Deut. 18. 3 | the stomach of animals. |
| Meat | Gen. 1. 29, 30 | food of any kind. 'It is remarkable |
| | | that in the "meat offering" there was nothing but flour and oil. (Wright.) The R.V. adopts 'mea' offering' uniformly. |
| Meet | Matt. 3. 8 | suitable, fit. |
| Merchantman . | Matt. 13. 45 | merchant. |
| Mess | Gen. 43. 34 | a dish of food. |
| Mete | Matt. 7. 2 | to measure. |
| Meteyard | Lev. 19. 35 | a measuring-rod. |
| Milch | Gen. 32. 15 | giving milk (as cows). |
| Mincing | Is. 3. 16 | walking with very short steps. |
| Mind | (1) Phil. 3. 19; (2) Acts 20. 13 | (I) to care for, attend to; (2) to intend. |
| Minded | Ruth 1. 18 | disposed, determined. |
| Minish | Ex. 5. 19 | to diminish, lessen. |
| Minister (sub.). | Luke 4. 20 | servant, attendant. |
| Minister (v.) | 2 Cor. 9. 10 | to supply. |
| Mite | Mark 12. 42 | a very small coin, half-a-farthing. |
| More part | Acts 19. 32 | greater part, the majority. |
| Mortify | Ro.8.13; Col.3.5 | to kill (metaphorically), to subdue. |
| Mote (see Beam) | Matt. 7. 3 | a minute particle, as of dust. |
| Motions | Rom. 7. 5 | emotions, passions, workings. |
| Muffler | Is. 3. 19 | a covering for the lower part of the |
| Munition | Nah. 2, 1 | fortress, fortifications. |
| Murrain | Ex. 9. 3 | cattle-plague. |
| Muse | Luke 3. 15 | to meditate. |
| | ~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~ | or the second of |

| Word. | Passage. | Explanation, |
|--------------|-------------------------------|--|
| Naughty | Jer. 24. 2 | had and |
| Necromancer | Deut. 18. 11 | bad, worthless, good for nothing. one who pretends to call up the dead |
| Needs | Gen. 17. 13 | for purposes of divination. |
| Neesing | Job 41. 18 | or necessity. |
| Nephew | I Tim. 5. 4 | old form of sneezing. |
| Mathan | Fr. 10 | a grandson. |
| 77-17 | Ex. 19. 17 | lower. (Compare be-neath.) |
| Titmo | I Kings 6. 6 | lowest of all. |
| Noise abroad | Prov. 25. 20 | natron, carbonate of soda. |
| Maines - | Luke 1. 65 | to spread a report everywhere. |
| TiT - 4 % | Ps. 91. 3 | noxious, hurtful. |
| | James 1. 6 | not at all. |
| | 1 Tim, 3.6 | one newly admitted into the Christian body. |
| Nurture | Eph. 6. 4 | education, training, discipline. |
| Obeisance | Gen. 37. 7 | |
| Oblation | 1 ATT 7 20 | an outward act of homage. |
| Observe | | an offering (in sacrifice). |
| Occupier | Frel 27 am | to treat with respect. |
| Occupy | Luke 19 ra | a trader. |
| Occurrent | T Kings 5 | to trade. |
| Of | (- \ 35 . 3 ° - 1 | chance, occurrence. |
| | (2) Acts 13. 29; | used in various senses: (1) instead |
| | (3) 1 Cor. 15. 47 | or by; (2) for concerning. |
| Offence | Nom 0 as | (3) Out of, or from |
| Offend | Matt 70 | that against which one stumbles. |
| Open | Acte 17 | to cause to stumble, make to sin. |
| Ordain | I Kings 12. 32, 33 | to explain clearly. |
| Or ever | | to appoint, order, arrange. |
| Ossifrage | 1 0** 77 | before ever, before at all. |
| Ouches | F 00 | bearded vulture; lit. bone-breaker. |
| | 불리하기를 하기 본 사람들이 되다. | stones; (lit. sockets) |
| Outgoings | Josh. 17. 9, 18; Ps. 65. 8 | utmost limits or boundaries. |
| Outlandish | 37.1 30 6 | foreign. |
| Overcharged | 7 -10 -04 | overburdened. |
| | | noss over toke no netke 5 |
| | | pass over, take no notice of. |
| Pain | Rev. 12. 2 | to strive in pain. |
| rainful | | laboriona difficulta |
| Painfulness | 2 (- 77 | laborious, difficult. unsparing toil. |
| Falmerworm | | |
| Parcel | | a caterpillar. |
| Particularly | | piece, portion. |
| Pass | T-1- 00 - 1 | n detail, one by one. |
| Passage | | o surpass, exceed. |
| | | ford; also, a pass (1 Sam. 14. 4). |
| |)C1. 20. 1 2 | shepherd, |

| Word. | Passage. | Explanation. |
|--|-------------------------------------|--|
| Peeled | Ezek. 29. 18 | stripped of the skin. |
| X = 7, 7, 7, 7, 7, 7, 7, 7, 7, 7, 7, 7, 7, | Is. 8. 19 | to chirp, utter low sounds. |
| Peradventure | Gen. 31. 31 | perhaps. |
| T | 1 | to pursue. |
| Persecute | 35 20 | charms, or amulets worn on the fore- |
| Phylacteries | Matt. 23. 5 | head or arm, and inscribed with |
| | | certain texts. (See Gloss. of Ant.) |
| | | certain texts. (See Gloss of Ant.) |
| Pill | Gen. 30. 37, 38 | to strip off the bark, to peel. |
| Plat | 2 Kings 9. 26 | small patch of ground, plot. |
| Platter | Matt. 23. 26 | a dish. |
| Play | 2 Sam. 2. 14 | to fence, fight with swords. |
| Poll | 2 Sam. 14. 26 | to cut the hair of the head. |
| Port | Neh. 2. 13 | a gate. |
| Post | 2 Chr. 30. 6 | a messenger, letter-carrier. |
| Potsherd | Ps. 22. 15 | a fragment of broken pottery. |
| Power | 2 Chr. 32. 9 | an army, host. |
| | Matt. 26. 53 | immediately. |
| and the second s | 1 YY 3 -C | the vat of a winepress. |
| Pressfat | | to go before, anticipate, precede. |
| Prevent | 1 Thess. 4. 15 | goads (for driving cattle). |
| Pricks | Acts 9. 5 | |
| Profess | Matt. 7. 23 | to declare openly. |
| Proper | Heb. 11. 23 | comely, fair. |
| Prophesy | (1) I Cor. 11. 5; | (1) to expound, explain; (2) to |
| | (2) Matt. 26. 68 | speak out, tell aloud. [Ant.?) |
| Prophet | Acts 13. I | preacher, or divine. (See 'Gloss. of |
| Proselyte | Matt. 23. 15 | a convert; esp. to Judaism. |
| Prove | John 6. 6 | to test, try, put to the proof. |
| Provoke | 2 Cor. 9. 2 | to stimulate, incite. |
| Psaltery | Dan. 3. 5 | a stringed instrument to sing to. |
| Publican | Matt. 9. 10; Luke 5. 27 | a farmer of public revenue; esp. a native collector of the tribute |
| | 되다 아내 시작 등에 가는 사람들이 있다. | imposed by the Romans. |
| Pulse | Dan. 1. 12 | leguminous plants, beans, peas, &c. |
| Purchase | 1 Tim. 3. 13 | to gain, win, acquire. |
| Purge | TY 1 T | to purify, clear away. |
| Pygarg | 7 1 1 1 | a kind of antelope. |
| - 75445 | Denc. 22. 3 | |
| Ostamian | A ata 19 4 | a party (or guard) of four men. |
| Quaternion | | alive. Also, lively (Heb. 4. 12). |
| Quick | D 0 | to revive, make alive. |
| Quicken | -0-70 | |
| Quit | 1 Cor. 16. 13 | to acquit oneself, behave. |
| | D-0 00 | to room in gearch of new |
| Range | | to roam in search of prey. |
| Banges | (1) Lev. 11. 35; (2)2 Kings 11.8 | (1) chimney racks; (2) ranks o soldiers. |
| Base | D- 107 - | to lay level with the ground. |
| Ravening | | greediness, rapacity. |
| Ravin (sub.) | | |
| | | |

| Word. | Passage. | Explanation. |
|---------------------|--------------------|--|
| Ravin (v.) | Gen. 49. 27 | to seize upon prey. |
| Reason | Acts 24. 25 | to discourse, talk. |
| Receipt of cus- | Matt. 9. 9; Mark | 'place of toll' (Revised Version). |
| tom | 2. 14; Luke 5. | |
| Recompense | Heb. 10. 30 | to repay, requite. |
| Refuse | Ps. 118. 22 | to reject. |
| Reins | Ps. 7. 9; Job 16. | the kidneys (spoken of as if the seat of joy, pain, &c.). |
| Religious | James 1. 26 | making an outward profession of religion. |
| Rent | Jer. 4. 30 | old form of 'to rend,' to tear. |
| Reprove | Job 6. 25 | to disprove, prove to be wrong. |
| Rereward | Is. 52. 12; 58. 8. | rear-guard (lit. rear-ward). |
| Residue | Ex. 10. 5 | the rest, the remainder. |
| Reward | 2 Tim. 4. 14 | to requite, repay. |
| Ringstraked | Gen. 30. 35 | streaked with rings. |
| Riotous | Prov. 23, 20 | dissolute, wanton. |
| Road | 1 Sam. 27. 10 | a raid, inroad. |
| Room | Luke 14.8; 1 Cor. | a place; esp. at table. |
| | 14. 16 | |
| Save | 1 Kings 3. 18 | except. |
| Savour | Matt. 16. 23 | to relish; met. to understand. |
| Scall | Lev. 13. 30 | an eruption on the head or face, |
| Scant | Mic. 6. 10 | deficient, scanty. |
| Scarceness | Deut. 8. 9 | scarcity. |
| Scrabble | 1 Sam. 21. 13 | to scratch, scrawl, make marks. |
| Scrip | 1 Sam. 17. 40 | a small bag or wallet, made of a 'scrap' of stuff (Skeat). |
| Sear | I Tim. 4. 2 | to scorch (as with a hot iron). |
| Season | Gen. 40. 4 | a time, a while. |
| Secure | Judg. 8. 11 | without care. |
| Seethe | Ex. 16. 23 | to boil; perf. 'sod,' part. 'sodden.' |
| Sentence | Acts 15. 19 | opinion, decision. |
| Servitor | 2 Kings 4. 43 | a servant or attendant. |
| Set | Matt. 5. 1 | seated; also, appointed (Acts 12. 21). |
| Set by | 1 Sam. 18. 30 | valued, esteemed. |
| Set on | Acts 18. 10 | to attack. |
| Set to his seal | John 3. 33 | (has) attached his seal to, attested. |
| Settle | Ezek. 43. 14 | a bench, seat. |
| Severally | 1 Cor. 12. 11 | separately, individually. |
| Shamefaced- ness | 1 Tim. 2. 9 | (better 'shamefastness,' as in R.V.); modesty. |
| Sherd | Is, 30. 14 | a fragment, shred, broken piece. |
| Shipmaster | Jonah 1. 6 | captain of a ship. |
| Shipmen | Acts 27. 27 | sailors. |
| Shoelatchet | Gen. 14. 23 | lace of a shoe, strap, fastening, |

| Word. | Passagr. | Explanation. |
|--------------|----------------------|--|
| | Matt a a | used with the sense of 'for.' |
| To | Matt. 3. 9 | broke in pieces. See All to brake. |
| Po brake | Judg. 9. 53 | various (strange) languages. |
| Tongues | Acts 10. 46 | |
| Tormentor | Matt. 18. 34 | a torturer, executioner. |
| Touching | Matt. 18. 19 | concerning; 'as touching' = with regard to. |
| Translation | Heb. 11. 5 | removal; from translate, to transfer. |
| Travail | Is. 53.11; Jer. 30.6 | labour, pain; also, trouble. |
| Trespass | 1 Kings 8. 31 | to transgress, sin. |
| Trow | Luke 17.9 | to think, imagine, suppose. |
| Tutor | Gal. 4. 2 | a guardian. |
| | Is. 6. 2 | two. |
| Twain | 13. 0. 2 | |
| Undergird | Acts 27. 17 | to pass ropes tightly round the hul of a ship, so as to keep the timber from starting in a gale. |
| Undersetters | 1 Kings 7. 30, 34 | pedestals, supports. |
| Undertake | Is. 38. 14 | to be surety for. |
| Unequal | Ezek. 18. 25, 29 | unjust. |
| Unicorn | Numb. 23. 22 | lit. 'a one-horned animal;' but here |
| D110011 | | the bison. |
| Unjust | Luke 16.8 | dishonest. |
| | 2 Sam. 22. 27 | without sayour (i. e. wisdom) |
| Unsavoury | 2 Dam. 22. 27 | foolish. |
| | A -4 0 -1- | |
| Untoward | Acts 2. 40 | obstinate, perverse. |
| Unwittingly | Josh. 20. 3 | unconsciously, unintentionally. |
| Utter | Ezek. 42, 1 | outer. 'Uttermost' = last (Matt |
| | | 5. 26). |
| ,, | Lev. 5. 1 | to disclose, make known. |
| Vagabond | Acts 19. 13 | fugitive, wandering. |
| Venison | Gen. 25. 28 | flesh of hunted animals. |
| Very | John 7. 26 | true, real, actual. |
| Vex | Matt. 15. 22 | to harass, torment. |
| Virtue | Mark 5. 30 | efficacy, might. |
| Void | Gen. 1. 2 | empty. |
| Ward | Gen. 40. 3 | prison (lit. guard). |
| Ware | Acts 14.6 | aware. |
| Watch | (1) Lam. 2. 19; | Before the Captivity the night wa |
| ** 40011 | (2) Judg. 7.19; | divided into three parts or watches |
| | (3) Ex. 14. 24; | the first watch occurs in (1); th |
| | | middle watch(2); and the mornin |
| | (4) Matt. 14.25 | |
| | 1. Sanda (1985년 18) | watch (3). These probably varie |
| | | in length according to the time |
| | | year. In (4) a fourth watch |
| | | mentioned, having been introduce |
| | 计 等记忆性最高级显示。 | among the Jews by the Romans |
| | | (Wright.) |

| Word. | Passage. | Explanation. |
|---------------|------------------------------------|---|
| Wax | Luke 1. 80 | to grow, or become. |
| Way | Acts 19. 9, 23 | the Christian life and doctrine. |
| Wealth | Ps. 112. 3 | prosperity, welfare (cf. 1 Cor. 10. 24). |
| Weening | 2 Macc. 5. 21 | imagining. |
| Whit | 1 Sam. 3. 18; 2 Cor. 11. 5 | a bit; atom. 'Every whit' = wholly; 'not a whit' = not at all. |
| Will worship | Col. 2. 23 | a worship of one's own choosing. |
| Wimple | Is. 3. 22 | veil or covering for the throat or neck. |
| Winebibber | Matt. 11. 19 | an immoderate wine-drinker, |
| Winefat | Mark 12. 1 | wine-vat. |
| Wink at | Acts 17. 30 | to close the eyes to. |
| Wise | Lev. 19. 17 | mode, manner, way (A.S. wise). |
| Wist | Mark 14. 40 | knew (A.S. zwiste). |
| Wit, to | 2 Cor. 8. 1 | to know (A.S. witan). |
| With | Judg. 16. 7 | young twig of a willow or osier. |
| Withal | (1) i Kings 19. i; (2) Job 2. 8 | (1) besides, likewise; (2) with. |
| Without | 2 Cor. 10. 13, 15. | beyond. |
| Wittingly | Gen. 48. 14 | intentionally, knowingly. |
| Witty | Prov. 8. 12 | skilful, clever. |
| Woe worth the | Ezek. 30. 2 | evil be to the day; let the day be accursed. |
| Wont | Matt. 27. 15 | accustomed. |
| Worship | Luke 14. 10 | honour, reverence. |
| Wot | Gen. 21. 26 | to know. Also, 'we wot,' Ex. 32. 1; 'wot ye not,' Rom. 11. 2; 'wotteth not,' Gen. 39. 8. |
| Wreathen | Ex. 28. 14 | twisted; used in connexion with 'work.' |
| Wrest | Ex. 23. 2 | to pervert. |
| Wrought | Matt. 20, 12 | worked. |
| Yearn | Gen. 43. 30; 1 Kings 3. 26 | to long for earnestly or anxiously, to be moved with tenderness, grief, or pity. |
| Yokefellow | Phil. 4. 3 | a fellow-worker, 'companion in labour.' |

LVI. GLOSSARY OF ANTIQUITIES, CUSTOMS, ETc.

Adoption. St. Paul in his use of the word (Rom. 8. 15; Gal. 4. 5) probably has reference to the Roman custom, whereby an adopted child stood to his foster-parents in precisely the same relation as a child born of the marriage. Adoption in this full sense was unknown among the Jews.

Alpha (A). The first letter of the Greek alphabet, of which Oměga (long O) is the last. Alpha and Omega are used to signify 'the first and the last' (Rev. 1. 8, 11).

Altar. An erection usually of stones or of a single stone, but sometimes of metal, on which certain victims or parts of victims were burnt, and their blood sprinkled. The first mentioned was that built by Noah (Gen. 8. 20). God commanded the Hebrew altars to be made of earth or of unhewn stones, and without steps. The worshippers of Baal built their altars on hill-tops, hence altars on high places' were an abomination to the Lord. In the Temple at Jerusalem the brazen altar of burnt sacrifice was outside the Holy Place, in the court in front of it. The golden altar of incense stood inside.

Amen. A Hebrew word meaning literally firm, sure, faithful (Rev. 3. 14). Hence it came to be used as an adverb of confirmation, placed either at the beginning of a statement, to give emphasis, and translated verily (in St. John frequently repeated verily, verily); or at the end of prayer, &c., a sort of spoken signature, by which the speaker or hearer (1 Cor. 14. 16) attests and adopts as his own what has been said. See Psalm 41. 13; 72. 19; 89. 52; 106. 48.

Anathema. 'Anathema' is a Greek word denoting a thing or person devoted to God, and hence, as animals so devoted were put to death, doomed to destruction, accursed. In I Cor. 16. 22 it is not to be joined in one expression with Maran-atha (which see.)

Angel is the Greek word for a 'messenger,' and is used generally of the 'ministering spirits' sent out as messengers of God; less frequently of men so sent. The 'angels of the churches' in Revelation (2.1, &c.) may be a designation of their Bishops, but more probably the phrase points to a heavenly representative of each Church, in some sort the embodiment of its spirit and responsible for its life. The expression 'Angel of the Lord' seems to vary in meaning, sometimes signifying the manifested presence of the Lord Jehovah.

Apostle is from the Greek, meaning 'one who is sent forth, a delegate.' The word is used specially of 'the twelve,' also of St. Paul. All the apostles had 'seen the Lord,' and this was an essential qualification of apostleship in a strict technical sense (Acts 1. 21-26; 1 Cor. 9. 1, 2). Under this limitation the term was freely applied to prominent teachers in the early Christian Church, notably to Barnabas. In two passages Paul places 'apostles' first among the various orders of the Church's ministry (1 Cor. 12. 28; Eph. 4. 11). The word is once applied to Christ himself (Heb. 3. 1).

Ark. The word means a covered chest, or box. Three important arks are mentioned, viz.:—

1. Noah's ark (Heb. Têbhâh).

2. That in which the infant Moses was hidden by his mother (Heb. Tibhah). It was made of the papyrus of the Nile, covered over with pitch, to render it water-tight. It is not an uncommon thing at this day to see an Egyptian mother twist papyrus stalks into such a wicker cradle, smear it with pitch, cover it with a lid of wicker-work, place her infant in it, and swim across the Nile, pushing the ark with its infant passenger in front of her. The Hebrew word Tibhah is connected with the Egyptian word teb, a box, reed-boat, or sarcophagus. One tradition asserts that the papyrus plant, which was sacred to the goddess Isis, preserved the person who carried it, and that boats made of the stalks of the plant preserved those in them from the attacks of crocodiles and other noxious beasts.

3. The Ark of the Covenant (Heb. Arôn). This sacred object was a chest made of acacia wood overlaid with gold, the lid of which constituted the 'mercy-seat' (Exod. 25. 17), or place of propitiation, over which two cherubim extended their wings. Within it were put the two tables of stone, on which the Decalogue was engraven. It was 2½ cubits long, 1½ broad, and 1½ deep. Around its upper edge was a cornice of gold, and it was carried in front of the people on their march by the Levites, who bore it by means of two poles of shittim wood covered with gold, which were passed through two rings on each side of the ark. In it were also placed, by Divine command, an omer of manna and Aaron's rod which budded. The Egyptians had a sacred ark in connexion with some of their mystic rites. The Egyptian ark or chest which contained the dead body in the funeral procession was treated with the greatest reverence, because the pious dead were identified with the gods Osiris, Seker and Ptah. The ark was made in the form of a shrine, and was ornamented on the outside

Arks were usually mounted on runners.

Armour. The arms mentioned in the Bible may be divided into two classes, (a) offensive, and (b) defensive.

with figures of the genii of the dead, and with inscriptions referring to them.

(a) Offensive. (i) THE SWORD (Heb. Cherebh), neither very heavy nor very long, was carried in a sheath (I Sam. 17. 51), slung by a girdle (I Sam. 25. 13), and resting on the thigh (Ps. 45. 3). (ii) Of the SPEAR there were several kinds:—
(I) Chanith, a spear of the largest size, worn by Goliath (I Sam. 17. 7, 45), and great warriors (2 Sam. 2. 23; 23. 18), such as King Saul, being held in the hand (I Sam. 22. 6), and placed at his head as he slept when on an expedition (I Sam. 26. 7), capable of inflicting a fatal wound even with the butt end (2 Sam. 2. 23). (2) A weapon lighter than the preceding, called the Cidôn, or javelin (Josh. 8. 14-27), carried, when not in action, on the back of the warrior, between the shoulders (I Sam. 17. 6, R.V.). (3) Another kind was the Romach (Num. 25. 7), a sort of lance (I Kings 18. 28, R.V.), and (4) Shelach, 'a dart' (2 Chron. 23. 10). (iii) The Bow (Kesheth) and arrows in use either for the

chase (Gen. 21. 20) or war (48. 22), and found in the hands not only of common soldiers, but captains of high rank, as Jehu (2 Kings 9. 24). (iv) The SLING

(Kela') with which David slew Goliath (1 Sam. 17. 40).

(b) Of defensive armour we find (i) The BREASTPLATE (Heb. Shiryôn) = the θώραξ of the Greeks and the lorica of the Romans, first mentioned in the description of the arms of Goliath (I Sam. 17. 5), covering the most vulnerable parts of the body. (ii) The Helmet (Côbâr), mentioned also in I Sam. 17. 5. (iii) The GREAVES (Mitzchah) occur only in I Sam. 17. 6. (iv) Of the SHIELD there were two kinds:—(1) The Tzinnah, a large shield covering the whole body (Ps. 5. 12); (2) The Migên, a buckler or target of smaller dimensions, used in hand-to-hand encounters (2 Chron. 12. 9, 10).

St. Paul refers to the ancient armour (1) in 1 Thess. 5. 8, (2) in 2 Cor. 6. 7, (3) in Rom. 13. 12, and (4), when chained himself to the soldier of the guard, gives in Eph. 6. 10-17 a full description of the Christian panoply, enumerating five pieces of defensive armour, the girdle, breastplate, sandals,

shield, helmet, and one of offensive warfare, the sword.

The Babylonians were skilled in engraving and sculpture as early as B.C. 3500, and the bronze statues, &c. found at Tell Lo by De Sarzec indicate that they had reached a high pitch of perfection in these arts some hundreds of years earlier. In Egypt, during the reign of the kings of the IVth dynasty, about B.C. 3800, the most beautiful and life-like statues of kings, priests, scribes, and others were made, which for proportion and artistic conception were hardly equalled, certainly not surpassed, by any made by the Egyptians during the most flourishing periods of their later history. When the great revival of art took place, about B.C. 600, the artists and sculptors endeavoured to reproduce the characteristics of statues, tomb-paintings, and the like, which belong to the period of the IV-VIth dynasty. A rigid interpretation of the Second Commandment excluded the Hebrews from much culture of these arts, though they excelled in music and poetry. Yet the brazen serpent, the golden cherubim over the mercy seat, and the twelve brazen oxen on which the molten sea rested in Solomon's Temple were made with divine sanction. The artistic gift was recognised as from God (Ex. 35.30-36.1). Mural paintings and woodpanelling in the decoration of houses; ivory carving on the royal thrones, and for the embellishment of palaces; chasing and embossing of pillars, candelabra, and other ornaments in metal, for adornment of the Temple and houses; embroidery in needlework, the interweaving of patterns and figures in tissue of wool, linen, and silk, for which Damascus was famous; and skill in dyeing, as Tyrian purple, &c., are other evidences of the cultivation of art among the Hebrews and their neighbours.

Ascent. This word is used of a viaduct built by Solomon to connect his palace with the Temple on Moriah. For 'ascent of Akrabbim,' see Num. 34. 4; Josh. 15. 3; Judg. 1. 36; and for 'ascent of Ziz,' see 2 Chron. 20. 16 (marg.).

Asherah. See Idolatry.

Ashtaroth were figures of the Pabylonian goddess Ishtar, the Astarte or Aphro-

dite of the Greeks. The Assyrian kings of the later empire made Ishtar of Ninevch their tutelary goddess, and she was supposed to go forth with them to battle and to give them victory. An Ishtar of Arbela is also mentioned in the inscriptions.

Assyria was the name given to that part of Mesopotamia which lies to the north of Babylon. It formed originally a portion of the Babylonian Empire, and was ruled by a patesi or viceroy sent thither from Babylonia. About the year 1750 B.C. the country declared itself independent, and although it was for some time obliged to wage long wars with Babylonia, it eventually succeeded in maintaining its separate existence. About B.C. 1400 Assyria was strong enough to be able to make offensive and defensive alliances with Babylonia. The city of Ashur, the modern Kal'at-Sherkât, was rebuilt by Shalmaneser I, about B.C. 1300. In later times the capital of the Assyrian Empire was fixed at Ninevch, a town on the left or east bank of the Tigris, opposite which is built the modern town of Môsul.

Atonement, Day of. This fast was observed on the 10th of the month Tisri, as the great day of national humiliation, and expiation of the sins both of the priests and the people. The ritual is prescribed in Lev. 16; 23, 26-32; Num. 29. 7-11. On this day (i) the High Priest, arrayed, not in his gorgeous robes, but in the white linen garments common to himself and the rest of his order, brought a bullock as a sin-offering and a ram as a burnt-offering for himself and the priests. (ii) He then brought to the door of the tabernacle two he-goats as a sin-offering, and a ram for a burnt-offering for the people. (iii) Having presented them before the Lord, he cast two lots upon them, one inscribed for Jehovah, the other for Azazel (or dismissal, Lev. 16. 8, R.V.). (iv) Then he slew the bullock at the brazen altar, and having censed the Mercy Seat of the Ark in the Holy of Holies, sprinkled the blood seven times before it, and made atonement for himself and his own order. (v) He next slew the goat on which the lot for Jehovah had fallen, and sprinkled its blood as a sinoffering for the people as he had done that of the bullock, and, as he returned, sprinkled the blood of both victims on the Golden Altar of Incense. (vi) Then coming forth he laid both his hands on the goat upon which the lot for Azazel had fallen (A.V. 'the scapegoat'), and having solemnly confessed over it the sins of the people, sent it away 'by the hand of a fit man' into the wilderness, 'unto a land not inhabited,' to be there let loose, laden with its typical burden of the sins of the people. The key to the expressive imagery of this great day of expiation is given in Heb. 9, 10.

Avenger. 'Whoso sheddeth man's blood, by man shall his blood be shed,' was, and still is, the universal law of the Semitic race, and its execution primarily devolved (with other duties, Lev. 25) upon the nearest kinsman of the deceased, but extended also to the whole tribe. It overruled every other obligation, even that of hospitality; hence perhaps Jael's murder of Sisra was, according to the views prevalent in that age, justifiable, if not obligatory. The Hebrew code restricted this law by providing 'Cities of Refuge,' to which the manslayer might flee in cases of 'manslaughter.' (Num. 35. 10-15.)

Baalism was the worship of the powers of generation practised by the Canaanite race. Their creed was, that out of a self-existent chaotic deep sprang spontaneously the heavenly bodies and the earth; that, from the procreative power of the sun, acting upon the fertile womb of the earth, all visible matter was produced: hence, the significance of the abandonment of Ahab and his subjects to the sole influence of this worship of Nature, which resulted in the almost entire destruction of animal and vegetable life. The word 'Baal' means Master, Owner, Possessor.

Babylon is the Greek form of the name Bab-ilu, which the early Semites gave to the great city which was built upon both sides of the river Euphrates, on and near the spot where the modern town of Hillah stands. Bab-ilu means the 'gate of god,' and is the translation of the earlier Accadian name of the city KA-DINGIRRA-KI. The date of the founding of the city cannot, as yet, be fixed, but it is certain that as early as B.C. 3800 a king named Naram.-Sin ruled over that district. The antiquities excavated during the last few years at Borsippa, Abu-Habbah, Gumgumah and other places, prove the very great antiquity of the site of the city of Babylon; in later days the whole country round about took its name from the city, and was called Babylonia.

Band of soldiers. This was the Roman cohort, the tenth part of a legion. It consisted nominally of six hundred men under the command of six centurions. A 'century' really contained about sixty men. The 'Italian band' was composed of soldiers from Italy; but the 'Augustan band' (Acts 27. I) consisted perhaps of native recruits, whose headquarters were Cæsarea Augusta (so called in honour of the Emperor Augustus, in whose reign it was rebuilt), which was the headquarters of the military organisation in Palestine.

Baptism. A symbolic rite, practised by John the Baptist and adopted by the Christian Church with the sanction of our Lord, signifying repentance from sin and the entrance upon a new life of holiness. The word means immersion or submersion, and this no doubt was the original mode of baptism. Hence the force of the metaphorical use of the word (Mark 10. 38; Luke 12. 50) of an overwhelming by sorrow. The rite has its connexion with the purificatory use of water in the Jewish Church. But the word baptism (Gk. $\beta \delta \pi \tau \iota \sigma \mu a$) is not used of the Mosaic washings; these are indeed described by a cognate word (Gk. $\beta \delta \pi \tau \iota \sigma \mu a$), Mark 7. 4; Heb. 6. 2; 9. 10; but the very use of the two similar words seems intended to mark off the Christian rite of Baptism as separate and unique.

Barns. The ancient granaries of Palestine were caves in the limestone rock, entered by an aperture in the ground, carefully concealed by a stone covered with turf or brushwood, to hide the grain from Arab depredators (Judg. 6. 11). Such subterranean caves may still be seen in use on the hill of Jezreel. The barns which existed in Palestine in the time of our Saviour (Luke 12. 18) were solid edifices. In the villages in Mesopotamia to this day the natives dig large holes in the ground which they fill with grain, and cover over with earth; the traveller rides over scores of them unsuspectingly. In the district to the northeast of Syria the corn is kept in large rectangular chambers at each end of the

rooms in which the family lives, and the outsides are made to resemble the other walls of the rooms. In Egypt the barn or granary was built in the form of a quadrangle, having a door for entrance in one corner. Along two or more sides were rows of square bins, each with a sliding shutter for taking out the grain. In the roof of each bin was a hole for pouring in the grain. Above each shutter was inscribed the name of the grain inside the bin. The tops of the bins were reached by a flight of steps. A fine model of such a granary is exhibited in the Fourth Egyptian Room of the British Museum.

Basket. Baskets were of various kinds and sizes:—1. The Kóφινοs, Cophinus, reticule, or hand-basket, usually carried on the arm (cf. Juvenal, Sat. iii. l. 14). It was this basket which each Apostle filled with the superfluous fragments after the feeding of the five thousand (Matt. 14. 20; Mark 6. 43; John 6. 13). 2. A light, open, wicker basket, used for carrying food upon the head. Pharaoh's chief baker carried upon his head several tiers of these, containing white bread and baked meats (Gen. 40. 17). Such are commonly represented on Egyptian monuments. 3. A market-basket, such as that in which the lad was hawking the barley loaves and fishes. 4. A larger kind $(\sigma \pi \nu \rho is)$, or storebasket, in which were gathered the fragments after the feeding of the four thousand (Matt. 15. 37; Mark 8.8). 5. A larger and stronger kind $(\sigma a \rho \gamma i \nu \eta)$, used for hoisting supplies up to the battlements of a besieged city. It was in one of these that Paul was lowered down from the walls of Damascus (2 Cor. 11. 33).

Bath. Bathing was a luxury, and, indeed, a necessity, in the hot climates of the East: among the Hebrews it was practised also as a religious rite for the removal of ceremonial pollution (Lev. 15. 16-28), as also after mourning, which always implied defilement (Ruth 3. 3; 2 Sam. 12. 20). The high priest bathed at his inauguration (Lev. 8. 6), and on the Day of Atonement before each solemn act of propitiation (Lev. 16. 4, 24).

Bed. The word bed, wherever used in the Bible, must be understood to refer only to the mattress on which people slept. It was much thinner than anything we know under that name, and rather resembled a very thick quilt, which was rolled up and taken away during the day, and only spread at night. It was one of these little mattresses which our Lord bade the palsied man roll up and carry to his home (Matt. 9. 6; Mark 2. 9). It is the custom for the natives of Syria and adjacent countries to sleep on mattresses, spread upon the floor, and covered by a thick counterpane; but the poorest classes lie upon the bare ground, their covering being the thick woollen abba worn by day. Bedsteads are still generally unknown.

Beelzebub, or, more correctly, *Beelzebul*. In the N. T. apparently a contemptuous designation of Satan. The origin of the word is uncertain. It may possibly be from the Hebrew zebūl, a dwelling, Satan being called Lord of the house, i.e. of evil spirits: hence the point of Matt. 10. 25. But more usually it is referred to the name of the god of Ekron, Baalzebub, Lord of flies (2 Kings 1). It is supposed that this name was applied in derision by the Jews to Satan, and further that the change of the final letter, while not

quite reproducing, was sufficient to suggest the Hebrew zebel, dung, so that the word means 'lord of dung, or filth.' The R.V. in all passages keeps Beelzebub in the text with Beelzebul in margin.

Belshazzar is the Babylonian name Bêl-shar-usur, and means 'Bel protect the king!' (Daniel 5. 22; 7. 1).

Books. The ancient Babylonians are supposed to have been acquainted with a vegetable material for writing upon, but at a very early period they made use of clay. Annals of kings' reigns and historical documents were inscribed upon cylinders or cones, either hollow or solid; several of these cylinders exist having six, eight, or ten sides. Commercial documents were inscribed upon rectangular tablets of clay with convex sides. The tablets or books of the royal library at Nineveh, though possessing many characteristics of those of the Babylonian libraries, are different from almost all other tablets. Tablets were either baked or sun-dried. The Egyptians wrote their religious, medical, magical and other works upon papyrus with a reed and vegetable ink. The oldest mention of a book in Egypt is the treatise on Anatomy, which was written by Teta, a king of the first dynasty. Hebrew books were anciently written upon prepared skins of sheep, goats, &c. In the case of the Pentateuch the parchment was cut into strips which were sewn together, and was written upon only on one side. Each end was attached to a roller, with handles which were rolled inwards towards one another. The book commenced at the right end, and as each page, or rather column, was read, the reader rolled it round the roller in his right hand, at the same time unrolling a fresh column from that in his left. When the book was not in use, it was carefully put away in a metal cylinder.

Bottle. Various words are rendered in the A.V. of the O. T. by 'bottle.' In the New the only one so rendered is $\dot{a}\sigma\kappa\dot{o}s$ (Matt. 9. 17; Mark 2. 22) = the Latin atter, a skin-bottle. The larger bottles were made of the skin of a he-goat, the smaller of a kid's skin. When the animal was killed, they cut off its feet and its head, and they drew it in this manner out of the skin, without cutting it open. They afterwards dressed the inside of the skin with tannin, and having sewn up the apertures at the legs and tail, filled the skin with a decoction of bark and water until saturated. When used for wine, the skins were hung up in the houses, and so became smoked and shrivelled; hence the Psalmist's simile, 'like a bottle in the smoke' (Ps. 119. 83). They were mended by stitching on a patch, and covering it over with pitch. They are still extensively manufactured at Hebron, and are used by the vendors of water and wine at Jerusalem, who carry them strapped to their backs, and draw the liquid from a tap fixed in one of the hind legs.

Bracelet. Bracelets for the arms and anklets for the legs were commonly worn by Eastern married women of all ranks, and were regarded as an eligible mode of investing money, as they could not be taken for the debts of the husband. They were usually cable-like rings, with an opening through which the wrist could be slipped; but the higher classes were bracelets formed like broad bands, richly chased, jointed and closed by a pin passing through

sockets. The anklets were similar in form, but frequently adorned with little bells. Both are still common in the East, with scarcely any variation in the patterns; they are of gold, silver, brass, and coloured glass, the last being extensively manufactured at Hebron. Those worn by the Hebrews were never jewelled; but men seem to have used bracelets as well as women (2 Sam. 1. 10; Cant. 5. 14).

Bread was principally in the form of thin cakes, baked upon the hearth or in the oven; those eaten by the poor were made of barley-meal, with oil instead of butter. They were leavened or unleavened, and kneaded in a trough. Wheaten flour was common in Egypt, but a luxury in Palestine, and was one of the offerings in the Sanctuary. The Congregation were bound to offer fine flour for twelve cakes ('shewbread'), to be placed every Sabbath in two rows on the table of shewbread, which was to be eaten by the priests in the sacred precincts (Exod. 25. 30; Matt. 12. 4).

Brickmaking, as described in Exodus, may still be seen in Egypt. In the Fourth Egyptian Room of the British Museum are exhibited a number of bricks made of clay mixed with straw, sand, and broken pottery. Some are stamped with the names of Thothmes I, B.C. 1633; Thothmes III, B.C. 1600; Amenophis III, B.C. 1500; and Rameses II, B.C. 1333.

Babylonian bricks stamped with the names of kings dating as far back as B.C. 2500 have been found in the cemetery south of Babylon, and they vary in size from $22 \times 12 \times 3$ in., to $10 \times 6 \times 3$ in.; the bricks of Nebuchadnezzar II, mentioned in the Book of Daniel, measure $13 \times 13 \times 3$ in. Babylonian and Assyrian bricks are made of fine well-kneaded clay, and vary in colour from light yellow to brown. The bricks of Nebuchadnezzar are still so strong and good that the French engineers, who in 1889–90 repaired the great wall along the Hindiyyeh Canal, used many thousands of them for their work.

Burial of the dead was practised by the Hebrews from the earliest times, and three of their most ancient cemeteries still remain, viz. Machpelah, Shechem, and the Valley of Jehoshaphat. It is thought that cremation was only used for the bodies of persons who were denied religious burial; 'the burning for the dead' (2 Chron. 16. 14) was the vaporising of sweet perfumes, as a mark of especial honour, at the funeral of kings and other distinguished persons. Burial places were usually outside the city or village, and the dead were carried to the grave on biers, amid the wailing of their friends, especially of women. The days of mourning were in general thirty. Burial was refused to criminals; and the 'burial of an ass' was exposure to birds and beasts of prey. Some ancient tombs had heavy stone superstructures over them, as the Tomb of Hiram. Israelite tombs were usually in caves in the limestone rock, the hard stratum (missi) being left as a roof, and the softer (malaki), which is below, being cut into. Around Jerusalem are large caves, containing several chambers or vaults for bodies, somewhat resembling the Roman catacombs. It is the custom in the East for the burial to take place a few hours after death. The Babylonians and Assyrians are supposed to have burnt their dead. The ancient Egyptians hewed tombs in the mountains and in the rocky ground; they also built Pyramids to hold the bodies of certain of their kings.

Butler, or Cup-bearer. A responsible officer in royal households (Gen. 40. 1-21; 41. 9). The king's life was in his hand, and he was held answerable for the purity of the liquor and its freedom from poison. Nehemiah faithfully discharged this duty to the Persian king (Neh. 1. 11).

Butter. The Hebrews were ignorant of the art of churning butter; but they made a kind of clotted cream by subjecting new milk to fermentation, which imparted to it a pleasant acid flavour somewhat resembling that of lemon cream. Even now churned butter is never used by native Syrians, but this clotted cream, called Leben, continues to be universally consumed. This was probably the 'butter in a lordly dish' which Jael brought to Sisera, when she had 'opened a bottle of milk' (Judg. 4. 19; 5. 25).

Camel's hair. Raiment of camel's hair (Matt. 8. 4) was not a skin, but a coat of cloth, woven from the hair of the camel. Such is the ordinary outer garment of the Bedawîn of to-day. The present common dress of a shepherd on the hills of Judæa is a loose coat of camel's hair, in broad stripes of black and white, girt around the loins with a leathern belt. It has narrow sleeves, does not come below the knee, and seems to be almost his only garment.

Candle. Wherever the word occurs in the A. V. the R. V. more correctly substitutes lamp (with the single exception of Jer. 25. 10). The Jews and most other ancient nations used earthenware lamps, shaped like a butter-boat partially covered over, in which oil was burnt, the wick protruding through a lip or spout. It was set on a 'candlestick,' i. e. a lamp-stand. The woman seeking her lost piece of silver would have this candlestick in one hand and a short hand-broom in the other, as she stooped and swept the house (Luke 15. 8). The Jews frequently light their houses with seven-branched candlesticks in memory of the sacred lamp-stand within the sanctuary.

Chamber is the general term for any room in a house. It is only in the houses of kings and nobles that it means a 'bed-room,' since the majority of houses were only one story high. In some houses an 'upper room' is set apart for religious purposes, prayers are offered in it, circumcision and the rite of matrimony performed, the passover eaten, and the dead laid out. The window would be turned towards the Temple at Jerusalem. With the poor, the flat roof of the house served these purposes.

Cloth was woven, dyed, and fulled with soap, by the Hebrews, and was made from flax, silk, and wool. The sailcloth, made from the wool of Cilician sheep, was a great article of commerce in the Mediterranean, and was largely used as a covering for tents in Syria (Acts 18. 3).

Conduit. To remedy the deficiency in the supply of water at Jerusalem, Solomon dug reservoirs, which still remain, 2½ miles south-west of Bethlehem, in the hill country of Judæa, from whence he conducted the water to the pools on the west side of Jerusalem. A conduit, hewn out of the solid rock, 1,750 feet in length, unites the Pool of Siloam with the 'Virgin's Fountain:' an

ancient inscription has recently been discovered on the south end of it, giving an account of the way in which it was made. The date is uncertain, but it may be of the time of Hezekiah (2 Kings 20. 20).

Corban (Heb. Korbān, an offering). The word is used in the O. T. of anything offered or vowed to God. By a perverted tradition the word became a formula by which it was possible to retain in one's own possession what it was inconvenient to part with (Mark 7. 11).

Corn (treading out). In Syria and Asia Minor, at the present day, grain is trodden out of the ear. The unthreshed wheat is laid upon the ground in a circle, and a yoke of oxen driven round and round over it, dragging after them a heavy log of wood, on the under surface of which are inserted rows of thin flint stones, about two inches apart, and projecting half an inch from the surface. On this the driver stands, or sometimes sits in a chair.

Crown. Two words are so translated in the N. T. The more frequent is the Greek $\sigma\tau\epsilon\epsilon$ a garland, wreath, chaplet. It formed the prize at the Greek games, and was worn by feasters. Hence it became a symbol of victory or joy. This was the 'crown' of thorns placed in mockery on the Saviour's head. The other word $\delta\iota d\delta\eta\mu a$, diadem (so rendered in R. V.), occurs only in Revelation 12. 3; 13. 1; 19. 12. It was originally the Persian badge of royalty, a ribbon of blue and white worn round the turban: thus the word means a crown as the sign and symbol of kingship.

Crucifixion was unknown to the Jews, until introduced by the Romans, who only used it for the punishment of slaves and the lowest malefactors. But persons were hanged on a tree after they were slain as far back as the days of Joshua (8. 29), whilst in Egypt hanging was a very early penalty.

Dedication, Feast of. This feast was instituted to commemorate the cleansing of the Temple after its defilement by Antiochus Epiphanes (Dan. 11. 31). Its institution is recorded in I Macc. 4. 52-59. Established by Judas Maccabæus, it was kept on the 25th of the winter month Chisleu, December, and lasted eight days. It was celebrated nearly in the same manner as the Feast of Tabernacles—the offering of many sacrifices, the carrying of branches of trees, and other rejoicings. It is mentioned only once in the Canonical Scriptures, John 10. 22, under the name of τὰ ἐγκαίνια.

Devil. The word is a contracted form of Diabolus, the Greek διάβολος. This word properly means a malicious accuser, and is used in the Greek Testament and LXX as an equivalent of the Hebrew word Satan, which means an adversary. The connexion between the ideas of the two words is well shown in Job 1. In many passages of the N. T. the Hebrew word Satan is retained, while another designation is δ πονηρός, 'the evil one.' Satan's emissaries are spoken of in the N. T. not as devils, but as evil or unclean spirits and demons (Greek δ aιμόνια). Their power seems to have been specially and painfully manifested in the time of Christ; but exorcism which was practised then was by no means confined to that period. Layard discovered bowls inscribed with forms of Jewish exorcism among the ruins of Babylon; instances of exorcism

are referred to by Josephus and other Jewish writers; they are also noticed in early Christian writings; and forms of exorcism are used in connexion with Baptism in many ancient churches, see e.g. the First Prayer Book of Edward VI.

Divination, Magic, Witchcraft, &c. From time immemorial the Eastern nations have used 'curious arts,' and have professed to hold communication with the spirit world through the medium of superstitious practices. Large numbers of magical formulæ, lists of lucky and unlucky days, incantations and such like have been found inscribed upon Babylonian and Assyrian tablets, and there is evidence to show that to some extent similar practices prevailed in Egypt. Pharaoh had his Magicians and Nebuchadnezzar had his Astrologers. There are various Hebrew words by which these traffickers in superstitious rites were described. They may be classified thus:—

(a) Diviners professed to see visions or to obtain information by gazing into a cup (Gen. 44. 5), by means of arrows, by the inspection of livers of victims, and by teraphim, a kind of image (Ezek. 21. 21). Compare the divination amongst the Midianites (Num. 22. 7) and the Philistines (I Sam. 6.2).

(b) Wizards, Witches or Sorcerers, literally knowing ones, thought-

readers (Lev. 19, 31; Deut. 18, 11).

(c) Necromancers (Deut. 18. 11), supposed to be possessed with familiar spirits, e.g. the witch of En-dor, who was professedly a 'medium' between the living and the dead.

(d) Soothsayers, Monthly Prognosticators, and Observers of Times, were Astrologers, who would draw horoscopes and foretell events by examining the conjunctions and oppositions of the heavenly bodies (Is. 2.6; 47. 13, &c.).

(e) Magicians or 'engravers' (Ex. 32. 4) were perhaps originally a literary caste. Compare the case of the magi or wise men who came from the East to worship Christ.

(f) Enchanters were serpent charmers, and another class were probably

conjurers, gifted with sleight of hand.

The Israelites were strictly forbidden to have anything to do with these various classes of superstition. Their practices savoured of heathenism and idolatry, and tended to divert men's minds from the true source of knowledge and power. No witch was to live amongst the people. Men were not to seek to wizards that peeped (R. V. chirp) and muttered, but to the Law and the Testimony (Is. 8. 19-21).

What were the secrets of these practices, or indeed of their later representatives in the Greek period (Acts 19. 19), the middle ages, or more modern times, none but the initiated could tell. Probably amongst their hidden arts there may be reckoned quickness of wit, the power of a strong will over a weak one, the possession of secret information, the strange gift called *clairvoyance*, the modern hypnotism or 'second sight,' the use of drugs and mechanical devices,

Egypt is the name given to the land watered by the Nile, and by its branches in the Delta, which extends from Alexandria and Port Said on the north to Aswan or Syene on the south; its length is about 800 miles, and its

average width about 30 miles. The Hebrews called the country Mizraim, and it is known that as early as B. C. 1500 the Assyrians gave it the same appellation. The common Egyptian name for the country is Kam, i. e. 'Black,' and it was so called because of the dark colour of its soil; other names are 'land of the olive,' 'land of the inundation,' 'land of the sycamore,' 'land of the eye of Horus' (i. e. the sun).

Embalming. The patriarch Jacob and his son Joseph were embalmed in Egypt (Genesis 50). The art of preserving the bodies of the dead was known to the Egyptians from the earliest period, but whether it was employed by the aboriginal inhabitants of the country is unknown. We have proof that as far back as the second dynasty, or more than four thousand years before Christ, the Egyptians had already formulated the art of elaborate sepulture, and that the hope for a life after death was firmly established in their minds. To preserve the body the Egyptians adopted three different processes. In the first or most costly the brain and intestines were extracted carefully, and having been cleansed in wine and covered with aromatic gums, were placed in jars. The body was filled with myrrh and cassia, and then sewn up. It was next laid in natron for seventy days, after which it was carefully washed and wrapped up and bandaged in strips of fine linen. The cost of embalming a body in this way was about £250. In the second method of embalming the brain was not removed at all, and the intestines were simply dissolved and removed in a fluid state. The body was then laid in natron, which, it is said, dissolved everything except the skin and bones. The cost by this process was £60. The third method was employed for the poor only. It consisted simply of cleaning the body by injecting some strong astringent and then salting it for seventy days. The cost of this process was very little. In good mummies the hair and nails are preserved, but the eyeballs have obsidian eyes inserted in them. The human body, preserved by gums, spices, bitumen, natron, and wax, is called MUMMY; this word is derived from the Arabic mamia, 'bitumen,' and it is clear that the word mummy was first applied to that class of human bodies which had been preserved chiefly by the use of bitumen. The Arab historian Abd el-Latif mentions that he saw bitumen taken out of the skulls and stomachs of bodies which had been exhumed by the Arabs. The Egyptian word for making a mummy is qes, and means to 'wrap up in bandages.' In Genesis 50. 2 it is said that Joseph commanded his servants the physicians to embalm his father. In the Coptic version of this passage, the word translated 'physicians' is rendered refkôs, or 'mummy-bandagers.' The oldest mummies or portions of mummies known are those of Mycerinus, B. C. 3633, Unas, B. C. 3333, and Mentu-em-saf, B. C. 3100; the latest mummy known is probably that of Artemidorus (now preserved in the British Museum), which belongs to the fourth century of our era.

Esar-haddon, in Assyrian Ashur-akh-iddin, meaning 'Ashur gave a brother.'

Evil-Merodach is the Hebrew form of the Babylonian name Amil-Marduk, i.e.. 'Man of Marduk or Merodach.'

Excommunication. A Jewish ecclesiastical penalty of varying degrees of severity, and founded rather on tradition than on definite Mosaic sanction. A prominent N. T. instance is in John 9. 34: see also Luke 6. 22. The right of a Christian community to deal with an offending brother and the me.nod of such dealing are set forth by our Lord in Matt. 18. 15–18. For the Apostolic practice see especially I Tim. 1. 20; I Cor. 5. II; 2 Cor. 2. In general the 'excommunication' consisted in the withdrawal of the other members of the church from fellowship with the offending member.

Exodus. There is in the Egyptian inscriptions no mention whatever of the Exodus of the children of Israel from Egypt. It has been known for some time past that, about B. C. 1500, Amenophis III married a Mesopotamian lady called Thi, and that she obtained great power in Egypt, and that her son, Amenophis IV, also called Khu-en-aten, succeeded his father Amenophis III. It is clear that as long as the descendants of these kings sat on the throne of Egypt, the Semites must have possessed great power in that country. When, however, the kings of the nineteenth dynasty were ruling over Egypt, and were making warlike expeditions into Western Asia, and against the kinsfolk of the Semites who had settled in Egypt, the influence which the Semites possessed declined rapidly, and the policy of 'Egypt for the Egyptians' must have been strictly adhered to. It would seem that the chief oppressor of the Israelites was Rameses II, and his long reign of sixty-seven years permitted a steady and consistent method of oppression to be carried out. It is generally accepted that the Exodus took place after his death.

Fasts. The only fast appointed by the Law was the Day of Atonement on the 10th of Tisri (Lev. 16), but during the Captivity four annual fasts were observed by the Jews:—(i) The fast of the fourth, fifth, seventh, and tenth months (Zech. 7. 3, 5; 8. 19). (ii) Fasts were sometimes proclaimed (a) publicly on occasions of national humiliation (1 Sam. 7. 6; 2 Chron. 20. 3; Joel 1. 14; 2. 15); (b) by cities and bodies of men on occasions in which hey were specially concerned (Judg. 20. 26; 1 Sam. 31. 13; 2 Sam. 1.12; (c) by individuals in times of difficulty and peril (Ezra 8. 21-23; Esth. 4. 16). (iii) In the New Testament we have reference to (1) 'the fast,' i.e. the 'Day of Atonement' (Acts 27. 9); (2) the weekly fasts (Matt. 9. 14; Mark 2. 18; Luke 5. 33; 18. 12; Acts 10. 30). They seem to have been introduced some time after the Captivity, and were observed on the second and fifth days of the week. (3) Fasting is specially connected with Ordination (Acts 18. 3; 14. 23). The fasts of forty days by Moses (Ex. 24. 18; 34. 28) and by Elijah (1 Kings 19. 8) are shadows of the great fast of our Lord (Matt. 4. 2; Mark 1. 12, 13; Luke 4. 2).

Feasts. (i) The weekly festival was the sabbath, commemorating God's rest from creation, and deliverance from bondage in Egypt (Exod. 20. 8-11). (ii) The monthly festival was the day of the new moon, on which rest was not enjoined, but additional services (Num. 10. 10; 28. 11). (iii) The new moon of the seventh month Tisri, or Feast of Trumpets, began the civil year, and that of Abib the ecclesiastical year (Num. 29. 1; Exod. 12. 2). (iv) The great festivals

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were (1) Passover, on the eve of the 14th of Abib, which lasted to the 21st (Exod. 12); (2) Pentecost (the fiftieth day after), or feast of weeks, on completion of the harvest (Exod. 23. 16; Deut. 16. 9-11); (3) Tabernacles, from the 15th to 23rd of Tisri, commemorating the ingathering of all fruits (Exod. 34. 22; Levit. 23. 34-43). The people lived for a week in booths, to remind them of their desert wanderings. The last day was 'the great day' (John 7. 37). This feast was preceded by the Day of Atonement (Lev. 16). (v) Every seventh year was sabbatical, when the land had rest. Every fiftieth was a jubilee, when slaves were freed, land sold reverted to its original owner, and mortgages were cancelled. (vi) To these were added Purim ('Lots'), 14th and 15th of Adar, in remembrance of the deliverance by Esther (Esth. 9. 24-26); and (vii) the Dedication of the Second Temple, celebrated on the 25th of Chisleu (John 10. 22).

Garments. The garments of Syrian men in the present day differ but little from those worn in the time of Moses. The chief are a coarse linen shirt, linen drawers, loose pantaloons with a girdle to sustain them, an inner vest buttoned to the throat, a long loose robe with a leathern girdle, an embroidered cloth or velvet jacket, a keffiyeh or silk handkerchief for the head (secured by a cord), hose and sandals. Besides these, a long loose robe with short sleeves was worn in full dress (instead of the jacket or girded robe), and the aba, a coarse cloak of goat's or camel's hair, very large, so as to form a covering by night as well as by day; it was the former our Lord laid aside when He washed the disciples' feet (John 13. 4), and the latter with which Elijah smote the waters of Jordan (2 Kings 2. 8). Women's dress varied according to their estate in life (e.g. maid, wife, or widow). It differed from the men's principally in the veil and cap, fitting close to the head, concealing the hair, and being profusely covered with gold and silver ornaments and with charms. The list of female clothing in Is. 3. 18-23 is scarcely intelligible now. The 'hem of the garment' referred to in the New Testament is the fringe which all Jews wore in obedience to the order given in Num, 15. 38. It is now represented by the Tallith or cloth worn by the Jews at prayers.

Gate. The gate of a city was frequently a considerable structure, partly covered in, with a guard-room or barrack, and other chambers. Near it there was sometimes a place of public assembly for business, judgment, and legislation (Judg. 5.8; Ruth 4. 10). This was the exchange, court-house, and council-chamber of modern times. Hence the 'gate of a city' was so identified with the life of the community as to be synonymous with the city itself.

Gospel. The A. S. equivalent of the Greek εὐαγγέλιον, Lat. evangelium, good tidings (see above, p. 146). In the N. T. the word is used, previously to the death of Jesus Christ, of the good tidings concerning the coming establishment of the kingdom of God. Afterwards, and in general, it is the good tidings of salvation through Jesus. Hence the term was applied to a narrative of the facts concerning Jesus Christ (as in Mark 1. 1), and subsequently to the written record of these facts as in the titles of the 'Gospels.'

Hell. In the O. T. this is the A. V. translation of the Heb. Sheol, the dark,

mysterious abode of the dead. The R. V. in general renders it grave or pit, with Sheôl in the margin, or leaves that word in the text. In the Prophetical books, however, the rendering hell is retained (see the Revisers' Preface). In the N. T. the word hell is a translation of the Greek word Hades, the equivalent of the Hebrew Sheôl, or of Gehenna, the place of torment. The R.V. retains Hades and Gehenna in the text.

Hellenists, or 'Jews of the Grecian speech,' denoted those Jews who, by settling in a foreign country, had adopted the Greek civilisation, and with it the use of the Greek dialect. Thus in Acts 6. I we read, 'There arose a mumuring of the Grecian Jews (R.V. marg. 'Hellenists') against the Hebrews.' Again, Acts 9. 29, we read that St. Paul 'spake and disputed against the Grecian Jews (R.V. marg. 'Hellenists'), but they went about to kill him.' The word is carefully to be distinguished from 'Hellenes' = Gentiles. See John 7. 35, A.V. and R.V.

Hiddekel (Genesis 2. 14; Daniel 10. 4) is the Hebrew form of *Hidiglat*, the Babylonian name for the Tigris.

Houses generally were only of one story, but in towns the rich built theirs of two or three stories, of which the ground-floor contained the day-rooms, the first floor the bed-rooms, the next flight a devotional room or upper chamber. The roof was formed of rafters, across which was laid a wattling of branches or brushwood, covered over with mud or mortar, in which tiles were embedded for throwing off the rain. This roof was reached by an outer staircase, and an entrance into the upper room, as in the case of the man with the palsy at Capernaum (Matt. 9. 2; Mark 2. 4), could be easily effected by removing the tiles and mortar, and pushing aside a few of the sticks. These larger houses were frequently built in a quadrangle, approached by gates with a wicket-door; the courtyard had its fountain and sheds for the cattle, while the roof was the garden, playground, and drying-ground, and therefore ordered by the Mosaic Law to be fenced in with a battlement.

Hymn. The hymn sung by our Lord and His Apostles after the Last Supper was very possibly part of the 'Great Paschal Hallel,' or 'Hymn of Praise,' consisting of Pss. 113-118. But the singing of hymns as distinct from Psalms was from the first a feature in Christian worship, both public and private (Acts 16. 25, R.V.; Eph. 5. 19).

Idolatry. The origin and development of idolatry is sketched in Rom. 1. Man through sin became materialised. His spiritual sense became dull. There was a veil between him and his Maker. Hence, while a sense of dependence and limitation was never eradicated, the idea of communion was lost. There was a growing tendency to look upon objects of sense not as witnesses to the existence of the unseen God, but as His representatives, and finally as objects of worship. There were three great departures from the truth concerning the one living God, namely atheism, pantheism, polytheism; and of these the last was the most common amongst the people referred to in Scripture.

The tendency to polytheistic idolatry seems to have been developed in

three ways. (i) There was Ancestor worship. The spirits of the departed, especially of kings and heroes, were regarded as genii, demons, gods. The titles given to the dead in Egypt and elsewhere illustrate this. (ii) There was Astral worship. The sun, moon, and stars were looked upon as if they were beneficent and powerful beings whose influence ought to be sought. Israel was frequently warned against the danger of looking up to the heavenly bodies and worshipping them (see e.g. Deut 4. 19). They were reminded from Gen. 1 and onwards that these objects were God's handiwork. But they too often succumbed to the influence of the surrounding nations in Egypt, Canaan, and the East. (iii) There was Animal worship. It is not easy to say how this originated; probably particular animals were regarded as representing special attributes of God, and gradually the animals themselves became the objects of honour, and at length were deified.

Each country had its characteristic cults or methods and objects of worship, but there is a marked resemblance if not a relationship among the idolatrous

systems of the nations which were neighbours to Israel.

The gods of the Egyptians were probably the powers of nature. Their chief gods were:—Khnemu, the 'moulder,' or creator of mankind; Ptah, probably the oldest of all the gods of Egypt; Tmu, the closer of the day or night; Khepera, the creator, who was associated with Ptah; Bast, who was associated with Ptah, and who was worshipped at Bubastis; Mut, the universal mother; Rā, the sun-god; Harmachis, the rising sun; Horus, the morning sun; Amen-Rā, the 'hidden' god; Amsu, a form of Amen-Rā; Osiris, judge of the dead; Isis, wife of Osiris and mother of Horus; Nephthys, sister of Isis; Anubis, god of the dead; Set, the god of evil, who was worshipped by the Hyksos; Thoth, scribe of the gods and inventor of numbers; Khonsu, god of the moon; Seb, the god of the sky, and Nut, his wife, goddess of the earth; Hathor, the female power of nature: Hapi, the god of the Nile; Serapis, or Osiris-Apis, a god introduced into Egypt during the reign of the Ptolemies. The power hostile to Rā was called Apep (Apophis).

The chief gods of the Babylonians and Assyrians were:—Anu, the sky-god; Ea, lord of knowledge and god of the abyss; Sin, the moon-god; Shamash, the sun-god; Bêl, the lord of the world; Marduk, or Merodach, son of Bêl; Nebo, the scribe of the gods, lord of books and writing; Nergal, the warrior; Adar or Ninip, the god of war; Ishtar, of Nineveh, 'queen of heaven;' Rammanu (Rimmon), god of the winds; Ashur, the great national god of Assyria, &c. The goddess who fought against Marduk or Merodach was called Tiamat, and was represented with scaly body, wings, claws, and fanged jaws. The god Nisroch has not yet been identified. Lists inscribed with the names of hundreds of gods exist in the British Museum, and it is quite probable that local gods like Moloch, Annannelech, Adrammelech, Succoth-benoth, &c., may be identified among them. Chiun (Amos 5. 26) should be read

Kêwân = Kaimanu, the Babylonian name for Saturn.

The Canaanitish nations had their special gods. Thus, the Syrians worshipped Hadad; the Phoenicians, Ashtoreth (Astarte); the Moabites, Kemosh;

the Ammonites, *Milcom*; the Philistines, *Dagon* (a fish-god); and the Amorites, *Moloch. Baal*, the sun-god, seems to have been worshipped through the country. *Gad* and *Meni* (Is. 65. 11, marg.) were probably names for sun-god and moongod. *Tammuz* (Ezek. 8. 14) was the setting sun.

The old Persian and Aryan religion seems to have been very naturalistic. There was Mithra, the god of thunder; Agni, the god of fire, &c.; and their gods generally were called Asuras or Devas. Magianism is supposed to have been a revolt from this system. Auromazda was then recognised as the creator, and there were angels good and bad under him; but the religion drifted into dualism, i. e. the recognition of distinct authors of good and evil, and the old religion left its traces in the new, especially in the form of fire-worship.

It is needless to pursue idolatry into the Classic regions; but Jupiter, Mercury and Diana are named in the Acts. The image which fell from heaven

may have been a meteoric stone (Acts 19. 35).

There are various names for idols in the Hebrew Bible. Some signify an abomination or object of horror and terror; others an image, picture, or likeness; others a graven or molten object; others a piece of workmanship or a log of wood. The *teraphim* referred to in Gen. 31. 19 and other passages were probably talismans or little images.

Other idolatrous objects were the standing pillar or rude obelisk; the disk or sun image (Lev. 26. 30, &c.); the grove (Āshērāh), a wooden object connected with Baal-worship, and representing either the tree of life or the male reproductive power of nature; the 'high place' (Bānāh), which was

probably a mound on which a cromlech or heathen altar was built.

The connexion of idolatry with superstition, immorality, and cruelty, is to be noticed all through the Bible. The more the objects of worship are materialised the more the mind of the worshipper becomes brutalised. 'They that make them are like unto them.' Through the whole Bible the contrast between the religion of Israel and the religion of the surrounding nations in the matter of spiritual worship is especially noteworthy.

Inn was originally only a plot of ground, near a spring or well, and sometimes secured by a wall or fence, allotted as a camping-ground for the use of travellers. This was the 'inn' of the O. T. (Gen. 43. 21, &c., R.V. 'lodging place'). In later times, some wealthy benefactor would raise the wall, build a few arches, unite them to the wall by a roof, close them with doors, and separate them by partitions, thus providing a separate room for each party; while the cattle were littered in the central open space, or in sheds abutting on the outside wall, or in natural caves around it. This is the modern Khan or caravansary, and such, it is thought, was 'the inn' at Bethlehem; though the word translated 'inn' may simply mean 'guest-chamber,' and is so rendered in Mark 14. 14; Luke 22. 11.

Jewels. Precious stones are nowhere mentioned in the Bible as personal ornaments, except in connexion with religious worship, but 'jewels of gold and silver' were so worn, the chief of which were bracelets, anklets, chains,

ear-rings, even nose-rings, brooches, and medallions on the forehead. (Cf. Is. 3. 16-23.) All these were worn by women; but men wore bracelets, official gold chains, and signet-rings. The Ishmaelites wore ear-rings; and the Amalekites adorned the necks of their camels with gold chains.

Jot, or Yod, the smallest letter of the Hebrew alphabet in its later form. The tittle (Gk. $\kappa\epsilon\rho\alpha i\alpha$, a little horn) was the minute projecting line which serves to distinguish certain of the Hebrew letters from others (Matt. 5. 18).

Jubilee, year of. At the end of seven times seven years, that is, fortynine entire years, the fiftieth was observed as the year of *Jubilee*, a word of uncertain meaning. The directions for its observance are given in Lev. 25. 8-16, 23-55. Proclaimed by the sound of trumpets, it was kept on the tenth day of the seventh month Tisri. During this year the soil was to lie fallow, all Hebrew bondmen were to be liberated, and all land that had been alienated was to return to those to whom it had been allotted at the original distribution (Lev. 27, 24).

Judges. The administration of justice amongst the Israelites, as in all early Eastern nations, rested with the heads of tribes, or of the chief families in a tribe. Thus in the Book of Job the patriarchal chief goes forth to 'the gate' to discharge his duties amidst the respectful salutation of nobles, princes, and elders (Job 29. 7–10). Moses at the suggestion of Jethro instituted judges over the people (Exod. 18. 14–24). They were regarded as sacred persons (Ps. 82. 1, 6), and seeking a decision at law is called 'inquiring of God' (Exod. 18. 15). The use of 'white asses' (Judg. 5. 10) by those who 'sit in judgment' was perhaps a convenient mark of distinction when journeying to places where they were not known. We have no mention of any distinctive dress, and of the mode of procedure adopted we have only two examples, Ruth 4. 2 in a civil case, and in 1 Kings 21. 8–14 of a criminal character. The judgment of Solomon is an instance of royal jurisdiction. For the judges raised up after Joshua's death, see the introduction to the Book of Judges (p. 34).

Kin. The distinctions of kindred were not accurately defined, and there was a paucity of words to express them; thus all collateral relations were called 'brothers' or 'sisters,' those of further degree were 'cousins,' and descendants in the direct line, however remote, were 'sons' or 'daughters.'

Lamp. See Candle.

Landmarks were usually a single block or small pile of stones laid upon the ground, and are still so in Palestine. They might easily be shifted by a dishonest landowner; hence the severe curse upon their removal (Deut. 27. 17). In Egypt, the land had to be re-measured and allotted after each inundation of the Nile. A fine collection of landmarks or boundary-stones is exhibited in the Assyrian Room, Northern Gallery, British Museum.

Lanterns are still commonly used in the East; any one going through the streets at night without a light is liable to be arrested as a dangerous character. A servant holds the lantern close to the ground, immediately in front of his master's feet—a practice rendered necessary by the entire absence of pavement, and by the numerous obstructions in the streets of Eastern cities; hence the force of the language, 'Thy word is a lamp unto my feet, and a light unto my path' (Ps. 119. 105).

Leaven is any substance that promotes fermentation. It is used in the N. T. as an appropriate symbol of that which is itself corrupt, and which though small in quantity infects with like corruption all it touches. Only once is the figure used in a good sense (Matt. 13. 33; Luke 13. 21), where clearly the thought is of the silent pervasive influence of the little leaven of righteousness.

Linen Cloth was the cere-cloth, imbued with unguents and spices, in which a dead body was wrapped as a partial embalmment, where circumstances precluded the friends from undertaking the complete process (Matt. 27. 59; John 19. 40). The mummy-cloth used in Egypt was linen.

Maran-atha (Mûran ethû). Two Chaldee words signifying 'our Lord hath come.' It would seem probable that the phrase was used by the early Christians as a kind of watchword of mutual encouragement and hope. So the words in I Cor. 16. 22 are nearly equivalent to the similar expressions in Phil. 4. 5; Rev. 22. 20.

Marriage. This ceremony is performed in the 'upper room' of private houses. The betrothed pair stand under a canopy, the bride being veiled, both wearing crowns, which are several times exchanged during the ceremony. The officiating minister is not a priest, nor necessarily a rabbi, but an elder, who, standing under the canopy, and holding a cup of blessing, invokes a benediction on the assembly. He gives a cup of wine to the betrothed, who pledge one another. The bridegroom then drains the cup, dashes it to the ground, and crushes it with his heel, a symbol, it is said, that their happiness cannot be without alloy while Jerusalem is in the hands of the heathen. The marriage contract is next read, and attested by each person present drinking of a cup of wine. The friends next walk round the canopy, chanting psalms and showering rice upon the couple. The ceremony is concluded by the elder invoking the seven blessings upon them, drinking the benedictory cup, and passing it round to the assembly. After dark, the bridegroom leads the bride homewards, attended by the friends of each, while others join the procession on its way, bearing hymeneal lamps in token of respect. Arrived at the bridegroom's house all are invited to a feast, which by the rich is repeated for seven nights, or even longer (Matt. 25. 1-13).

Milk. The mountainous nature of Palestine seems ill adapted for the pasturage of cows, and the milk with which it 'flowed' must have been chiefly the product of goats. The latter are frequently mentioned in Scripture, but cows seldom, and mainly in connexion with the plains of Philistia, Esdraëlon, &c. 'Butter of kine,' from its peculiar designation, would seem to have been a luxury, while the undulating downs would produce goats' milk in abundance, far beyond what could be expected from such a limited area.

Mill was not a building, but a pair of millstones of granite or basalt, placed

one upon the other, the lower one being larger and stationary, and the upper loose, with a hole through its centre into which the corn was put. This upper stone was turned briskly round by a wooden handle, fixed in its surface near the circumference. The grinding was always done by women, generally by two at a time (Matt. 24. 41), seated on the ground opposite to each other, each holding the handle and alternately pushing and pulling the stone in its revolution. The 'nether millstone' became a proverb for weight and hardness. The Mosaic Law mercifully forbade the seizure of millstones for debt (Deut. 24. 6).

Mite (Gr. lepton, Mark 12. 42; Luke 12. 59; 21. 2), from the same root as minute, anything very small. 'Sche cast two mynutis, that is, a ferthing' (Wyclif). Very small coins, known as 'beggars' money,' not current in the market (being scarcely of estimable value), may still be seen used as alms in Asia Minor.

Moabite Stone. This wonderful monument, the oldest in the Phœnician character, was discovered by the Rev. F. Klein at Dibhân in the land of Moab, August 19, 1868. It measures 3 ft. 10 in. x 2 ft. x 141 in., and is inscribed with thirty-four lines. From the inscription we learn that Mesha, King of Moab, was originally a tributary of the King of Israel, and from the Bible that he had undertaken to pay him 'an hundred thousand lambs, and an hundred thousand rams, with the wool' (2 Kings 3. 4). Mesha refused to send his customary tribute, and Jehoram, Jehoshaphat, and the King of Edom marched against him. The Moabites were surprised and routed with great slaughter, and were obliged to flee to Kir-haraseth (2 Kings 3. 25), where Mesha offered up his son as a sacrifice to the god Kemosh. Soon after this he attacked the kings of Israel and Judah, and defeated them, and drove them back into their own possessions. Mesha next rebuilt his wasted cities, and repaired the bridge over the Arnon, and set up this stone in honour of the god Kemosh, before whom he had laid 'the vessels of Jehovah.' A cast of this inscription is exhibited in the British Museum.

Money. See above, Section LIII, p. 331.

Money-Changers. The coins mentioned in the New Testament were of various countries. Thus, we have the Hebrew shekel; the Greek drachm and stater; and, lastly, the Roman denarius, assarion, and quadrans. In our Lord's time these were all current in the market, but the offerings in the Temple were required to be made in the Hebrew coinage, which circulated in Palestine alone, where, however, Roman money was found to be the more convenient medium of exchange. Hence, money-changers became a necessity, and during the great festivals they removed from their shops in the city to stalls within the sacred precincts, where Jewish worshippers from all parts thronged to make their offerings (Matt. 21. 12; John 2. 14).

Nebo (Babylonian, Nabium) was the scribe of the gods, and was supposed to be the inventor of writing, and the deity who presided over science and learning. The titles of 'scribe of the universe,' 'senior lord,' 'ruler of the world,' and 'administrator of the hosts of heaven and earth,' are applied to him

in the cuneiform inscriptions. He is said to have been the son of *Marduk*, or *Merodach*, who was the son of *Bêl*. Nebuchadnezzar II was himself named after *Nebo*, *Nabu-kudur-usur*, 'Nebo, protect the landmark!' and his father was named Nabopolassar, i.e. *Nabu-pal-usur*, 'Nebo, protect the son!'

Necromancer. See Divination.

Nergal, the god of Kutha (2 Kings 17. 30), has been identified in the Assyrian inscriptions as a lion-god.

Nethinim (I Chron. 9. 2; Ezra 2. 58) were the descendants of those Gibeonites whom Joshua reduced to slavery, making them hewers of wood and drawers of water for the sanctuary (Josh. 9. 27). They accompanied the Jews to and from captivity, and lived with the other servants of the Temple on Ophel, the southern continuation of Mount Moriah.

Nimrod. This son of Kush has not yet been satisfactorily identified.

Obeisance (Gen. 37. 7) was the salutation of an inferior to a superior. It consisted of bowing the head and body forward, with the hands extended, and their palms turned downwards. It varied from a slight inclination to complete prostration, with the forehead and hands in the dust, according to the rank of the person saluted. The Hebrew and Greek words usually rendered 'worship' embody this idea of prostration.

Observer of Times. See Divination.

Offerings. The general name korbān (Mark 7. II) is equivalent to oblation, including everything given to the service of God, e.g. firstfruits, tithes, contributions to the maintenance of the sanctuary, priests, worship, and all kinds of sacrifices.

Offerings for the Altar were animal (I. Burnt-offerings, 2. Peace-offerings, 3. Sin-offerings) and vegetable (I. Meal-offerings and drink-offerings for the great altar in the Court, 2. Incense and meal-offerings for the altar in the Holy Place). Every burnt-offering and peace-offering was accompanied by a meal-offering and drink-offering (Num. 15. 5, 7, 10, R. V.), in proportion to the victim, thus:—

| | Flour. | Oil. | Wine, |
|-------------------------|----------|--------------------|--------------------|
| With a bullock | 3 ephah. | $\frac{1}{2}$ hin. | $\frac{1}{2}$ hin. |
| With a ram | 10 27 | 1 ,, | 1 3 ,, |
| With a he-lamb or kid . | 1 ;; | 1/4 », | 1 ,, |

These offerings were (1) Public sacrifices, at the cost and on behalf of the 'whole congregation' (e.g. daily morning and evening sacrifices, and those on festivals); (2) Private sacrifices, enjoined by law on particular occasions, or provided by the voluntary devotion of the worshipper—as thank-offerings. Besides these, there were special sacrifices on the Day of Atonement, Passover, &c. A trespass-offering was a sin-offering accompanied by a pecuniary fine.

Oracles were frequently resorted to by the ancient nations. They were supposed to be supernatural revelations through inspired persons. Such were the utterances of the famous Oracle at Delphi, of the Ekronite god Baal-zebub (2 Kings 1), and of the girl at Philippi (Acts 16. 16). In the O. T. the word oracle occurs as a designation of the Holy of Holies, the resting place of the Ark (1 Kings 8.6); and in the N. T. the plural oracles (Gk. $\lambda \delta \gamma \iota a$) is used of the words or utterances of God. (See also Urim.)

Paradise. Probably a Persian word signifying a park, and used by the LXX as a translation of the Heb. Eden. The word occurs three times in the N.T. The later Jewish speculation distinguished in Hades, the common abode of the dead, the two regions of Paradise and Gehenna. It is probably in reference to this belief that our Lord uses the word in His assurance to the dying robber (Luke 23. 43; cf. 16. 23). In the other two passages, both highly symbolical, the word points to some region of heavenly blessedness (2 Cor. 12. 3, 4; Rev. 2. 7).

Passover. The Passover was a great Historical Festival. Year after year it recalled, as in 'a living drama,' the great facts of the national deliverance from Egyptian bondage. The directions for its yearly celebration are given in Exod. 23. 15; Lev. 23. 5-8; Num. 28. 16-25. It lasted from the 14th to the 21st of Nisan or Abib. (i) On the 10th of that month, each paschal company, which might not exceed twenty or be less than ten, was to select a lamb or kid, a male of the first year, and keep it till the 14th day. (ii) On that day, if declared free from blemish, it was to be slain between the evenings in the Court of the Tabernacle, and its blood poured round the Altar of Burnt-Offering, (iii) It was then, after being flaved, to be taken to the house where the paschal company intended to assemble, and there eaten, roast with fire, with unleavened bread and bitter herbs, not a bone of it being allowed to be broken. It was the nation's annual Birthday Feast, the Festival of Redemption; its chief features being (1) the offering of a single victim for each paschal company; (2) the Paschal meal, with which the festival began; (3) the eating of unleavened bread during the whole time it lasted.

Pentecost. See Weeks, Feast of.

Pharaoh is a title of the King of Egypt, and represents the Egyptian words

which all men live].' It is of frequent occurrence in the papyrus which records the Tale of the Two Brothers, written about B.C. 1400 by the scribe Anna for an Egyptian prince.

Phylacteries (Gk. safeguards). The Hebrews were commanded to bind the enactments of the Law on their hands, and as frontlets between their eyes, and to write them on the door-posts of their houses (Deut. 6. 8, 9). Adopting a strictly literal interpretation of these words, they wrote a summary of the Moral Law (Ex. 13. 1-16; Deut. 6. 4-9; 11. 13-21) on three strips of

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parchment; two of these they rolled up, and placed in two small cylinders in square cases of leather, and bound one on the forehead and the other on the centre of the back of the right hand with leathern straps. These were called Phylacteries, and were worn, and are still worn, by Israelites at their prayers. The Pharisees made them as conspicuous as possible (Matt. 23. 5), and wore them always. The third parchment was placed in a case of wood or metal, called a Mezuzeh, and affixed to the posts of their outer door and gates. It had a small aperture in front, through which was seen the word Shaddai (The Almighty).

Ploughing. The plough was, and still is, a rough instrument made of a few stakes, easily carried to and from the field on the shoulder of the labourer. It had a coulter and ploughshare, but merely scratched a small groove in the surface of the soil, which could only be broken up when softened by rain. Hence, ploughing in winter and spring is very common, and, for mutual protection, the ploughers work in companies, often to the number of twelve ploughs with their respective yokes of oxen, one sower being sufficient to follow the whole. The harrow is little used. Progress is slow; corn may be seen in all stages of growth at the same time, in the same field.

Politarchs (Acts 17. 6). This word, rendered literally 'rulers of the city,' has been found, from an inscription on one of the arches of Thessalonica, to have been the official title of its chief magistrates. The stones of the arch are now in the British Museum.

Pool of Siloam. In June, 1880, Mr. C. Schick discovered an inscription of six lines at the Pool of Siloam. It is cut on the wall of the conduit which fed the pool, and states that the workmen began to excavate at both ends and that they met in the middle of the tunnel. When both parties of men were distant three cubits from each other they could hear each other's voices. Then pickaxe hewed against pickaxe, and the waters flowed from the spring to the pool, a distance of twelve hundred cubits. The portion of the rock containing the inscription was recently cut out and stolen, but it has now been brought back and replaced.

Pools. Jerusalem, being on the top of a mountain, had an insufficient water supply. One never-failing spring, issuing from near Mount Moriah, is collected in the pool of Siloam, and its overflow in the well of Joab. Besides these, there are the two pools of Gihon on the west side of Jerusalem; that of Hezekiah, by the Jaffa Gate; that called Birket Israel, near St. Stephen's Gate, fed from a spring or reservoir under Pilate's house and the adjoining barracks. The houses of the wealthy had, and still have, extensive eisterns for storing rain-water. There is some uncertainty as to the position of the ancient pools just named. The Pool of Bethesda has, it is thought, lately been discovered 350 ft. north of the Birket Israel. See Conduit.

Porters were 'the door-keepers' and police of the Temple (2 Chron. 31. 14). They lived on the adjoining Mount Ophel. They were divided into companies, under the command of the 'Captain of the Temple,' and one division was

always on duty, keeping guard day and night. Josephus says that it took twenty of them to shut the great brazen gates (Acts 21. 30).

Potiphar appears to be the Hebrew form of the Egyptian name $Pa-t\hat{a}-pa-R\bar{a}$, the gift of the sun-god.'

Pottage (Gen. 25. 29), made of red lentils boiled in water, is a savoury and highly nutritious dish, of which the Arabs at the present day are especially fond.

Potters, turning the tables with their feet, and moulding with their hands the clay as it spins round upon the table, are constantly to be seen in the East (Jer. 18. 2; 19. 1). In Egyptian literature, the potter is used to illustrate the work of the Supreme Being in the creation of man.

Priest (Heb. Côhên, Gk. ἱερεύς). In patriarchal times, the head of each family was its priest. Under the Mosaic dispensation, the family of Aaron and their descendants were divinely set apart to discharge all the sacerdotal functions of the whole nation. Our Lord Jesus Christ is described as the High Priest after the order of Melchisedec (Heb. 5. 10), and not after Aaron; His priestly office being intransmissible and wholly exercised 'within the veil.' The word is also used metaphorically of all Christians (I Pet. 2. 9).

Prophet. The literal meaning of the Greek word $(\pi\rho \rho\phi \dot{\eta}\tau\eta s,$ from $\pi\rho \dot{\rho}\phi \eta \mu$, to speak forth) is a forth-teller, i.e. one who speaks forth the message which has been communicated to him through Divine inspiration. In profane Greek writers it is used specially of the interpreters of oracles. In Biblical usage the word retains its specific meaning. The power to foretell is rather incidental to the prophetic gift than characteristic of it. The essential qualities of the prophet are (1) inspiration, insight; (2) power to speak. This is borne out by the application of the word to (1) the O. T. prophets (Heb. $n\bar{a}bh\hat{t}$); (2) John the Baptist; (3) the Messiah; (4) any one who speaks in God's name and under His inspiration. In Tit. 1. 12 the term prophet is even applied to a Greek poet, as though the poetic gift were a form of inspiration.

Publicans. See above, Section XL.

Purim. The Feast of Purim, or Lots, was instituted to commemorate the preservation of the Jews in Persia from the massacre with which they were threatened by the machinations of Haman (Esther 9. 24–26). It began on the 14th day of the twelfth month Adar, and lasted two days. It derived its name from the fact that Haman had cast lots to ascertain what day would be auspicious for him to carry out the bloody decree which the king had issued at his instance (Esther 9. 24). After a preliminary fast on the 13th of Adar, in memory of the fast of Esther (Esther 4. 16), it was celebrated with great rejoicings. The Book of Esther was publicly read, and the name of Haman was received with execrations by young and old, and noisy demonstrations of anger, contempt, and scorn.

Quaternion. A Roman guard of four soldiers, detailed to act as sentries over a prisoner (Acts 12. 4). In the strictest custody (as in the case of Peter), each hand of the prisoner was handcuffed to a separate soldier, inside the cell,

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while the other two kept sentry outside the door. These four were relieved every three hours, day and night, so that there were four quaternions required for one day's service, and four for the night watches. To the quaternion charged with Christ's crucifixion His clothes fell as a perquisite.

Quicksands. The greater and lesser Syrtis, near Tunis, on the N.E. coast of Africa (Acts 27. 17).

Rab-shakeh is the Hebrew form of the Assyrian Rab-sak, which means 'chief general.'

Rudders. Ancient vessels were steered by two oars or paddles, passed through the vessel on each side of the stern (Acts 27. 40). When the vessel was stationary, they were lashed to its side by 'bands,' which were also used to secure and steady the paddle when in use.

Sabbath. This is a Hebrew word signifying Cessation, and so Rest. The week of seven days is a very ancient institution, and is supposed to have been known in Ur of the Chaldees before the age of Abraham. The seventh day was regarded by the most ancient Babylonians as a dies non, a day of prohibition on which it was unlucky to do certain things; it was called Shabattu, which is explained on an old inscription as 'a day of rest for the heart' (yum nuch libbi). This falls in well with the primæval ordinance given in Gen. 2 and re-stated in the Second Commandment. The Sabbath was observed by our Lord and the Apostles, though the minute and burdensome traditions of the Pharisees were rejected and the spirit of the observance was reasserted in the saying 'The Sabbath was made for man.' The transition from the Jewish Sabbath to the Christian Lord's Day cannot be exactly marked. At first in all probability the two days were observed, the festival in commemoration of our Lord's resurrection beginning at sunset on the seventh day. This practice would be furthered through the needs of the Gentile converts on whom the Jewish day of rest was not binding. See especially Acts 20. 7. Gradually the Christian festival superseded the Jewish, adding to the idea of rest that of worship. The expression Lord's Day occurs in the N. T. only at Rev. 1. 10, and even there is of doubtful interpretation.

Salutations between one wayfarer and another, and to labourers in the field (such as 'Peace be to you!' 'The Lord prosper you!' 'We wish you good luck,' &c.), are in daily use in Syria (comp. Ruth 2. 4; Ps. 129. 8). A nearer greeting, answering to our shaking hands, consists in placing the right hand upon the forehead, then upon the mouth, next upon the heart, lastly extending it towards the person greeted, symbolising, 'With my head I worship, with my lips I honour, with my heart I love thee.' It will easily be understood that such elaborate and prolonged salutations may become a source of delay to the traveller; hence our Lord's injunction to the seventy, 'salute no man by the way' (Luke 10. 4).

Sennacherib is the name of a famous Assyrian king who reigned from B.C. 705 to 681; the Assyrian form is Sin-akhi-irba, 'Sin (i. e. the moon-god) increaseth brothers.' The expedition of this king against Hezekiah, King of

Judah, is recorded on the famous Taylor cylinder, exhibited in the Assyrian Room of the Northern Gallery in the British Museum. The scene of Sennacherib sitting upon his 'lofty throne' while all the spoil of the city of Lachish is being brought out before him, is sculptured on the slabs of alabaster which formerly lined the walls of his palace, but which are now preserved in the Assyrian Basement, British Museum.

Shechinah. The term does not occur in Scripture, but the word is used by the later Jews to express the visible symbol of God's glory, which anciently dwelt in the tabernacle and in Solomon's temple (Num. 14. 10; I Kings 8. 10-13).

Ships. Alexandrian corn ships carried one large square sail, which was lowered upon the deck. In a storm the strain upon the hull was very great; the planks were liable to start, and the ship to founder; to avoid which they passed stout cables under the keel, drawing them tight to each gunwale by grappling irons; they then turned her head to the wind, hoisted a storm-sail for steering, and drifted. 'Ships of Tarshish' (Ps. 48. 7) were probably Phænician trading vessels, plying between Tyre and Tartessus in Spain. It is believed that they passed the Straits of Gibraltar and crossed the Bay of Biscay to Britain; and some think that they even doubled the Cape of Good Hope. Hence they gave their name to all merchantmen.

Shoe. Shoes were only soles strapped under the foot. Frequently they were dispensed with, while on a journey an extra pair was taken (Matt. 10. 10). To unloose their clasp (or latchet), to bring them, or carry them away, was the office of the lowest slave. 'To pluck off the shoe' was and still is connected with certain kinds of contract among the Jews (Ruth 4. 7). To kick, or cast off, one's shoe over a person, was the symbol of his greatest humiliation, like treading on his neck; while to wash the feet of another was an act of abject servility (Pss. 60. 8; 108. 9). To shake off the dust from the shoe was an imprecation of a curse upon individuals, a declaration of war against nations.

Slavery. The Mosaic Law recognised the institution and made various humane provisions as to the status and treatment of slaves. The N. T. nowhere forbids slavery. But it inculcates principles which must prove fatal to an institution based on a supposed inferiority in individual and social rights. It is the glory of Christianity to deny such inferiority and to assert the equality of men in the sight of God. And the modern disappearance of slavery in Christianised societies testifies to the sure working of the N. T. principles. See especially I Cor. 7. 21-24; Ephes. 6. 5-9; Col. 3. 22-4. I, and the Epistle to Philemon.

Soap. Both Borith and Natron are translated 'soap' in the A.V.; the former was some cleansing preparation of a vegetable alkali (the Kali of the desert); the latter (i.e. nitre) was the product of Egypt. Extensive hills of alkali refuse are still seen at Ramleh, Gaza, Jerusalem, &c. Near to each of these places were large olive groves, from whence the oil was obtained. At this day there are many wealthy soap manufacturers in the East, to whom most of the olive groves in Central Palestine are mortgaged.

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Tabernacle. An oblong tent, with a wooden framework covered with cloth and skins, made by Divine command as a moveable place of worship in the wilderness. It was set up, taken down, and carried by the Levites; when stationary, the Pillar of Cloud rested on it. It consisted of a small inner compartment, the 'Holy of Holies,' entered only on the Day of Atonement by the high priest alone, containing nothing but the Ark with its mercy-seat; and a larger compartment, the 'Holy Place, or Sanctuary' (in which were the altar of incense, table of shewbread, and golden candlestick), used for the daily service. These two were separated by a thick veil, and the whole was surrounded by the Court of the Tabernacle. When Joshua entered Canaan he set up the tabernacle at Shiloh, where residences for the priests were added to it, and it assumed so permanent a character that it is even called 'the temple' in 1 Sam. 3. 3. The word is also frequently used in the A.V. in its literal meaning of 'tent.'

Tabernacles. Feast of. The Feast of Tabernacles, or, as it was otherwise called, of Ingathering (Exod. 34. 22), was celebrated on the 15th of the seventh month Tisri, and lasted seven days. It was the most joyous of all the Festivals. as being (i) a feast of thanksgiving for the completion of the ingathering of fruits and of the vintage, and (ii) as commemorating the dwelling of the Israelites in tents during their wanderings in the wilderness (Lev. 23. 43). (1) The chief passages relating to it are Exod. 23. 16; Lev. 23. 34; Num. 29. 12-39; Deut. 16, 13-15. (2) During it the Israelites were commanded to live in tents or booths of green boughs of the olive, pine, palm, myrtle, and other trees with thick foliage (Neh. 8. 14, 15). (3) If the festival fell in a Sabbatical year, portions of the Law, chiefly Deuteronomy, were read each day in public (Deut. 31. 10-12; Neh. 8. 18). (4) The most remarkable celebrations of this feast were (a) at the dedication of Solomon's Temple (1 Kings 8. 2, 65); and (b) after the return from the Captivity (Ezra 3. 4). For other customs connected with this feast alluded to in the New Testament, see John 7. 37; 8. 12, which latter passage seems to allude to the lighting up of the golden candelabra in the Court of the Women on the evenings of the festival.

Table. The Hebrews in the time of our Lord had adopted the Roman custom of reclining at table on cushioned divans, resting themselves on the left arm. The tables were in three portions, forming three sides of a square, the seats being placed along the outer sides, and the servants waiting in the inside. Generally, though not invariably, each table held three guests only. The seat of honour was that on the right of the host, who sat in the middle of the crosstable; the honoured guest thus reclined, as it were, on the bosom of his host. Hence the phrase used of intimate fellowship (cf. John 13. 23; 1. 18; Luke 16. 23).

Table (writing). The Law was engraved upon two stone slabs. Subsequently 'writing tables' (or tablets) were in common use, made of wood whitened, and written upon with a black fluid, like the modern Arab slate, or covered with wax, and written upon with a metal pencil or style, like the

Roman tablet. The common writing materials of the Babylonians consisted of clay, and an instrument of wood, bone, or metal, having a point of three unequal facets, with which to impress the cuneiform characters upon the clay while moist. The writing materials of the Egyptians consisted of papyrus, reeds, ink, and a palette having a hollow for holding the reeds, and a number of circular and oval hollows for holding ink of various colours. The oldest papyrus in the world is that preserved in Paris, which bears the name of Prisse, and is inscribed with the Precepts of Ptah-hetep, a work which was composed about B. C. 3350. The longest papyrus in the world is the famous Harris papyrus, which measures 135 feet x 18 inches, and is preserved in the British Museum. There are also preserved in the British Museum a number of palettes with their original reeds and colours, which are as old as B.C. 1750. The principal kinds of Egyptian writing were hieroglyphic, i.e. picture writing, and hieratic or cursive; in the later times a third kind called demotic was much used. The Egyptian scribe wrote from right to left, or from left to right, or in perpendicular columns, as it suited him best. The Babylonians and Assyrians wrote from left to right, and the Hebrews from right to left. The Egyptians used clay seals which they stamped with scarabs, or rings, and the Babylonians rolled cylindrical seals inscribed with their names along the edges of their documents.

Tablets, mentioned by Isaiah (3. 20) among a woman's ornaments, are still in use. They are little cylinders (like bodkin-cases) of wood or metal, attached to chains and used as charms, in which women place little rolls of parchment on which their secret wishes are written. The R. V., however, renders the Hebrew word 'perfume boxes.'

Tammuz is the Hebrew name of the Babylonian god Duzu, the son of Ea, whose death was mourned by women (Ezek. 8. 14); a Babylonian legend records that his wife, the goddess Ishtar, went down into Hades to procure water to restore him to life.

Tartan (2 Kings 18. 17; Isaiah 20. 1) is the Hebrew form of the Accadian tur-dan, a title of the chief officer in the army.

Temple was the name given to the whole sacred precincts on Mount Moriah, including the sanctuary and the various 'courts.' The sanctuary was planned according to the general design of the original 'Holy of Holies.' In the 'Holy Place' there were ten tables of shewbread and ten golden candlesticks (five of each on either side). The great brazen 'laver' stood on twelve brazen oxen, with their faces outwards. The altar of burnt-offering was very much larger than the original one. The accounts in Kings and Chronicles should be compared throughout. In Herod's time there was a far greater elaboration of 'courts,' and at one stage was a trellised fence, and 'notices' on stone tablets, prohibiting the uncircumcised from passing within the sacred enclosures on pain of death. One of these notices has latterly been brought to light. The parts of the Temple referred to in the New Testament are:—

(i) The Hieron, or sacred place as a whole, including the courts and

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precincts, from which our Lord drove the sellers of victims for sacrifice. (ii) The Naos, or Holy place, concerning which He said, 'Destroy this temple, and in three days I will raise it up.' (iii) Solomon's Porch, in which He walked in winter time, and where Peter preached to the mulitude after healing the lame man; it was part of the colonnade or cloisters that ran round the outer Court. (iv) The Treasury, where there were alms-boxes with trumpet-shaped openings into which rich and poor cast their offerings (Mark 12.41); these were in the Women's Court. (v) The Beautiful Gate, supposed to have stood facing east, where the Golden Gate stands now. (vi) The doors or gates which were shut when St. Paul was excluded (Acts 21.30); these were the large folding doors at the entrance, and were so heavy that it took twenty men to shut them. (vii) The middle wall of partition beyond which the Gentiles might not go. (viii) The veil which was rent in twain from top to bottom. This is usually thought to be that which separated the Holy from the Most Holy place; but others think it was the first veil.

Title, or superscription. Over every crucified malefactor were inscribed, on a white tablet smeared with gypsum, his name, residence, and offence. This was the official warrant for his execution, and was copied from the register in which his sentence was recorded. What P.late 'had written' on the cross of Jesus (John 19. 19-22) he 'had written' also in the official record, which it was illegal for him to alter.

Tongues (Gift of). A strange and obscure manifestation in the Apostolic Church, especially at Corinth. It seems to have consisted in an ecstatic outpouring of praise in utterances unintelligible to speaker or hearer. It is referred to in I Cor. 12 and 13, and dealt with at length in I Cor. 14: cf. also Mark 16. 17 (R. V. marg.), Acts 10. 46; 19. 6. The miracle described in Acts 2. 4–11 apparently differs from this 'speaking with tongues,' and goes beyond it in ascribing sudden power to speak in languages previously unknown. Possibly, however, the account may indicate the same mysterious kind of utterance of which the Apostle Paul afterwards writes.

Tophet was the furnace in the Valley of the Sons of Hinnom in which human sacrifices were offered. It derived its name from the tabrets (*Topheth*) with which they drowned the cries of the victims; or perhaps from its shape. The Valley (Ge) of Hinnom was subsequently called in Greek Gehenna, and this word was used to indicate the doom of the ungodly.

Treasury. See Temple.

Tribute was of two kinds: (1) The half-shekel, which every Jew, wherever resident, was expected to contribute for the maintenance of the Temple (Matt. 17. 24). (2) The tax, custom, dues, &c. exacted from them by their Roman subjugators for the maintenance of the civil authorities (Matt. 22. 17). The former was, if possible (but not necessarily), paid in Jewish, the latter in Roman coin.

Undergirders, See Ships.

Urim and Thummim ('Lights and Perfections'). These were the sacred

symbols (worn upon the breastplate of the high priest, 'upon his heart'), by which God gave oracular responses for the guidance of His people in temporal matters. What they were is unknown; they are introduced in Exodus (28. 30) without explanation, as if familiar to the Israelites of that day. The LXX translates Urim and Thummim by 'manifestation and truth.' Some scholars suppose that they were the twelve stones of the breastplate; others that they were two additional stones concealed in its fold. Josephus adds to these the two sardonyx buttons, worn on the shoulders, which, he says, emitted luminous rays when the response was favourable; but the precise mode in which the oracles were given is lost in obscurity.

Vestment. It was and still is customary for every Jew, on entering the Synagogue for religious worship, to put on the *Tallith* or scarf of white lamb's wool with blue stripes and fringes at each end. This was worn over the shoulders, except during prayers, when it covered the head. It marked the worshipper as being a true Israelite. It was perhaps some similar vestment which Jehu ordered 'him that was over the vestry' to supply to each worshipper of Baal (2 Kings 10. 22), the acceptance of which was the profession of being a true Baalite.

Vinegar. The Hebrew term chômêts was applied to a beverage consisting usually of wine or strong drink turned sour. By itself it formed a nauseous draught (Ps. 69. 21), and its acid taste passed into a proverb (Prov. 10. 26). It was drunk by labourers (Ruth 2. 14). Similar to the chômêts of the Hebrews was the acctum of the Romans, which, under the name of posca, was the ordinary drink of the Roman soldiers (Matt. 27. 48; Mark 15. 36; John 19. 29, 30).

Wages are first mentioned in Scripture as paid not in money but in kind by Laban to Jacob (Gen. 29. 15, 20; 30. 28, &c.), and Pharaoh's daughter promises to give the sister of Moses her wages (Exod. 2. 9) for nursing him. John the Baptist exhorts the soldiers who came to him to be content with their 'wages' (Luke 3. 14), which included 'rations,' in addition to the usual pay of ten ases per diem, and the householder who engages labourers in the parable promises them a denarius = 8½d. per day (Matt. 20. 2). On the strictness of the Law in requiring daily payment of wages, see Lev. 19. 13; Deut. 24. 14, 15.

Wedge of gold, literally 'tongue of gold' (Joshua 7.21). This Babylonian piece of money is mentioned on a contract tablet in the British Museum.

Weeks, Feast of. The Feast of Weeks (Ex. 34. 22), or of Harvest (Ex. 23. 16), or of Pentecost (Acts 2. 1), from the Greek word for the fiftieth day, was kept at the end of seven complete weeks from the 16th of Nisan. The passages bearing on it will be found in Ex. 23. 16; Lev. 28. 15-21; Num. 28. 26-31. (i) The festival lasted but one day. (ii) Its chief feature was the offering of two leavened leaves, made from the new corn of the now completed harvest, which together with two lambs as a thank-offering were waved before the Lord. (iii) It was preeminently an expression of gratitude for the harvest, which began with the first ripe sheaf of barley at the Passover and ended with

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that of the two loaves of the newly-ripened wheat. (iv) In its festive joy the servants and strangers, the fatherless and the widow, were to share with the freeborn Israelite (Deut. 16. 11).

Windows in an Oriental house consisted mainly of apertures for the admission of light and air. They were sometimes partially closed with latticework, or wooden trellis-work, or curtains. The mother of Sisera is described (Judges 5. 28) as 'looking out at a window, and crying through the lattice' (comp. Cant. 2. 9; Eccl. 12. 3).

Wine. Several Hebrew words are translated thus in the Old Testament:-(i) The most general term is Yayin, connected with the Greek oivos and the Latin vinum (Gen. 49. 12; Prov. 20. 1; Is. 5. 11); (ii) Tirôsh, the fruit of the vine, of which the etymological meaning is uncertain, but its intoxicating properties seem clearly indicated in Hosea 4. 11, 'Whoredom and wine (yayin) and new wine (tirôsh) take away the heart; (iii) 'Asis (Cant. 8. 2; Joel 1. 5; 3. 18), from a root signifying 'to tread,' indicates new wine, the first rich juice or must; (iv) Chemer (Deut. 32. 14), in the Chaldee chamar (Ezra 6. 9), seems to point to an unfermented liquid, foaming when freshly poured out; (v) Sôbe is derived from a root meaning to 'soak' or 'drink to excess' (Isaiah 1. 22; Hosea 4.18; Nahum 1. 10). In the New Testament we have (i) olvos answering to yayin as a general term for wine (Matt. 9. 17; John 2. 3; Eph. 5. 18, &c.); (ii) Sikera, a Greek form of the Hebrew shecar. a generic term applied to all fermented liquors except wine (Luke 1. 15); (iii) Gleukos, sweet wine (Acts 2. 13). The wine mingled with myrrh given to our Lord was designed to deaden pain (Mark 15. 23).

Wise Men, or Magi. The Magi denoted originally the name of a Median tribe, who, according to Herodotus, possessed the power of interpreting dreams. Their religion consisted in the worship of the heavenly bodies and the elements of nature. Later they became a caste of philosophers and men of science, who devoted themselves to literature and study, and especially to astronomy and astrology. Their learning rendered them valuable counsellors to the sovereign (Daniel 2. 48), and Daniel was made their chief. In the Gospel of St. Matthew (2. 1) the word is used of the strangers from the East, who, led probably by the traditional prophecies ascribed to their own prophet Zoroaster, or that of Balaam (Num. 24. 17), went to pay their homage to Him who was 'born King of the Jews' (Matt. 2. 2). Later the term was used in a bad rather than a good sense, like the 'Caldæi' and 'Mathematici' of the Roman Empire. Thus we have Simon Magus (Acts 8. 9), and Bar-jesus, surnamed Elymas = 'Magus' in Acts 13. 8.

Witchcraft. See Divination.

Yoke. The cross-bar to which draught oxen were fastened by the horns or neck, for drawing carts or ploughs. The affection known to exist between a pair of oxen yoked together is a fruitful source of illustration, e.g. Paul speaks of his true 'yokefellow' (Phil. 4. 3).

LVII.

DICTIONARY OF

SCRIPTURE PROPER NAMES.

WITH THEIR PRONUNCIATION AND MEANING:

TOGETHER WITH COMPENDIOUS REFERENCES TO SOME OF THE PRINCIPAL INCIDENTS CONNECTED WITH THE PERSONS AND PLACES MENTIONED IN HOLY SCRIPTURE.

NOTE.—The accent (') shows where the stress of the voice should fall. (?) denotes meanings which are conjectural. Modern research has caused some of the older interpretations given in this list to be questioned.

AAR

AARON, a'-ron, light (?). Ex. 4. 14.
BROTHER Of MOSES, the PIRST HIGH PRIEST,
cometh forth to meet Moses; can speak well;
appointed by God to be Moses' spokesman. Ex.
4. 14, 16, 27.
With Moses appeals to Pharaoh; chided by him.

Ex. 5. 1. his rod becomes a serpent. Ex. 7. 10. changes the waters into blood. Ex. 7. 20. causes the plagues of frogs, lice, flies. Ex. 8. 5,

with Moses-the plague of boils. Ex. 9. 10. with Moses—the plague of boils. Ex. 9, 10, with Hur holds up Moses' hands. Ex. 17, 12, set apart for priest's office. Ex. 28, makes the golden calf. Ex. 32, 4; God's anger thereat. Ex. 32, 7; Deut. 9, 20, his excuse to Moses. Ex. 32, 22, consecration. Ex. 29; Lev. 8. offers saorifice. Lev. 9.

ollers sacrinee. Lev. 5.
his sons (Nadab and Abihu) offer strange fire,
and die. Lev. 10. 1; Num. 3. 4.
his sons (Eleazar and Ithamar) censured by Mo-

ses. Lev. 10. 16.

ses. Lev. 10.10.
not to drink wine when going into the tabernacle. Lev. 10. 8.
speaks against Moses. Num. 12.
rebuked by God. Num. 12.
spoken against by Korah. Num. 16. 3.
makes artonement, and the plague is stayed. Num. 16. 46-48.

his rod buds, and is kept in ark for a token. Num. 17. 8.
for unbelief excluded from the promised land.
Num. 20. 12.

dies on mount Hor. Num. 20. 28. chosen by God. Ps. 105. 26; Heb. 5. 4. his line. 1 Chr. 6. 49.

AARONITES, a'-ron-ites, descendants of Aaron. 1 Chr. 12. 27.

ABADDON, a-bad'-don, destruction. angel of the bottomless pit. Rev. 9, 11. ABAGTHA, a-bag'-thah, given by fortune. Esther

ABANA, a-ba'-nah, stony. river of Damascus. 2 Kin. 5. 12.

ABARIM, a-ba'-rim, regions beyond. Num. 27. 12.

mountains of, including Nebo, Pisgah, Hor. Deut. 32, 49.

ABBA, ab'-bah, father. Mark 14.36; Rom. 8.15; Gal. 4.6. ABDA, ab'-dah, servant. 1 Kin. 4.6.

Jer. 36, 26, ABDEL, ab'-de-el, same as ABDIEL. Jer. 36. 2 ABDI, ab'-di, servant of Jehovah. 1 Chr. 6. 44. ABDIEL, ab'-di-el, s. of God. 1 Chr. 5. 15.

ABDON, ab'-don, servile. A judge. Judg. 12, 13. ABED-NEGO, a-bed'-ne-go, servant or worshipper of Nebo. Dan. 1. 7.

of Nebo, Dan, 1.7. saved in flery furnace, Dan. 3. See Is. 43. 2. April, a'-bel, (1) vanity. Gen. 4. 2. (2) A meadow, 2 Sam. 20, 14.

2 Sam. 20, 14, second son of Adam. Gen. 4, 2, his offering accepted. Gen. 4, 4, stain by Cain. Gen. 4, 8, righteous. Matt. 23, 35; 1 John 3, 12, blood of. Luke 11, 51; Heb. 12, 24, faith of. Heb. 11, 4,

ABEL-DETH-MAACHAH, a'-bel-beth-ma'-a-kah, meadow of the house of Maachah. 1 Kin. 15, 20. ABEL-MAIM, a'-bel-ma'-im, m. of the waters. 2 Chr. 16, 4.

ABEL-MEHOLAH, a'-bel-me-ho'-lah, m. of dancing. Judg. 7. 22; 1 Kin. 4. 12; 19. 16.

ABEL-MIZEAIM, a'-bel-miz-ta'-im, m. of Egypt.
Mourning of the Egyptians. Gen. 50, 11.
ABEL-SHITTIM, a'-bel-shit'-im, m. of acacias.

Num. 33. 49.
ABEZ, a'-bez, whiteness. Josh, 19. 20.
ABI, a'-bi, shortened form of ABIAH. 2 Kin. 18, 2 Авіл, a-bi'-ah, Greek form of following. Matt. 1.7. Авілн, a-bi'-ah, same as Авілан. 2 Kin. 18. 2.

ABI-ALBON, a'-bi-al'-bon, father of strength. 2 Sam. 23. 31.

Sam, 23. 31.

Abhasaph, a-bi'-a-saf, f, of gathering. Ex. 6, 24.

Abhathar, ab-ia'-thar, f, of plenty. 1 Sam, 22. 20.

Abhathar, ab-ia'-thar, f, of plenty. 1 Sam, 22. 20.

Abhathar, ab-ia'-thar, f, of an indeed, abhathar, ab-ia'-dah, father of knowledge. Gen. 25. 4.

Abhathar, a-bi'-dam, f, of a judge. Num. 1. 11.

Abhell, a-bi'-dam, f, of a judge. Num. 1. 11.

Abhell, a-bi'-dam, f, of a judge. Num. 1. 12.

Abhell, ab-ia'-dam, f, of a judge. Num. 1. 2.

Abhell, ab-ia'-dam, f, of a judge. Num. 1. 2.

Abhell, ab-ia'-dam, f, of a judge. 1.

Abhell, abhathar, ab-ia'-dam, f, of a judge. 1.

Abhell, abhathar, ab-ia'-dam, f, of a judge. 1.

Abhell, abhathar, ab-ia'-dam, abhathar, abhathar, ab-ia'-dam, abhathar, abhathar, ab-ia'-dam, abhathar, ab-ia'-dam, abhathar, abhathar, ab-ia'-dam, abhathar, ab-ia'-dam, abhathar, ab-ia'-dam, abhathar,
EZER. Judg. 6. 11. ABIGAIL, a-bi-ga'le, father of exultation. 1 Sam.

25, 14, wife of Nabal, and afterwards of David. 1 Sam. 25, 39.

20, 50. mother of Chileab, according to 2 Sam. 3. 3, or Daniel, according to 1 Chr. 3. 1. ABHAIL, a-bi-ha/e, 7 of strength. Num. 3. 35. ABHAIL, a-bi'-hoo, He (i.e. God) is my f. Ex. 6. 23. brother, of Nadab, offers strange fire, and dies.

Lev. 10. 2. ABIHUD, a-bi'-hood, f. of Judah. 1 Chr. 8.3. ABIJAH, a-bi'-jah, f. of Jehovah. 1 Kin. 14.1 king of Judah, walked in the sins of his father.
1 Kin. 15.3.

makes war against Israel, 2 Chr. 13.

his faith and works. Is. 41. 8; 51. 2; John 8. 31; Acts 7, 2; Rom. 4; Gal. 3, 6; Heb. 11. 8; James 2, 21.

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T T П П П r ABIJAH,—cont.

(son of Jeroboam), his death foretold by
Ahijah the prophet. 1 Kin. 14. 12.
ABIJAM, a-bit-jam, another mode of spelling
ABIJAM, 1 Kin. 14. 31.
ABILAEL, a-bit-jam, a, grassy place (?). Luke 3. 1.
ABIMAEL, a-bit-me-ql. faither of Mach. Gen. 10. 23.
ABIMAEL, a-bit-me-ql. k, f. of the king. Gen. 20. 2.
ABIMAEL, a-bit-me-ql. k, f. of the king. Gen. 20. 2.
ABIMAEL and General two trong about. Ab ra-(king of Gerar) reproved by God about Abra-ham's wife. Gen. 20. 3. rebukes Abraham and restores Sarah. Gen. 20. 9, 14. healed at Abraham's prayer Gen. 20. 17.
— (another), Isaac rebuked by, for denying his
wife. Gen. 26. 10.
covenants with Isaac. Gen. 26. 27. - (king at Shechem), son of the judge Gideon. Judg. 8. 31. Judg. 9. 5. murders his brethren. his death. Judg. 9. 54. ABINADAB, a-bi-na-dab, f. of nobility, 1 Sam, 7. 1. receives the ark from Philistines. 2 Sam, 6. 3. ABINER, ab-ner, same as ABNER, 1 Sam, 14, 50. ABINOAM, a-bi-no'-am, f. of pleasantness. Judg. 4. 6. ABIRAM, a-bi'-ram, f. of loftiness. Num. 16.1. with Korah and Dathan, rebels against Moses. Num. 16. his punishment, Num. 16, 31; 26, 10, Abishao, a-bi'-shag, f. of error (?). 1 Kin. 1, 3, the Shunammite, ministers to David, cause of breach between Solomon and Adonijah, 1 Kin. ABISHAI, a-bi'-shai, f. of a gift. 1 Sam. 26, 6. brother of Joab. 1 Chr. 2, 16; with David carries off Saul's spear. 1 Sam. 26. with David carries ou sains spear. I sain so 6-9. slays three hundred men. 2 Sam. 23.18. See also 1 Unr. 11. 20; 18.12. ARISHALOM, a-bi-sha-lom, f, of peace. 1 Kin. 15.2. ARISHALOM, a-bi-sho-onb, f, of welfare. 1 Chr. 6. 4. ARISHUR, a-bi-sho-on, f, of the wall. 1 Chr. 2.28. ARITAL, a-bi-tal, f, of dew. 2 Sam. 3.4. ARITUR, a-bi-coob, f, of goodness. 1 Chr. 8. 11. ARITUR, a-bi-coob, f, of goodness. 1 Chr. 8. 11. ARIUR, a-bi-cood, Greek form of ARIHUR. Matt. 1.13. ABNER, ab'-ner, f. of light. 1 Sam. 14, 50. cousin of Saut, commander of his army. 1 Sam. 14, 50 reproved by David. 1 Sam. 26. 5, 14. makes Ish-bosheth king. 2 Sam. 2. 8. goes over to David. 2 Sam. 3. 8. causes his wife to pass as his sister. Gen. 12. 13; 20. 2. strife between him and Lot. Gen. 13. 7. separates from Lot. Gen. 13. 11. his seed to be as the dust of the earth. Gen. 13. 14. delivers Lot from captivity, and refuses the delivers Lot from captivity, and solves and spoil. Gen. 14.16. blessed by Melchizedek, king of Salem. Gen. 14. 19; Heb. 7. 4. his faith counted for righteousness. Gen. 15. 6. God's covenant with. Gen. 15. 18; Ps. 105. 9. he and house circumcised. Gen. 17. and heart appeals Gen. 18. he and house circumcised. Gen. 17.
entertains angels. Gen. 18.
pleads for Sodom. Gen. 18. 23.
sends away Hagar and Ishmael. Gen. 21. 14.
his faith in offering Isaac. Gen. 22.
burs Machpelah of Ephron the Hittite for a
burring-place. Gen. 23.
sends for a wife for his son. Gen. 24.
gives his goods to Isaac. Gen. 25. 5.
dles (in a good old age). Gen. 25. 8.

his posterity. Gen. 25. 1. MS posterfly, Gen. 2, 11.
ABSALOM, ab-sa-loun, f. of peace. 2 Sam. 3, 3.
David's son. 2 Sam. 3, 3.
slays Armon. 2 Sam. 13, 28.
conspires against David. 2 Sam. 15. conspires against David. 2 Sam David flies from. 2 Sam. 15, 17, David files from. 2 Sam. 15, 17, caught by head in an oak. 2 Sam. 18, 9, slain by Joab. 2 Sam. 18, 14, wept by David. 2 Sam. 18, 33, 19, 1, Accap, ak'-ad, fortress(?), Gen. 10, 10, Accilo, ak'-o, sand-heated, Judg. 1, 31, ACELDAMA, a-kel'-du-mah', field of blood. Matt. 27, 8. Acts. 1 10 27. 8; Acts 1, 19. Achaia, a-ka'-yah, Greece. Acts 18, 12, Paul in. Acts 18. RAUL III. ACIS 18.
contribution for poor by. Rom. 15.28; 2 Cor. 9.2.
See 1 Cor. 16.15; 2 Cor. 11, 10.
ACIALIUS, a-k-ik-us, belonging to Achaia,
1 Cor. 16. 17. ACHAN, or ACHAR, a'-kan, a'-kar, troubler. Josh. 7. 18. takes the accursed thing; is stoned. Josh. 7; 22. 20; 1 Clr. 2. Acraz, a-kar, Greek form of Anaz. Matt. 1. 9. Acribon, ak-bor, a mouse. Gen. 36, 32. Acribo, a-kim, short form of Jacuts. (?). Matt. 1. 14. ACHISH, a'-kish, angry (?). king of Gath, succours David. 1 Sam. 21. 10; 27. 2; 28. 1; 29. 6. See 1 Kin. 2. 30. ACIMETHA, ak'-me-thah, fortress (?). Ezra 6. 2. ACIME, a'-kor, trouble. Josh. 7. 24. valley of, Achan slain there. Josh. 7. 26. See Hos. 2, 15. ACHSA, ak'-sah, same as following. 1 Chr. 2. 49. ACHSAH, ak'-sah, anklet. Josh, 15. 16. Caleb's daughter, won in marriage by Othniel. Judg. 1, 13 Judg. 1. 15.

akıs her father's blessing. Judg. 1. 15.

ACHSHAPH, ak'-shaf, enchantment. Josh. 11. 1.

ACHZIS, ak'-zib, deceit. Josh. 15. 14.

ADADAH, a'd-a-dah, festival(?). Josh. 15. 22.

ADAH, a'd-ah, ornament. Gen. 4.19.

ADAJAH, a-da'-yah, whom Jehovah adorns. 2 Kin. 22.1. ADAM, a-da/l-yah, upright (?). Esth. 9.8. ADAM, a'-dam, red. Gen. 2.19. created. Gen. 1. called the son of God. Luke 3.38. blessed. Gen. 1.28. placed in Eden. Gen. 2.8. 2.30. first called Adam. Gen. 2. 19. creatures named by. Gen. 2. 19. calls his wife Eve. Gen. 3, 20. calls his wife Eve. Gen. 3, 20, his fall and punishment. Gen. 3, hides from God. Gen. 3. 8, ground cursed for his sake. Gen. 3, 17, his death. Gen. 5, 5, 13, 133; Rom. 5, 14, first Adam. 1 Cor. 15, 45; 1 Tim. 2, 13, in, all die. 1 Cor. 15, 22, ADAM, the last. 1 Cor. 16, 45, ADAM, 43, 3-dah, mah, ped earth. Josh. 19, 36, ADAM, 43, 4-dah, mid. precess Leah. 103, 36, ADAM, 44, Adah, 45, ADAM, 44, Adah, 45, ADAM, 45, 45, ADAM ADAMAH, a-dah'-mah, ned earth. Josh. 19, 36, ADAMI, a-dah'-mi, human. Josh. 19, 53.
ADAM, a'dah'-mi, human. Josh. 19, 53.
ADAM, a'dah'-mi, humale of God (?). Gen. 25, 12.
ADDAM, a'd-dah, numble (?).
ADDAM, a'd-dah, numble (?).
ADDAM, a'd-dah, reatness (?). 1 Chr. 8, 3.
ADDI, a'd-di, ornament (?). Luke 3, 22.
ADDOM, a'd-don, same as ADDAM. Neh. 7, 61.
ADER, a'-dei, flock. 1 Chr. 8, 15.
ADER, a'-di-el, ornament of God. 1 Chr. 4, 36,
ADIM, a'-di'-mah, same as preceding. 1 Chr. 11, 42.
ADIM, a'-di'-mo. 2 Sam. 23, 8.
ADIMAM, a-di'-mo. 2 Sam. 23, 8.
ADIMAM, a-di-tha'-im, twofold ornament. Josh. 15, 36, 15. 36.

ADLAI, a'd-lai, just (?). 1 Chr. 27. 29. ADIAI, a'd-lai, just (?), 1 Chr. 27, 29, ADIMIA, a'd-lai, sune as ADIMAH. Gen. 10, 19, city of the plain. See SODOM. ADIMIAH. Adimath—Ab. Esth. 1, 14, ADIMIAH., a'd-math—ab. Esth. 1, 14, ADIMIAH. BRING ADIMIAH. ADIMIAH. SING ADIMIAH. ADIMIAH. SING ADIMIAH. ADIMIAH. SING ADIMIAH. BRING ADIMI

ADONIJAH, a'-do-ni'-jah, Jehovah is my Lord. 2 Sam. 3. 4. fourth son of David, usurps the kingdom. 1 Kin.

1, 5, 11, 25, is pardoned by Solomon. 1 Kin. 1.53. seeking to obtain Abishag, is slain. 1 Kin. 2.

17-95 ADONIKAM, a'-do-ni'-kam, lord of enemies. Ezra 2 13.

ADONIRAM, a'-do-ni'-ram, lord of height. 1 Kin.

4. 6. ADONI-ZEDEC, a-do'-ni-ze'-dek, lord of justice. king of Jerusalem, resists Joshua. Josh. 10. 1.

his death. Josh. 10, 26.

Adorain, a-do-ra'-im, two chiefs (?). 2 Chr. 11, 9.

Adoram, a-do'-ram, contracted from Adoniram.

2 Sam. 20, 24.

2 Sain. 29, 24.
AdramMELECH, ad-ram'-me-lek, magnificence of
the king (?), king of fire (?). 2 Kin. 17, 31.
Adram/TIJUM, ad-ra-mit'-ti-um. Acts 27, 2.
Adria, a'-dri-ah. Acts 27, 27.
Adrici, a'-dri-el, flock of God. 1 Sam. 18, 19.
Adrici, a'-dul'-am, justice of the people. Josh.

12, 15,

cave of. 1 Sam. 22.1; 1 Chr. 11. 15. ADULLANITE, a-dul'-am-ite, a native of Adullam.

Gen. 38, 1. ADUMMIN, a-dum'-im, the red (men?). Josh, 15.7. ÆNEAS, e'-ne-as, praiseworthy (?). healing of. Acts 9.33. ÆNON, e'-non, springs. John baptizes at. John

3, 23, A. 25.
AGABUS, ag'-ab-us, probably Greek form of Hagab, famine and Paul's sufferings foretold by. Acts 11, 28; 21, 10.
AGAG, A'-gag, flaming (?). Num. 24, 7, king of Amalek, spared by Saul, slain by Samuel. 1 Sau 15.

I Sam. 15.
spoken of by Balaam. Num. 24.
AGARTE, a'-gag-ite. Esth. 3. 1.
AGAR, a'-gar, same as HAGAR. Gal. 4. 24.
AGEE, a'-gee, fugitive (?). 2 Sam. 23. 11. Gal. 4, 24,

AGEE, a'-gee, furitive (?). 2 Sam. 23. 11.

AGRIPPA, a-grip'-ah. Acts 25. 13.

Paul's defence before. Acts 25. 22; 20.

almost persuaded. Acts 20. 22.

AGUR, a'-goor, an assembler.

prophecy. Prov. 30.

AHAB, a'-bab, uncle.

king of Israel. I Kin. 16. 29.

marries Jezebei; his idolatry.

Marries Jezebei; his idolatry.

Meets Elijah. I Kin. 18. 17.

Meets Elijah. I Kin. 18. 17.

Meets Elijah. I Kin. 20.

punished for sparing Ben-hadad.

Likin. 20. 42.

takes Naboth's vineyard. I Kin. 21. 17.

his repentance. I Kin. 21. 27.

trusts false prophets. and is mortally wounded a

his repentance. I Kin. 21. 27.
trusts false prophets, and is mortally wounded at Ramoth-gilend. 1 Kin. 22. 6, 34; 2 Chr. 18.
—— (son of Koalah), and Zedekiah, lying prophets. Jer. 29. 21.
AHARHEI, a-har-hal, after the brother. 1 Chr. 8. 1.
AHARHEI, a-har-hel, behind the breastwork. 1 Chr. 4. 8.
AHASHI, a-har-hel, behind the breastwork of JATIZERAH. Neh. 11. 13.
AHASBAI, a-ha's-bai. 2 Sam. 23. 34.
AHASBEILUS, a-haz-u-e'-rus, king (?).
reigns from India to Ethiopia. Esth. 1.1.
Vashti's disobedience to, and divorce. Esth. 1.12; 2. 4.

makes Esther queen. Esth. 2. 17. advances Haman. Esth. 3. 1. his decree to destroy the Jews. Esth rewards Mordecal's loyalty. Esth. 6. Esth. 3, 12, AHASUERUS.—conf.
haugs Haman. Esth. 7. 9; 8. 7.
advances Mordecai. Esth. 9. 4; 10.
AHAVA, n'-ha-vah. Ezra 8. 15.
AHAZ, n'-ha-vah. Ezra 8. 15.
king of Judah. 2 Kin. 15. 38.
king of Judah. 2 Kin. 16. 17.
his idolatry. 2 Chr. 28, 2.
afflicted by Syrians. 2 Chr. 28. 5.
comforted by Isaiah. 18. 7.
will not ask a sign. 18. 7. 12.
AHAZHA, a'-haz-'-ah, whom Jehovah upholds.
1 Kin. 22. 30.
king of Judah. his wicked reign. 2 Kin. 8. 25.
goes with Joram to meet Jehu. 2 Kin. 9. 21.
sunitten by Jehu. 2 Kin. 9. 21; 2 Chr. 22. 9.
— king of Israel. 1 Kin. 22. 40, 40, 40,
his sickness and idolatry. 2 Kin. 1.
his judgment by Elijah. 2 Kin. 1.
AHEAN, ah'-ban, brotheriy. 1 Chr. 7. 12.
AHIAN, a-hi'-ah, brother of Jehovah. 1 Sam. 14. 3.
AHIAN, a-hi'-an, b, of the father (?). 2 Sam. 23.
33.
AHIAN, a-hi'-an, bottheriy. 1 Chr. 7. 19. AMASUERUS .- cont.

Allan, a-hi'-an, brotherly, 1 Chr. 7, 19 AHIEZER, a'-hi-e'-zer, brother of help, Num, 1, 12, AHHUD, a-hi'-hood, b. of (?), Num, 31, 27, AHIJAH, a-hi'-jah, same as AHIJAH, 1 Kin, 11, 29, prophesies to Jeroboam against Solomon, 1 Kin,

prophesies to Jeroboam against Solomon, 1 Kin. 11. 31; against Jeroboam, and foreteils his son's death. 1 Kin. 14. 7.
AHIKANI, a Hi-kam, b. of the enemy. 2 Kin. 22. 12, protects Jeremian. Jer. 29, 24.
AHILLUB, a-hi-mod. b. of one born. 2 Sam. 8. 16.
AHIMANZ, a-hi-may-az, b. of anger.
son of Zadok, serves David. 2 Sam. 15. 27; 17.
11; 18. 19.

AHIMAN, a-hi'-man, b. of a gift. Num. 13, 22, AHIMELECH, a-hi'-me-lek, b. of the king. 1 Sam.

slain by Saul's order, for assisting David. 1 Sam. 92. 18.

AHIMOTH, a-hi'-moth, b. of death. 1 Chr. 6, 25. AHIMADAB, a-hi'-ma-dab, b. of a nobleman. 1 Kin.

AHINOAM, a-hi-no'-am, b. of grace. 1 Sam, 14. 50. AHIO, a-hi'-o, brotherly. 2 Sam, 6. 3. AHIRA, a-hi'-rah, b. of a wicked man. Num, 1. AHIRAM, a-hi'-ram, b. of a tall man. Num. 26, 38

AHIRAMITE, a-hi'-ram-ite, a descendant of Ahiram. Num. 20, 58, hisamach, a-hi'-sa-mak, b. of aid. Ex. 31, 6. AHISHAHAB, a-hi'-sha-har, b. of the dawn. 1 Chr.

7, 10, AHISHAR, a-hi'-shar, b. of the singer. 1 Kin. 4. 6. AHITHOPHEL, a-hi'-tho-fel, b. of implety. 2 Sam. 15, 12.

his treachery. 2 Sam. 15, 31: 16, 20,

nis treachery. 2 Sam. 15, 31; 16, 20, disgrace, and suicide. 2 Sam. 17, 1, 23. See Ps. 41, 9; 55, 12; 109. AHTUB, a-hi-toob, b, of goodness. 1 Sam. 14, 3. AHLAB, ah'-lab, fertility. Judg. 1, 31. AHLAH, ah-d-ah, same as AHLAH (?). 1 Chr. 2, 31. AHLAH, a-ho'-ah, same as AHLAH (?). 1 Chr. 8, 4. AHCHUE, a-hoh'-tie, a descendant of Ahcah. 2 Sam. 23, 9. AHCHUE, a-hoh'-lie, a descendant of Ahcah.

AHOLAH, a-ho'-lah, (she has) her own tent,

Another, and Another (Samaria), and Samaria), and Samaria (Samaria), and Samaria, and 36 X.C.

AHOLIBAH, a/-holi-b'ah, my tent is in her. Ezek. 23. 4. AHOLIBAMAH, a'-holi-ba'-mah, tent of the high place. Gen. 36. 2.

water. 1 Chr. 4.2.

AHUMAI, a-hoo'-mai, brother of (i.e. dweller near)
water. 1 Chr. 4.2.

AHUZAM, a-hooz'-am, their possession. 1 Chr. 4.8.

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AHUZZATH, a-hooz'-ath, possession. Gen. 26. 26. AI, a', a heap of ruins. Josh. 7.2. men of, contend with Israel. Josh. 7.5. AIAH, ai'-ah, hawk. 2 Sam. 3.7. Alja, ai-jah, same as Al. Neh. 11. 31. Ajah, a'-jah, same as Alah. Gen. 36. 2 Alath, ai'-ath, ruins. Is. 10. 28. Gen. 36, 24, Alialon, ai'-ja-lon, place of gazelles. Josh 21. 24.
Alialon, ai'-ja-lon, place of gazelles. Josh 21. 24.
Alielern Shahar, ai-ye'-leth sha'-har, morning hind. Ps. 22 title. hind. Fs. 22 line. Als, a'-in, an eye, or fountain. Num. 34.11. AJALON, ad'-jal-on, same as AIJALON, Josh. 19.42. ARAN, a'-kan. Gen. 35. 27. ARKUE, a'k-kub, insidious. 1 Chr. 3, 24. AKRAEDIM, ak-rab-bim, scorpions. Num. 34.4. ALAMETH, a-la'-meth, covering. 1 Chr. 7.8. ALAMMELECH, a-la'm-me-lek, king's cak. 19, 26, ALAMOTH, a-la-moth', virgins (?). Ps. 46 title. ALEMETH, a-le'-meth, same as ALAMETH. 1 Chr. 8 36 ALEXANDER, al'-ex-an'-der, defending men. Mark 15. 21. an Ephesian Jew. Acts 19.33.

an Ephesian Jew. Acts 19.33.
the coppersmith. 1 Tim. 1, 20; 2 Tim. 4, 14.
Alexandria, alexandria, the city named after Alexander. Acts 18.24. ALIAH, a'l-iah, same as ALVAH, 1 Chr. 1, 51. ALIAN, a'l-ian, same as ALVAN, 1 Chr. 1, 40. ALLELUIA, al-el-oo'-ya, praise ye the Lord. Rev. 79.7. ALLON, al'-on, an oak. 1 Chr. 4.37.
ALLON-BACHUTH, al-on-bak'-ooth, oak of weeping.
Gen. 35, §1 Kin. 13, 14.
ALMODAD, al-mo'-dad, extension (?).
Gen. 10, 28.
ALMON, al'-mon, hidden. Josh, 21, 18. ALMON-DIBLATHAIM, al'-mon-dib'-lath-a'-im, hiding of the we cakes (?). Num. 33. 46. 16. ALDHI, a'-loth, yielding milk (?). I Kin. 4. 16. ALDHI, a'-lah, the first letter of the Greek alphabet. Rev. 1. 8; 21. 6; 22. 13. ALPHEES, al-fee'-us, successor. Matt. 10. 3. AL-TASCHITH, al'-tash-kith', 'do not destroy.' Ps. 57 title. Alush, a'-loosh. Num. 33. 13. Alvah, al'-vah. Gen. 36. 40. Alvan, a'l-vahn, tall. Gen. 36. 23 ALMAD, 21-YANN, 1211. Gen. 36, 23.

AMAD, 2'm-ad, eternal people (?). Josh. 19. 26.

AMAD, 2'm-ad, eternal people (?). Josh. 19. 26.

AMALEK, 2m'-al-ek. Gen. 36, 12.

fluths will Israel in Rephidim, and is defeated.

Ex. 17. 8, 13.

perpetual war declared against. Ex. 17. 16; Deut.

25. 17. 25, 11, smitten by Gideon. Judg. 7, 12, by Saul, 1 Sam. 14, 48; 15, 8, by David, 1 Sam. 27, 9; 30, 17.

AMALEKITE, am-al'-ck-ite, self-acused of killing Saul, slam by David. 2 Sam. 1, 10, 15.

AMALEKITES, am-al'-ck-ites, descendants of Amalab Cart. 17, 7

Tek. Gen. 14. 7.

AMILIA, a'-man, metropolis (?). Josh. 15. 28.

AMILIAI, a'-man, metropolis (?). Cant. 4. 8.

AMANA, a-ma'-nah, fixed (?). Cant. 4. 8.

AMANIAI, a'-mar-l'-ah, Jehovah has said. 1 Chr. 6. 7.

AMASA, a-ma'-sa, burden.

captain of the host of Ahsalom. 2 Sam. 17. 25.

slain by Joah. 2 Sam. 20. 9, 10; 1 Kin. 2. 5.

AMASAI, a-ma'-sai, burdensome. 1 Chr. 6. 25.

AMASHAI, a-ma'-sai, burden of Jehovah. 2 Chr. 31. 16.

AMASHAI, a'-mas-l'-ah, burden of Jehovah. 2 Chr. 31. 16.

AMASHAI, a'-mas-l'-ah, Jehovah strengthens.

king of Judah, his good reign. 2 Kin. 14. 1; 2

king of Judah, his good reign. 2 Kin. 14. 1; 2 Chr. 25. 1. defeats Edorn. 2 Chr. 25. 11, defeated by Joash king of Israel. 2 Chr. 25. 21,

defeated by Joash king of Israel. 2 Chr. 25, 21, slain at Lachish. 2 Kin, 14, 19.

— priest of Beth-cl. Amos 7, 10.

AMI, a'mi, probably same as AMON. Ezra 2, 57.

AMINADAB, a-mi'-na-dab, same as AMMNADAB, Matt. 1. 4.

AMITTAI, a-mi'-t-sai, true. 2 Kin. 14. 25.

AMMARI, am'-ah. 2 Sam. 2. 24.

AMMIR, am'-ah. 2 Sam. 2. 24.

AMMIR, am'-i-na-dab, p. of praise (?). Num. 13. 12.

AMMINADAB, am-i'-na-dab, p. of the prince. Ex. 6. 23.

AMMNADIB, am-i'-na-dib, same as preceding. Cant. 6. 12.

6.12 AMMISHADDAI, a'm-i-sha'd-ai, p. of the Almighty. Num. 1.12 AMMIZABAD, am-i'-za-bad, p. of the giver (i.e. Je-

AMMIZABAD, am-i'-za-bad, p. of the giver (i.e. Je-hovah). 1 Chr. 27. 6.
AMMOX, am'-on, son of my p. (?).
children of, Gen. 19. 38.
not to be meddled with. Deut. 2. 19.
not to enter the congregation. Deut. 23. 3.
make war on Israel, and are conquered by Jeph-

not to enter the congregation. Deut, 23. 3, make war on Israel, and are conquered by Jephthah. Judg, 11. 4, 33.

slain by Saul. 1 Sam. 11. 11.
outrage David's servants, 2 Sam. 10.
tortured by David. 2 Sam. 12, 26.
prophecies concerning. Jer. 25. 21; 49. 1; Ezek. 21. 28; 25. 2, 3; Amos I. 13; Zeph. 2. 8.
Amnontres, am'-on-ites, a tribe descended from Amnon. Deut. 2. 20.

Ammon. Deut. 2. 20.

AMMONITESS, ami-on-ite-ess, feminine of preceding. 2 Chr. 12. 13.

AMMON, ami-non, faithful
son of David. 2 Sam. 3. 2.
outrages Tamar. 2 Sam. 13.
slain by Absalom. 2 Sam. 13.
slain by Absalom. 2 Sam. 13.
AMON, a'-mok, deep. Neh, 12. 7.
AMON, a'-mok, deep. Neh, 12. 7.
is idolatry. 2 Kin. 21. 19; 2 Chr. 33. 20.
his idolatry. 2 Kin. 21. 21; 2 Chr. 33. 23.
killed by his servants. 2 Kin. 21, 23.
AMORITE, ami-or-ite, mountaineer. Gen. 10. 16.

AMORITE, am'-or-ites, their iniquities, Gen. 16. Amorites, am'-or-ites, their iniquities, Gen. 15. 16; Deut. 20. 17; Josh. 3. 10. Amos, a'-mos, burden.

Anos, a "Inos, butted," declares (God's judgment upon the nations. Amos 1, 1, 2, and upon 1, 14, 15, his call. Amos 7, 14, 15, fortetiel is fauel's restoration. Amos 9, 11, ANOZ, a "moz, strong, 1s, 1, ANOZ, a "moz, strong, 1s, 1a, anged from the river ANFHIPOLIS, am-phi-70d-15, named from the river

loreteils isrue; restoration. Amos 9, 11.
AMPHIPOLIS, am-phi-pol-is, named from the river
Strymon flowing resund the city. Acts 17, 1.
AMPHIAS, am-pil-as, short form of Ampliatus, enlarged. Rom. 16, 8.
AMRAM, am'-ram, people of the Highest (i.e. God).
Ex. 6, 18.
AMRAMITES, am'-ram-ites, the descendants of
Amram. Num. 3, 27.

Amram. Num. 3. 27.

Amrapher, am'-ra-fel. Gen. 14. 1.

Amzi, am'-zi, strong. 1 Chr. 6. 46.

Anab, a'-nab, place fertile in grapes. Josb. 11. 21.

Anah, a'-nah. Gen. 36. 2.

ANAH, 2-nah. ten. 35, 2, ANAHARATH, a-na'-har-ath. Josh. 19, 19, ANAHAH, an-ai'-ah. jehovah hasanswered. Neb. 84, ANAK, a'-nak, long-necked (?), Num. 13, 22, ANAKIM, a'-nak-im, a tribe called after Anak. Deut. 1, 28,

(giants). Num. 13, 33; Deut. 9, 2.

ut off by Joshua. Josh. 11, 21.

ANAMM, a-nam-im. Gen. 10, 13

ANAMMELECH, a-nam-me-lek, idol of the king (?), or shepherd and flock (?). 2 Kin. 17, 31.

ANAN, a-nam, a cloud. Neh. 10, 26.

ANANI, an-a'-ni, shortened form of Ananiah. 1 Chr. 3, 24.

3.24.
ANANIAH, an-an-i'-ah, whom Jehovah covers. Neh.
3.23.
ANANIAS, an-an-i'-as, Greek form of HANANIAH.
— (and Sapphira), their lie and death. Acts

5. 1. (disciple), sent to Paul at Damascus. Acts 9.10; 22, 12

ANANIAS .- cont. (high priest), Paul brought before. Acts 22, 30,

Paul smitten by order of. Acts 23. 2, rebuked by Paul. Acts 23. 3, rebuked by Paul. Acts 23. 3, ANATH, 3'-nath, an answer to prayer. Judg. 3. 31. ANATHENA, an-ath'-em-ah, something accursed. 1 Cor. 16. 22.

ANATHOTH, a'-nath-oth, answers to prayer. Josh. 21, 18,

21.18, men of, condemned for persecuting Jeremiah. Jer. 11. 21. See 1 Kin. 2. 25. ANDREW, an'-droo. Mark 1. 29. the APOSTLE. Matt. 4. 18; Mark 13. 3; John 1. 40; 6. 8; 12. 22; Acts 1. 13. ANDRONICUS, an'-dro-ni'-kus, disciple at Rome. Rom 16.7.

Rom. 16. 7. ANEM, a'-nem, same as EN-GANNIM (?). 1 Chr. 6. 73.

ANER, g'-ner, a young man (?). Gen. 14, 13.

ANERHOPHITE, g'n-e-t-tho-thite, or ANETOTHITE, g'n-e-to-thite, a man of Anathoth. 2 Sam, 23, 27.

ANIAH, a-nir-am. I. Chr. 7, 19.

ANIA, a'-nim, fountains. Josh. 15, 50.

ANNA, an'-ah, grace. A prophetess. Luke 2, 36.

ANNA, an'-as, Greek form of HANANIAH.

high priest. Luke 2, 22.

Christ brought to. John 18, 13, 24.

Peter and John before. Acts 4, 6.

ANTIGHEST, an'-ti-christ, adversary to Christ.

1, John 2, 18, 22; 2 John 7. See 2 Thess. 2, 9; 1

Tim. 4, 1

ANTIGUE an'-ti-ch named in honour of Autiches ANER, a'-ner, a young man (?). Gen. 14. 13

ANTIOCH, an'-ti-ok, named in honour of Antiochus. Acts 6. 5. - (Syria), disciples first called Christians at.

Acts 11, 26, Barnabas and Saul called to apostleship at. Acts

13, 16, Paul and Barnabas persecuted at. Acts 13.50. ANTIPAS, an'-tip-as, contraction of Antipater. Martyr. Rev. 2.13.

ANTIPATRIS, an'-tip-atr'-is, from the foregoing,

Acts 23, 31,

Acts 23.31.

ANTOFILIAH, an'-to-thi'-jah, prayers answered by Jehovah (?). 1 Chr. S. 24.

ANTOFILIE, an'-toth-ite, a man of Anathoth. 1 Chr. 11.25.

ANUS, a'-noob, bound together (?). 1 Chr. 4. S.

APELLSS, a-pel'-es. Sainted by Paul. Rom. 16. 10.

APHARSACHITES, a-far'-sa-kites. Ezra 5. 6.

APHARSITES, a-far'-sa-kites. Ezra 4. 9.

APHARSITES, a-far'-sites. Ezra 4. 9.

APHEK, a'-tek, strength. Josh. 12. 18.

defeat of Saul at. 1 Sam. 29. 1. See Josh. 13. 4;

1 Sam. 4; 1; Kin. 20. 26.

APHEKAH, a-fe'-kah, same as preceding. Josh. 15.

53.

APHIAH, af-i'-ah. 1 Sam. 9. 1. APHIK, a'-fik, same as APHEK. Judg. 1. 31. APHRAH, af'-rah, dust. Mic. 1. 10.

APHEES, af-sees, dispersion. 1 Chr. 24. 15. APOLLONIA, apt-ol-o'-ni-ah. Acts 17. 1. APOLLON, ap-ol'-os, another form of Apollonius or Apollodorus.

Apollogorus, ap-ol'-yon, one that exterminates. Rev. 9. 11.

APPAIM, ap-a/-im, the nostrils. 1 Chr. 2, 30. APPHIA, af'-yah, the Greek form of Appia. Philem 2

tem. 2.

APPH FORUM, ap'-py-i fo'-rum, forum or market-place of Appius. Acts 28, 15.

AQUILA, as "-wil-ah, an eagle.

— (and Priscilla) go with Paul from Corinth to Ephesus. Acts 18, 2, 19.

their constancy. Rom. 16, 3; 1 Cor. 16, 19.

Apollos instructed by. Acts 18, 26.

AB, city. Num. 21, 15.

Ara, a'-ra, lion (?). 1 Chr. 7. 38. Arar, a'-rab, ambush. Josh. 15. 52. Ararh, a-ra'h-bah, a plain. Josh. 18. 18. Arabia, a-ra'-bi-a. Ps. 72. 16, 15. Gal. 1. 17. kings of, pay tribute. 2 Chr. 9. 14; 17. 11; 28. 7. Arajian, a ra'-bi-an, a person from Arabia. Neh.

ARABIANS, Is. 13, 20; 21, 13; Jer. 25, 24; -Acts 2, 11,

ARABIANS, 18, 13, 20; 21, 18; Jer. 25, 24;—ACts 2, 11, ARAB, a'-rad, wild ass, 1 Chr. 8, 15. ARAB, a'-rah, wandering, 1 Chr. 7, 39, ARAM, a'-ram, height, Gen. 10, 22. ARABITESS, a'-ram-ite-ess, a female inhabitant of Aram. 1 Chr. 7, 14. ARAN, a'-ran, wild goat. Gen. 36, 28, 28, 28, 29, 200.

ARAN, a'-ran, wild goat, Gen. 36, 28,
ARARAR, a'-ra-rat,
ark rested on. Gen. 8, 4. See Jer. 51, 27,
ARAUNAH, a-raw'-nah, calf (?), 2 Sam. 24, 18,
— (Ornan), Jebusite, sells to David site for
temple. 2 Sam. 24, 16; 1 Chr. 21, 15, 18; 22, 1,
ARBA, or AREH, ar'-bath-ite. 1 Chr. 11, 22,
ARBATHITE, ar'-bath-ite. 1 Chr. 11, 22,
ARBLI, see BETH-ARBEL.
ARBITE, arb'-ite, an inhabitant of Arab. 2 Sam.
23, 25,

23, 35,

ARCHELAUS, ar'ke-la'-us, prince, king of Judæa, fearcd by Joseph. Matt. 2. 22. ARCHEVITES, ar'-kev-ites, the men of ERECH (?), q.v. Ezra 4.9. ARCH, ar'-ki, an inhabitant of Erech. Josh. 16, 2.

ARCHIPPUS, ar-kip'-us, master of the horse. Col. 4 17

ARCHITE, ark'-ite, a native of Erech. 2 Sam. 15. 32.
ARCTURUS, ark-tu'-rus, probably the constellations known as the Great and Little Bear. Job 9. 9:

ARD, fugitive (?). Gen. 46, 21. ARDITES, ard'-ites, descendants of Ard, Num. 26.

40.

Andres, ard-ties, descendants of Ard. Num. 20. 40.

ARDON, ar'-don, fugitive. 1 Chr. 2. 18.

ARELI, a-re'-li, heroic, Gen. 46. 16.

ARELITES, a'-re'-lies, a family descended from Areli, Num. 20. 17.

AREOPAGITE, a'-re-op'-ag-ite, belonging to the Council held on Areopagus. Acts 17. 34.

AREOPAGUS, a'-re-op'-ag-ite, hellonging to the Arbens, Paul preaches on. Acts 17. 19.

ARECS, a'-re-tas, a husbandman (?). 2 Cor. 11. 32.

ARGOB, a'-re-ope, a rocky district. Deut. 3. 4.

ARIDAI, a-rl'-dai. Fisth. 9. 9.

ARIBER, a'-riel, lion. 2 Kin. 15. 25.

ARIBER, a'-riel, lion of God. Erra 8. 16.

ARIMATHEA, a'-rim-ath-ee'-ah, the same as RaMAH. Mat. 27. 51.

ARICOH, a'-ri-d. Gen. 14. 1.

ARISAL, a-ris'-ai. Esth. 9.

ARISTARCHUS, a -ris-tark'-us, best ruling
fellow-prisoner of Paul. Acts 19. 29; 20. 4; 27. 2;

fellow-prisoner of Paul, Acts 19, 29; 20, 4; 27, 2; Col. 4, 10; Philem. 24,

ARISTOBULUS, a'-ris-to-bewl'-ns, best counsellor, his household greeted by Paul. Rom. 16, 10 ARKITE, ark'-ite, fugitive (?). Gen. 10, 17. ARMAGEDDON, ar'-ma-ged'-on, height of Megiddo.

Rev. 16, 16, ARMENIA, ar-me'-ni-a, land of Aram. 2 Kin. 19. 37. ARMONI, ar-mo'-ni, belonging to a palace. 2 Sam.

21, 8,

ARNAN, ar'-nan, active. 1 Chr. 3.21.
ARNAN, ar'-non, swift. Num. 21.13.
ARDD, a'-rod, wild ass. Num. 25.17.
ARDD, a'-rod.-i, same as preceding. Gen. 46.16.
ARDDITES, A'-rod-lies, descendants of Arod. Num. 26, 17,

AROER, a-ro'-er, ruins (?). Deut. 2, 36, built by children of Gad. Num. 32, 34, boundary of Reuben. Josh. 13, 16. AROERITE, ar-o'-er-ite, a man of Aroer. 1 Chr. 11.

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ARTAXERXES, ar'-ta-xerk'-ses, honoured king (?).

Erra 4.8.

(king of Persia), oppresses the Jews. Ezra 4.

(Longimanus), permits Ezra to restore the temple, Ezra 7; and Nehemiah to rebuild Jerusalem, Neb. 2.

SARUM, AUG. 2.
ARTEMAS, ar'-te-mas, shortened form of Artemidorus (*). Tit. 3. 12.
ARUDOHI, a-roolf-oth, windows. 1 Kin. 4. 10.
ARUMAH, a-room'-ah, elevated. Judg. 9. 41.
ARUMAH, A-room'-ah, clevated. Judg. 9. 41.
ARUMAH, A-room'-ah, clevated. ARVADITES, ar-vad-ites, inhabitants of Arvad. Gen. 10, 18.

ARZA, ar'-zah, earth. 1 Kin. 16, 9. ASA, a'-sah, physician.

Asa, a'-sah, physician.
his good reign. 1 Kin. 15, 8,
wars with Baasha. 1 Kin. 15, 16,
his prayer acainst the Ethiopians. 2 Chr. 14, 11,
his zeal. 2 Chr. 15,
seeks aid of the Syrians. 2 Chr. 16,
reproved by Hanani the seer. 2 Chr. 16, 7,

reigns forty years, and dies much honoured.

2 Chr. 16, 10,

Asahel, a'-sa-hel, whom God made.

ASARIL, a -saries, whom foot made, his rashuss; slain by Abuer in self-defence, 2 Sam, 2, 18; 3, 27; 23, 24; 1 Chr. 11, 26, ASARILAH, a -sail-t-ah, 2 Kin, 22, 12, ASARIA, a -sail-cah, 10, 4, 30, ASARIA, a -sail-cah, 2 Kin, 18, 18, a Lattie mysical company and health of Davids

a Levite, musical composer, and leader of David's choir, 1 Chr. 6, 39, 2 Chr. 5, 12; 29, 50; 35, 15; Neh. 12, 45; Psalms 50 and 73 to 83 ascribed to him. ASAREEL, a-sa'r-eel, whom God has bound. 1 Chr.

ASARDIAH, a-sar-e'l-ah, same as JESHARELAH. 1 Chr. 25, 2. ASEXATH, a'-se-nath, she who is of Neith (i.e. a Gen. 41. 45.

ASEAMH, a serimin, she who is of Men-goddess of the Egyptians (?). Gen. 41, 4 wife of Joseph. Gen. 41, 45; 46. ASER, a ser. same as ASHER. Luke 2, 36. ASHAN, a shan, snoke. Josh. 15, 42. ASHEA, as-san, smoke, Josh 15, 42.
ASHEA, ash'-be-sh, I conjure, 1 Chr. 4, 21.
ASHEEL, ash'-bel, blame (?). Gen. 46, 21.
ASHEELTES, ash'-bel-ites, the descendants of Ash-bel. Num. 26, 38.
ASHCHENAZ, ash'-ken-az, same as ASHKENAZ, 1
Chr. 1 6.

Car. 1. 6. Asirpon, ash'-dod, a strong place. Josh, 15, 46. city of Philistines; the ark carried there; men of, smitten, 1 Sam. 5. reduced by Uzziah. 2 Chr. 26, 6.

predictions concerning. Jer. 25, 20; Amos 1, 8; Zeph. 2. 4; Zech. 9. 6.
ASHDODITES, ash'-dod-ites, the inhabitants of

ASHDODITES, ash'-do Ashdod, Neh. 4. 7.

ASHDOTH-PI-SAH, ash'-doth-piz'-gah, springs of Pisgah, Josh 12, 3. ASHDOTH-PI-SAH-doth-ites, same as ASHDOPITES.

ASHDOTHITES, ash'-doth-lies, same as Ashdorates, Josh, 13.

ASHER, ash'-er, fortunate, happy, son of Jacob, Gen. 30, 13.

his descendants. Num. 1, 40; 26, 44; 1 Chr. 7, 30; their inheritance, Josh. 19, 24; Judg. 5, 17. See Ezek, 43, 34; Rev. 7, 5.

Anna, prophetess, descended from. Luke 2, 36.

ASHERARI, ash-er'-ah, the goddess Ashtoreth. 2 Kin. 17, 10.

Supplemes as-sher-ites, descendants of Asher.

ASHERITES, a'-sher-ites, descendants of Asher. Judg. 1, 32.

ASHIMA, a-shi'-ma. 2 Kin. 17. 30, ASHKELON, ash'-kel-on, migration (Askelon) taken. Judg. 1, 18:14, 19: 1 Sam. 6, 17; 2 Sam. 1. 20.

9:1; 2 SMIL: 1.60; prophecies concerning. Jer. 25. 20; 47. 5; Amos I. 8; Zeph. 2, 4; Zeoh. 9. 5. ASHKENAZ, ash'-ken-2c. Gen. 10. 3. ASHNAH, ash'-nah, strong. Josh. 15. 33. ASHREL, ash'-pen-2c. Dan. 1. 3. ASHREL, ash'-pen-2c. Dan. 1. 3. ASHREL, ash'-rel, same as ASHIEL. 1 Chr. 7, 14. ASHITAROFH, ash'-tar-oth, statues of Ashtoreth. Josh. 8, 10.

ASHTAROTH.-cont. idolatrous worship of, by Israel. Judg. 2, 13; 1 Sam. 12, 10; by Solomon, 1 Kin. 11, 5, 33,

ASHTERATHITE, ash-ter'-ath-ite, a native of Ashteroth. 1 Chr. 11, 44.

ASHTEROTH KARNAIM, ash'-ter-oth kar-na'-im, Ashteroth of the two horns. Gen. 14. 5. ASHTORETH, ash-tor'-eth, she who enriches, 1 Kin.

11.5. ASHUR, ash'-oor. 1 Chr. 2.24. ASHUR, ash'-oor. 1 Chr. 2.24. ASHURITES, ash'-oor-ites. 2 Sa ASHURITES, ash'-oor-ites. 2 Sa ASHVATH, ash'-vath. 1 Chr. 7. ASIA, a'-shah. Acts 2. 9. ASIEL, a'-si-el, created by God. 1 Chr. 7. 33.

ASIEL, a'-si-el, created by God. 1 Chr. 4.35, ASKELON, see ASHKELON. Judg. 1.18, ASNAH, as'-nah, bramble. Ezra 2.50,

ASNAPPER. as-nap'-er, same as ASSUR-BANI-PAL, Assur has formed a son. Ezra 4, 10. Aspatha, as-pa/h-thah. Esth. 9. 7.

ASRIEL, as'-ri-el, the prohibition of God. Num. 26. 31.

ASKIELITES, as'-ri-el-ites, the family of Asriel. Num. 26. 31. Asshur, ash'-oor, the gracious One (?). Gen. 10, 22, Asshur, ash-oor'-im. Gen. 25, 3, Assir, as'-eer, captive. Ex. 6, 24,

Assir, as eer, captive.

Asson, as-eer, captive. Ex. 6.22.
Asson, as-os. Acts 20.13.
Assyrita, as-ir-ya, the land so named from Asshur. Gen. 2.14. Israel carried captive to. 2 Kin. 15. 20; 17. army of, miraculously destroyed. 2 Kin. 19. 35;

Is. 37. 36. prophecies concerning. Is. 8; 10, 5; 14, 24; 30, 31; 31, 8; Mic. 5, 6; Zeph, 2, 13, its glory. Ezek, 31, 3.

its glory. Ezek. 31. 3. Assyrians, as-ir-yans, inhabitants of Assyria. ASTAROTH, as'-tar-oth, same as ASHTORETH. Deut.

ASUPPIM, a-soop'-im. 1 Chr. 28, 15, ASYXORITUS, a-sin'-krit-us, incomparable, disci-ple. Rom. 16, 14. ATAD, a'-tad, buckthorn. Gen. 50, 10.

ATAD, a-tad, buckthorn. Gen. 50, 10.
ATABAH, a-tah-rah, a crown. 1 Chr. 2 26.
ATABOH, a-tah-roth, crowns. Num. 32, 3.
ATER, a'-ter, bound, shut up. Ezra 2 16.
ATHACH, a'-thak, lodging-place. 1 Sam. 30, 30,
ATHACH, a'-thak, whom Jehovah made (?).
Neh. 11.4.

ATHALIAH, ath'-al-i'-ah, whom Jehovah has afflicted.

daughter of Ahab, mother of Ahaziah. 2Kin. 8.26. slays the seed royal, Joash only saved. 2 Kin. 11.1; 2 Chr. 22. 10.

slain by order of Jeholada. 2 Kin. 11, 16; 2 Chr. 23, 15, ATHLAI, a'th Ezra 10, 28, a'th-lai, shortened form of Athaliah.

ATHENIANS, ath-e'-ni-ans, patives of Athens, Acts 17. 21. THENS. ath'-ens.

Paul preaches to the philosophers at. Acts 17. 15; 1 Thess. 3. 1.

13; 1 10853, 51.

men of, described. Acts 17. 21.

Athorn, at-roth, same as Athroth. Num, 32. 35.

Attal, at-tal, opportune. 1 Chr. 2. 35.

Attalla, at-ta-l'-a, so called from Athra, the royal founder of the city, sea-port. Acts 14. 25.

Augustus, aw-gust-us, venerable. Luke 2 1.

Ava, a'-vah. 2 Kin. 17. 24.

Ava, a-van. 2 kin. 11. 24.
Aven, a-ven, nothingness. Ezek, 30, 17.
Avin, av-im, ruins. Josh, 18, 23.
Avitt, a-vith. Gen, 36, 35.
Azal, a-zal, root of a mountain. Zech. 14, 5.
Azallati, a-zal-l'ah, whom Jehovah has reserved. 2 Kin. 22, 3. AZANIAH, a/-zan-i'-ah, whom Jehovah hears. Neh.

10. 9. AZARAEL, a-zar'-eel, whom God helps. Neh. 12, 36. AZAREEL, a-zar'-eel, same as preceding. 1 Chr. 12. 6.

AZARIAH, a/-zar-i'-ah, whom Jehovah aids, 2 Chr.

(Uzziah), king of Judah, his good reign. 2 Kin. 14, 21; 2 Chr. 26, his wars. 2 Chr. 26.

2 Kin. 14. 21; 2 Chr. 26, his wars. 2 Chr. 26, invades the priest's office. 2 Chr. 26, 16, invades the priest's office. 2 Chr. 26, 16, struck with leprosy. 2 Kin. 15. 5; 2 Chr. 28, 20, prophet, exhorts Asa. 2 Chr. 15.
AZA, 24'-22z, strong. 1 Chr. 5. 8.
AZAZIAH, 24'-22z-1'-ah, whom Jehovah strengthened. 1 Chr. 15. 21.
AZEKA, az'-book. Neh. 3. 16,
AZEKA, 2-ze'-kah, dug over. Josh. 10. 10.
AZEL, 4'-zel, noble. 1 Chr. 8, 37.
AZEV A'-zeu, strength hone. Josh. 15. 29.

AZEM, a'-zem, strength, bone. Josh. 15. 29. AZEM, az'-gad, strong in fortune. Ezra 2. 12. AZIEL, az'-i-el, whom God strengthens. 1 Chr. 15.

AZIZA, a-zi'-zah, strong. Ezra 10, 27. AZMAVETH, az-ma'-veth, strength (?). 2 Sam. 23.

AZMON, az'-mon, robust. Num. 34. 4.
AZMONI-TADOR, az'-noth-ta'-bor, ears (i.e. sum-mits) of Tabor. Josh. 19. 34.
AZOR, a'-zor, helper. Mart. 1.13.
AZORS, az-zo'-tus, the Greek form of ASHOOD. Acts

8, 40,

AZRIEL, az'-ri-el, help of God. 1 Chr. 5. 24. AZRIKAM, az-ri'-kam, help against an enemy. 1 Chr.

AZUBAH, a-zoob'-ah, forsaken. 1 Kin. 22. 42. AZUBAH, a-zoob'-ah, forsaken. 1 Kin. 22. 42. AZUH, a'-zoor, same as AZOR. Jer. 28. 1. AZZAH, AZZAH, STORg, fortified. Deut. 2. 23. AZZAN, az'-an, strong. Num. 34. 26. AZZUR, az'-oor, same as AZOR. Neh. 10, 17.

Baal, ba'-al, lord, master, possessor, owner, worshipped, Kum. 22, 41; Judg. 2, 13; 8, 33; 1 Kin. 16, 32; 18, 26; 2 Kin. 17, 16; 19, 18; 21, 3; Jer. 2, 8; 7, 9; 12, 16; 19, 5; 23, 13; Hos. 2, 8; 13, 1, &c.

his altars and priests destroyed by Gideon. Judg. 6, 25; by Elijah. 1 Kin. 18, 40; by Jehn. 2 Kin. 10, 18; by Jehoiada. 2 Kin. 11, 18; by Josiah. 2 Kin. 23, 4; 2 Chr. 34, 4
BAALAH, ba-41-ah, nistress. Josh. 15, 10.

BAALATH, ba'-al-ath, same as preceding. Josh.

BAALATH-BEER, ba'-al-ath-be'-er, having a well. Josh. 19. 8.

BAAL-BERITH, ba'-al-be-ri'th, lord of covenant. Judg. 8, 33.

BAALE, ba'-al-ay, plural of Baal. 2 Sam. 6.2. BAAL-GAD, ba'-al-gad', lord of fortune. Josh. 11.

Baal-Hamon, ba'-al-ha'-mon, place of a multitude, Cant. 8, 11.

BAAL-HANAN, ba'-al-ha'-nan, lord of benignity. Gen. 38, 38, BAAL-HAZOR, 2 Sam. 13, 23, ba'-al-ha'-zor, having a village.

BAAL-HERMON, ba'-al-her'-mon, place of Hermon.

BALL-HERMON, bg.-al-ner-mon, place of Hermon. Judg. 3.3.
BAALI, bg'-al-i, my lord. Hos. 2.16.
BAALIM, bg'-al-im, lords. Judg. 2.11; 2 Chr. 28. 2
BAALIS, bg'-al-is. Jer. 40.14.
BAAL-MEON, bg'-al-me'-on, place of habitation.
Num. 32.38.

BAAL-PEOR, ba'-al-pe'-or, lord of the opening. Num. 25. 3.

Num. 25.5 Deut. 4. 3; Ps. 106, 28; Hos. 9. 10. BALI-PERATM, ba'-al-pe-raz'-im place of breaches. David's victory over Philistines at. 2 Sam. 5. 20. BALI-SHALISHA, ba'-al-sha-lish'-ah, lord (or place) of Shalisha. 2 Kin. 4. 42. BALI-TAMAR, ba'-al-ta'-mar, place of pain trees. Judg. 20. 33.

BAAL-ZEBUB, bs'-al-ze-bo'ob, lord of flies, false god of Ekron, Abaziah rebuked for sending to enquire of. 2 Kin. 1, 2.

BAAL-ZEPHON, ba'-al-ze-pho'n, place of Zephon, or sacred to Zephon. Ex. 14. 2. BAANA, ba'-a-nah. 1 Kin. 4. 12.

BAANAI, ba'-a-nah, and Rechab, for murdering Ish-bosheth, slain by David. 2 Sam. 4.2. BAARA, ba'-a-rah, foolish. 1 Chr. 8.8.

BAASEIAH, ba'-as-i'-ah, work of Jehovah. 1 Chr.

BAASHA, ba'-ash-ah, wicked (?). BAASHA, bar-ash-an, wicked (?).
king of Israel, destroys the house of Jerohoam,
1 Kin. 15, 16, 27; Jehu's prophecy concerning
him. 1 Kin. 16, 1.
BABEL, bar-bel, confusion.
Nimrod king of. Gen. 10, 10.
confusion of longues at the building of. Gen.

11. 9.

Babylon, hab'-il-on. Greek form of Babel. Gen. 10. 10; 2 Kin. 17. 30; 20, 12. ambassadors from, to Hezekiah. 2 Kin. 20, 12; 2 Chr. 32, 31; 1s, 39. Jewish captivity there. 2 Kin. 25; 2 Chr. 36; Jer. 39; 52.

Jer. 39; 52.
return from. Ezra 1; Neb. 2.
greathess of. Dan. 4, 50.
taken by the Medes. Dan. 5, 30.
fall of. 18, 13, 14; 21, 2; 47; 48; Jer. 25, 12; 50; 51.
church in. 1 Pet. 5, 13.
——the Great. Rev. 14, 8; 17; 18.
BABYLONISH, bah-il-one-ish, of, or belonging to,
Babylon. Josh. 7, 21.
BaCa, ba'-kah, weeping,
yalley of misery. Ps. S4, 6.
BACHRITES, bak'-rites, the family of Becher. Num.
26, 33.

26, 35,

26, 35.

BAHARUMITE, ba-ha-r'um-ite, an inhabitant of Bahurim. 1 Chr. 11, 33.

BAHURIM, ba-hoor'-im, (town of) young men. 2 Sam. 16, 5.

BAJITH, ba'-yith (same as BETH), house. Is. 15, 2.

BAKERKAR, bak-bak'-ar. 1 Chr. 9, 15.

BAKEUK, bak'-book, a bottle. Ezra 2, 51.

BAKEUK, bak'-book, bak'-ah, emptying (i.e. wasting) of Jehovah. Neh. 11, 17.

BALAMI, ba'-la-ban, destruction (?), Num. 22, 5.

requested by Balak to curse Israel, is forbidden.

requested by Balak to curse Israel, is forbidden. Num. 22. 13. his anger. Num. 22. 27. blesses Israel. Num. 23. 19; 24. his prophecies. Num. 23. 19; 24. his prophecies. Num. 23. 9, 24; 24. 17. his wicked counsel. Num. 31. 16; Deut. 23. 4. See Josh. 24. 9; Judg. 11. 25; Mic. 6. 5; 2 Pet. 2. 15; Jude 11; Rev. 2. 14. slain. Num. 31. 8; Josh. 13. 22. BALAC, Da'-lac, Same as BALAK. Rev. 2. 14. BALADAN, ba'-lacdan, He has given a son. 2 Kings. 20. 12.

20, 12,

Balaul, ha'-lah, Josh 19. 3.
Balauk, ha'-lak, to make empty. Num. 22. 2.
Balauk, ha'-lak, to make empty. Ezek, 20. 20.
Balour, ba'-moth, high places. Num. 21. 19.
Balour, balauk, ba'-moth-ba'-al, h. p. of Baal. Josh.

13, 17, BANI, ba'-ni, built. 2 Sam. 23. 36. BARABBAR, bar-a'b-as, son of Abba or father. Mark 15. 7.

a robber, released instead of Jesus. Matt. 27. 16; Mark 15. 6; Luke 23. 18; John 18. 40. BARACHEL, ba'-rak-el, whom God blessed. Job

32. 6.

Barachias, ba-rak-i'-as, whom Jehovah blesses. Matt. 23. 35. Barak, ba'-rak, thunderbolt, lightning. Judg.

delivers Israel from Sisera. Judg. 4.5; Heb. 11. 22. BARHUMITE, bar-hoom-ite, same as BAHARUMITE, 2 Sam. 23. 31.

A Salli, 23, 51.

BABLAH, ba-ri'-sh, a fugitive. 1 Chr. 3, 22.

BABLAUSUS, bar-je'-sus, son of Jesus.

(Elymas) smitten with blindness by Paul. Acts 13, 6.

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BAR-JONA, bar-jo'-nah, son of Jona (Simon). Matt. 16, 17,

BARKOS, bar'-kos, painter (?). Ezra 2.53.
BARNARAS, bar'-na-bas, son of exhortation.
Levite of Cyprus, sells his lands. Acts 4.36.
preaches at Antioch. Acts 11, 22, or 3.30. accompanies Paul. Acts 11. 30; 12. 25; 13; 14; 15: 1 Cor. 9. 6.

his contention. Acts 15.36, his error. Gal. 2.13 his error. Gal. 2.14 hi

Acts 1. 13. BARTIMEUS, bar'-ti-me'-us, s, of Timai, blindness cured near Jericho. Mark 10. 46. Banuch, ba'-rook, blessed. Jer. 32, 12, receives Jeremiah's evidence. Jer. 32, 13; 36, discredited by Azariah, and carried into Egypt.

Jer. 43. 6. God's message to. Jer. 45.

Barzillai, bar-zi'l-ai, of iron. loyalty to David. 2 Sam. 17, 27, David's recognition of. 2 Sam. 19, 31; 1 Kin. 2.7.

Bashan, be' shan, soft rich soil. conquered. Num. 21, 33; Deut. 3, 1; Ps. 68, 15, 22; 135, 10; 136, 20.

Bashan-пауотн-Jair, ba'-shan-hav'-oth-ja'-yir, Bashan of the villages of Jair. Deut. 3, 14, Bashemath, ba'-shem-ath, sweet-smelling. Gen. 26, 34, BASMATH, same as BASHEMATH. 1 Kin. 4. 15.

BATH-RABBIM, bath-rab'-im, daughter of many. Cant. 7, 4.

BATH-SHEBA, bath'-she-bah, d. of the oath. 2 Sam. 11. 3. wife of Uriah, taken by David. 2 Sam. 11; 12.

appeals to David for Solomon against Adonijah. I Kin. 1. 15. intercedes with Solomon for Adonijah. 1 Kin. 2.19.

BATH-SHUA, bath'shoo ah. 1 Chr. 3. 5. BAYAI, ba'-yai. Neh. 3. 18. BAZLITH, baz'-lith, a making naked (?). Neh. 7. 54. BAZLITH, baz'-looth, same as BAZLITH. Ezra 2, 52. BEALIAH, he'-al-i'-ah, whom Jehovah rules. 1 Chr. 12, 5,

BEALOTH, be-a'h-loth, citizens (?), plural of BAA-LAH. Josh. 15. 24. BEBAI, be-bai. Ezra 8. 11.

BEBRAI, De-Dai, EZPA S. II.
BECHER, be-ker, a young camel, Gen. 46, 21,
BECHGRATH, be-kor'-ath, offspring of the first
birth. I Sam, 9. I.
BEBRAI, be'-dad, separation, part. Gen. 36, 35,
BEBRAI, be'-dan, son of Dan (?). I Sam, 12, II.
BEBRIAH, be-di'-ah, EZPA 10, 35,
BERBIAH, be-di'-ah, EZPA 10, 35,
BERBIAH, be-di'-ah, EZPA 10, 35,
BERBIAH, be-di'-ah, EZPA 10, 35,

Beellada, be-el'-ya-dah', whom Baal has known.

1 Chr. 14. 7.

BEELZEBUB, Matt. 10, 25 be-el'-ze-bub', same as BAALZEBUB. prince of devils. Matt. 12, 24; Mark 3, 22; Luke 11, 15.

Christ's miracles ascribed to. Matt. 12. 24, &c. BEEE, be'-er, a well. Num. 21. 16. BEEEA, be-er'-ah, same as BEER. 1 Chr. 7. 37. BEEEAH, be-er'-ah, same as BEER. 1 Chr. 5. 6. BEER-ELIM, be'-er-el'-im, well of heroes.

BERR-ELIM, be-er-el'-im, well of heroes, is, 15, 8, BERRI, be-er-l, man of the vs. Gen. 25, 34, BERR-LARIAT-ROI, be'-er-la-hai(-ro'-i, vs. of vision (of God) to the living. Gen. 16, 14, BERROTH be-er-oth, wells. Josh. 9, 17, BERROTHITE, be-er-oth-ite, a native of Beeroth, 2 Sam. 22, 31,

2 Sam. 23. 37.

BEER-SHEA, be'-cr-she'-bah, well of the cath.
Abraham dwells at. Gen. 21. 31; 22. 19; 28. 10.

Hagar relieved at. Gen. 21. 14.

Jacob comforted at. Gen. 46. 1.

Elijah flees to. 1 Kin. 19. 3.

BEESH-TERAH, be-esh'-te-rah, house or temple of Astarte (?). Josh. 21. 21.

BEREMORD, be-he'-moth, the water-ox. Job 40. 15.

BERAHO, be-k'-rah, part, half. Ex. 38. 26.

BEL, bel, another form of Baal, an idol. Is. 46.1: Jer. 50. 2: Bela, be-lah, destruction. Gen. 14. 2. Belan, be-lah, same as Bela. Gen. 46. 21. Belantes, be-la-ites, descendants of Bela. Num.

26, 38,

BELIAL, be'-li-al, worthless, men of, wicked men so called. Deut. 13.13; Judg. 19. 22.

19.22.
Sons of. 1 Sam. 10. 27.
BEISHAZZAR, bel-shaz'-ar, Bel protects. Dan. 5. 1.
His profane feast, warning, and death. Dan. 5.
BEITESHAZZAR, bel'-te-shaz'-ar, preserve his life.
Daniel so named. Dan. 1. 7; 4. 8, &c.
BEX, ben. son. 1 Chr. 15. 18.
BEX 144. Ben. 24'-ch. whom. Lehoweh has built

BENAIAH, ben-ai'-ah, whom Jehovah has built, 2 Sam. 8, 18. valiant acts of. 2 Sam. 23, 20; 1 Chr. 11, 22; 27. 5, proclaims Solomon king. 1 Kin. 1, 32, slays Adonijah, Joah, and Shimei. 1 Kin. 2, 25–46,

BEN-AMMI, I Gen. 19, 38 ben'-am'-i, son of my own kindred. BENE-BERAK, be-ne'-be-rak', sons of Barak, or of lightning. Josh, 19, 45.
BENE-JAKAN, be-ne-ja'-ak-an, s. of Jaskan.

Num. 33, 31, BEN-HADAD, ben-ha'-dad, s. of Hadad, king of Syria, his league with Asa against Baasha.

1 Kin. 15. 18

1 Kin. 15, 18.

—wars with Ahab. 1 Kin. 20.
baffled by Elisha. 2 Kin. 6, 8.
besieges Samaria. 2 Kin. 6, 24; 7.
slain by Hazael. 2 Kin. 8, 24; 7.
slain by Hazael. 2 Kin. 8, 14.

—son of Hazael, wars with Israel. 2 Kin. 13.
3, 25. See Jer. 40, 27; Amos 1. 4.
BEN-HAIL, ben-ha'-nian, so of one who is gracious. 1 Chr. 4, 20.
BENINU, be-ni'-noo, our s. Neh. 10, 13.
BENJANIN, ben-ja-min, so of the right hand, i.e.
fortunate, Gen. 35, 18.
(first named Ben-oni, "son of my sorrow").

forst named Ben-oni, "son of my sorrow"), Patriarch, youngest son of Jacob, his birth at Beth-lehem. Gen. 35. 16.

goes into Egypt. Gen. 43. 15. goes into Egypt. Gen. 48, 19, 13ceph's stratagem to detain. Gen. 44, Jacob's prophecy concerning. Gen. 49, 27, 1415 DESCENDATS. Gen. 46, 21; 1 Chr. 7, 6, twice numbered. Num. 1, 36; 26, 38, blessed by Moses. Deut. 33, 12, their inheritance. Josh. 18, 11, 200

their mickedness chastised. Judg. 20; 21, the first king chosen from. 1 Sam. 9; 10. support the house of Saul. 2 Sam. 2. afterwards adhere to that of David. 1 Kin, 12, 21; 1 Chr. 11. the tribe of Paul. Phil. 3. 5. See Ps. 68. 27; Ezek.

48. 32; Rev. 7. 8. BENJAMITE, ben'-jam-ite, a man of the tribe of Benjamin, Judg 20, 35.
Beno, ben-o', his son. 1 Chr. 24. 26.
BEN-ZOUETH, ben-zo'-heth, s. of Zoheth. 1 Chr.

4, 20,

BEON, be'-on, contracted from BAAL-MEON. Num. 32.3.

BEOR, be'-or. Gen. 36, 32.
BEOR, be'-rah. Gen. 14, 2.
BERALDE'-rah. Gen. 14, 2.
BERALDE'-rah. Gen. 14, 2.
BERALDE'-rah. Gen. 12, 2.
BERALDE'-rah. Be'-rak-ah. blessing. 1 Chr. 12, 3.
valley of, why so named. 2 Chr. 20, 28.
BERALDE'-rah. 1 Chr. 3, 9.
BERALDE'-rah. 1 Chr. 3, 21.
BEREAL, be-re'-ah. whom Jehovah created, 1 Chr. 3, 21.
BEREAL, be-re'-ah. value preaches at. Acts 17, 10.
people "more noble." Acts 17, 11.
BEREALDE'-rah, be'-re'-ah, same as BERACHIAH.
1 Chr. 3, 20.
BEREAL De'-red, hail. Gen. 16, 14.
BEREAL De'-red, hail. Gen. 16, 14.

BERIAH, be-ri'-ah, in evil (?). Gen. 46, 17. BERIATES, be-ri'-ites, descendants of Beriah. Num. 28, 44,

BERITES, ber'-ites. 2 Sam. 20. 14

BERTH, be'-rith, a covenant. Judg. 9, 46. BERNICE, ber-ni'-see, Victoria. Acts 25, 13. BERODACH-BALADAN, be'-ro-dak-bal'-a-dan, Berodach (same as MERODACH) has given a son. Kin. 20. 12

BEROTHAN, be-ro'-than, wells. Ezek. 47, 16, BEROTHAN, be-ro'-than, my wells. 2 Sam. 8, 8. BEROTHITE, be-ro'-thite, same as BEEROTHITE, 1 Chr. 11, 39.

BESAI, be-sai, sword (?), or victory (?). Ezra 2, 49. BESODEIAH, be'-sod-i'-ah, in the secret of Jehovah. Neh. 3. 6.

Nen. 3. 0.
BETAH, De'-tah, confidence. 2 Sam. 8. 8.
BETEN, be'-ten. Josh. 19. 25.
BETHABARA, beth-alv'-ar-ah, house of passage, place where John baptized. John 1. 28.
BETH-ANATH, beth'-an-ath, echo. Josh. 19. 38.
BETH-ANATH, beth'-an-oth. Josh. 15. 59.

BETHANY, beth an-y, house of dates, visited by Christ, Matt. 21. 17; 20. 6; Mark 11. 1; Luke 19. 29; John 12. 1, raising of Lazarus at, John 11. 18.

ascension of Christ at. Luke 24.50. BETH-ARABAH, beth-a-ra'h-bah, h. of the desert. Josh, 15, 6, BETH-ARAM, beth-a'-ram, h, of the height. Josh,

13, 27, BETH-ARBEL, beth-arb'-el, h. of the ambush of God.

Hos. 10. 14 BETH-AVEN, beth-a'-ven, h. of vanity (i.e. of idols). Josh, 7. 2.

BETH-AZMAVETH, beth'-az-ma'-veth, h. of strength. Neh. 7. 28.

BETH-BAAL-MEON, beth'-ba'-al-me-on', h. of Baal-meon, Josh. 13. 17. BETH-BARAH, beth-ba'-rah, same as BETHABARA.

Judg. 7. 24. BETH-BIREI, beth-bir'-i, house of my creation. 1 Chr. 4, 31,

BETH-CAR, beth'-kar, h. of pasture. 1 Sam. 7. 11 BETH-DAGON, beth-da'-gon, h. of Dagon. Josh. 15.

DETH-DIGUN, DETH-UR-200, M. Of Dagon, JOSh. 15.41. BEFH-DIRLATHAIM, bethr-dib-la-tha'-im, h. of the two cakes. Jer. 48.22. BEFH-EL, beth'-el, h. of God. Gen. 12.8. (Luz), city of Palestine, named Beth-el by Jacob. Gen. 28. 19; 31. 13. altar Duilt by Jeoch of Gen. 25. 7

attar built by Jacob at. Gen. 35. 1. occupied by the house of Joseph. Judg. 1, 22. sons of prophets resident there. 2 Kin. 2, 2, 3; 17. 28.

the king's chapel. Amos 7, 13. idolatry of Jeroboam at. 1 Kin. 12, 28; 13, 1. reformation by Josiah at. 2 Kin. 23, 15. BETHELITE, beth-el-ite, a native of Bethel. 1 Kin.

16, 34 BETH-EMEK, beth-e'-mek, house of the valley. Josh.

19, 27,

BETHER, be'-ther, separation. Cant. 2.17.
BETHESDA, beth-esd'-ab, house of mercy.
pool of, at Jerusalem, miracles wrought at.
John 5. 2.

BETH-EZEL, beth-e'-zel, house of firmness (?). Mic. 1, 11 BETH-GADER, beth-ga'-der, h, of the wall. 1 Chr.

2, 51, BETH-GAMUL, beth-ga'-mool, h. of the weaned. Jer. 48, 23,

BETH-HACCEREM, beth'-hak-er'-em, h. of the vineyard. Neh. 3. 14 BETH-HARAN, beth-ha'-ran. Num. 32, 36,

BETH-HOGLAH, beth-hog'-lah, h. of the partridge. Josh, 15, 6, BETH-HORON, beth-ho'-ron, h. of the hollow. Josh.

10, 10, BETH-JESIMOTH, beth-je-shim'-oth, h. of the de-serts. Num. 33. 49. BETH-LEBAOTH, beth'-le-ba'-oth, house of lionesses. Josh, 19. 6.

BETH-LEHEM, beth'-le-hem, h, of bread. Gen. 35. 13. BETH-LEHEM EPHRATAH, beth'-le-hem ef'-ra-tah, B. the fruitful (?).

(originally Ephratah), Naomi and Ruth return Ruth 1-4.

to. Ruth 1—2.
David anointed at. 1 Sam. 16. 13; 20. 6.
well of. 2 Sam. 23. 15; 1 Chr. 11. 17.
Christ's birth at. Matt. 2. 1; Luke 2. 4; John
7. 42; predicted. Mic. 5. 2 (Ps. 132. 5, 6).
babes of, slain. Matt. 2. 16.
BETHLEHEMITE, beth-le-hem-ite a man of Beth-

lehem. 1 Sam. 16. 1.

BETH-LEHEM-JUDAH, beth'-le-hem-joo'-dah, B. of Judah. Judg. 17. 7.

BETH-MAACHAH, beth'-ma'-ak-ah, house of Maa-chah. 2 Sam. 20, 14. BETH-MARCABOTH, beth'-mar'-kab-oth, h. of chariots, Josh. 19. 5.

BETH-MEON, be'th-me-o'n, h. of habitation. Jer. 48, 23,

BETH-NIMRAH, beth'-nim'-rah, h. of sweet water. Num. 32, 36, BETH-PALET, beth'-pa'-let, h. of escape, or of Pelet.

Josh, 15, 27, BETH-PAZZEZ, beth'-paz'-ez, h, of dispersion. Josh. 19, 21,

BETH-PEOR, beth'-pe'-or, temple of Peor. Deut. 3. BETHPHAGE, be'th-fa gee, house of unripe figs.

Matt. 21. 1. BETH-PHELET, beth'-fe'-let, same as BETH-PALET. Neb. 11. 26.

BETH-RAPHA, beth'-ra'-fah, house of Rapha. 1 Chr. 4, 12 BETH-REHOB. beth'-re'-hob, h. of Rehob. Judg.

18.28.
BETHSAIDA, beth'-sai'-dah, h. of fishing.
Bethsaida, beth'-sai'-dah, h. of fishing.

of Galilee, native place of Philip, Pet Andrew. Mark 6, 45; John 1, 44; 12, 21. blind man cured at. Mark 8, 22. condemned for unbelief. Matt. 11, 21.

Christ feeds the five thousand at. Luke 9. 10—17. BETH-SHAN, beth'-shan', h. of rest. 1 Sam. 31. 10. BETH-SHEAN, beth'-she'-an, same as BETH-SHAN. Josh, 17, 11,

BETH-SHEMESH, beth'-she'-mesh, house of the sun. Josh, 15, 10. men of, punished for looking into the ark. 1 Sam. 6, 19.

great battle at. 2 Kin. 14, 11.

BETTISHEMITE, beth'-shem'-ite, a native of Beth-shemesh. 1 Sam. 6.14. BETH-SHITTAH, beth'-shit'-ah, house of acacias,

Judg. 7. 22. BETH-TAPPUAH, beth'-tap-oo'-ah, h. of apples. Josh. 15. 53.

BETHUEL, beth'-oo-el, h. of God. Gen. 22. 22.
BETHUL, beth-ool', same as BETHEL (?). Josh. 19. 4.
BETH ZUE, beth'-zoor', house of the rock. Josh. 15, 58

BETONIM, be-to-nim, pistachio nuts. Josh. 13. 28. BEULAR, be-col'-ah, married. Is. 62. 4. BEEAL, by-Zail. Ezra 2, 11. the shadow of God (?). BEZALELL, be-zail-e-el, in the shadow of God (?). constructs the tabernacle. Ex. 31. 2; 35. 30; 36—

BEIER, be'-zek, lightning (?). Judg. 1, 4. BEIER, be'-zer, ore of precious metal. Deut. 4, 43. BICHER, bik'-ri, young. 2 Sam. 20. 1. BIDKAR, bid'-kar, cleaver (?). 2 Kin, 9, 25. BICHEA, big'-thah. Esth. 1, 10.

BIGTHAN, big'-than, given by God

and Teresh, their conspiracy against Ahasuerus. Esth. 2, 21. BIGTHANA, big-thah'-nah, same as BIGTHAN. Esth.

6. 2. BIGVAI, big'-vai. Ezra 2. 2.
BILDAD, bil'-dad, son of contention (?). Job 2. 11. his answers to Job. Job 8: 18: 25.

T T T 7 BILEAM, bil'-e-am, same as Balaam (?), or Ib-IEAM (?), 1 Chr. 6.70.

BILGAH, bil'-gah, cheerfulness, 1 Chr. 24, 14.

BILGAH, bil'-gai, same as BILGAH. Neh. 10. 8.

BILHAH, bil'-gai, same as BILGAH. Neh. 10. 8.

BILHAN, bil'-hah, modesty. Gen. 29. 29.

BILISHAN, bil'-shan, seeker (?). Ezra 2, 2.

BILHAL, bil'-ne-ah. 1 Chr. 7, 33.

BINCAL, bil'-ne-ah. 1 Chr. 7, 33.

BINCHAL, bil'-shah, den. 14. 2.

BILHAL, bil'-shah, bil'-do-i, a building. Ezra 8, 33.

BIRSHA, bil'-shah. Gen. 14. 2.

BILEANIH, bil'-shah, Gen. 14. 2.

BILEANIH, bil'-shah, bil'-shah, wounds (?). 1 Chr. 7, 31. BREANTH, bir'-za-vith, wounds (?). 1 Chr. 7. 31. BISHLAM, bish'-lam. Ezra 4. 7. BITHLAH, bith'-yah, daughter (i.e. worshipper) of Jehovah. 1 Chr. 4. 18. Benovan, 1 Cn. 4.18 Birnion, bith-ron, a broken place. 2 Sam. 2.29. Birnivila, bi-hin'-yab. Acts 18, 7. Birlotthati, biz-joih'-jah, contempt of Jehovah. Josh 18,20

Josh. 15, 28.
BIZTHA, biz-thab. Esth. 1, 10.
BLASTUS, blast'-us, a shoot. Acts 12, 20.
BLASTUS, blast'-us, a shoot. Acts 12, 20.
BOANERGES, bot-an-er'-jes, sons of thunder.
James and John surnamed by Christ. Mark 3, 17.
BOAZ, bot-az, fleetness. Ruth 2, 1.
his conduct towards Ruth. Ruth 2; 3; 4.
ancestor of David and Christ. Ruth 4, 17, 22;
Matt. 1, 5—16; Luke 3, 23, 32.
— and Jachin (strength and stability), pillars

Matt. 1, 5—16; Luke 3, 23, 32.

— and Jachin (strength and stability), pillars of the temple. 2 Chr. 3, 17.

BOCHERI, bo-ke-roo, firstborn (?), 1 Chr. 8, 38, BOCHERI, bo-ke-roo, firstborn (?), 1 Chr. 8, 38, BOCHERI, bo-ke-roo, firstborn (?), 2, 1, 2, 1, 3, 1, 2, 1, 2, 1, 3, 1 Boson, bo'-sor, Greek and Aramaic form of BEOR. 2 Pet. 2. 15.

BOZEZ, bo'-zez, shining. 1 Sam. 14. 4. BOZKATH, boz'-kath, same as BOSCATH. Josh. 15. 30

BOZRAH, boz'-rah, sheepfold. Gen. 36, 33, prophecies concerning. Is. 34. 6; 63. 1; Jer. 48. 24; 49. 13; Amos I. 12. Burkit, book'-i, wasting. Num. 34. 22. Burkitah, book'-yah, wasting from Jehovah. 1 Chr. 25. 4. Burkitah, book'-yah, wasting from Jehovah. 1 Chr. 25. 4. Burkitah, book'-yah, wasting from Jehovah. 1 Chr. 25. 4. Burkitah, 200

Cfr. 25, 4.
But, bool, rain. 1 Kin. 6, 38.
Buxati, boon-ah, prudence. 1 Chr. 2, 25.
Suxati, boon-ah, prudence. 1 Chr. 2, 25.
Suxni, boon-ah, built. Neh. 9, 4.
Buz, booz, contempt. Gen. 22, 21.
Buzi booz,-i, descended from Buz. Ezek, 1, 3.
Buzite, booz-ite, a descendant of Buz. Job 32, 2.

Cabbon, kab'-on, cake. Josh. 15. 40. Cabul, cab'-bool, displeasing (?). Josh. 19. 27. Cæsar, see'-zar. Matt. 22. 17. CRSAR, see'-zar. Matt. 22. 17.
Ancustus. Luke 2. 1.
Tiberius. Luke 3. 1.
Claudius, time of dearth. Acts 11. 28.
Paul appeals to. Acts 25. 11.
household of. Phil. 4. 22.
CRSAREA, see'-zar-e'-a, named after Augustus Crsarea, Acts 8. 40.
CRSAREA PHILIPPI, see'-zar-e'-a fil-ip'-i, named after Philip the tetrarch.
visited by Christ. Matt. 16, 13; Mark 8. 27.
— (Stratonis). Peter sent there. Acts 10.
Paul visits. Acts 21. 8.

Paul visits. Acts 21. 8.
Paul sent to Felix there. Acts 23. 23.
CALAPRAS, kair-a-fas, depression (?).
high priest, prophesies concerning Christ. John 11, 49,

his counsel. Matt. 26. 3. he condemns Him. Matt. 26. 65; Mark 14. 63; Luke 22. 71.

CAIN, kane, possession. Gen. 4, 1. Josh. 15, 57, his angar. Gen. 4, 5, murders Abel. Gen. 4, 8; 1 John 3, 12,

CAIN-cont. his punishment. Gen. 4. 11; Jude 11. his punishment. Gen. 4. 11; Juda 11.
GAINAN, Kay'-nan, possessor. Gen. 5. 9.
GAIAH, Ka'-lah. Gen. 10. 11.
CALCOL, Kal'-kol. 1 Chr. 2. 6.
GAIEB, Ka'-leb, a dog.
faith of. Num. 13. 30; 14. 6.
permitted to enter Canaan. Num. 26. 65; 32. 12; Deut. 1. 36.

his request. Josh, 14. 6. his possessions. Josh, 15, 13, gives his daughter to Othniel to wife. Judg. 1. 13. CALEB-EPHRATAH, ka'-leb-ef'-rat-ah, C. the fruit-

UALEB-EPHRATAH, Ka'-leb-ef'-rat-ah, C. the fruit-ful, 1 Chr. 2.24. CALNEH, kal'-nay. Gen. 10. 10. CALNO, kal'-no, same as CALNEH. Is. 10. 9. CALVARY, kal'-va-ry, skull. Luke 23. 23. CANON, ka'-mon, abounding in stalks. Judg. 10. 5. CANON, ka'-mah.

Christ turns water into wine at. John 2. onlieran visits Christ at. John 4.47. Canan, ka'-na-an, low region. Gen. 9.18, land of. Ex. 23.31; Josh. 1.4; Zeph. 2.5, promised to Abraham. Gen. 12, 7; 13, 14; 17.8, inhabitants of. Ex. 15, 15.

their wickedness at Sodom and Gomorrah. Gen. 13. 13; 19.

Israelites not to walk in the ways of. Lev. 18.
3, 24, 30; 20, 23.

daughters of. Gen. 28, 1, 6, 8, language of. Is. 19, 18, kingdoms of. Ps. 135, 11, king of. Judg. 42, 23, 24; 5, 19, wars of. Judg. 3, 1

dwelling of Abraham in, Gen. 12. 6. Isaac and Jacob. Gen. 28. Esau. Gen. 36. Joseph. Gen. allotted to children of Israel. Josh. 14. the spies visit, and their report. Num. 13. Moses sees, from Pisgah. Num. 27, 12; Deut. 3. 27; 34. 1.

a son of Ham, grandson of Noah, cursed on account of his father's mockery of Noah.

Gen. 9. 29.
CANAINTE, ka/-na-an-ite, a zealot. Mark 3.18.
CANAINTES, ka/-na-un-ites, inhabitants of Ca-naan. Judg. 1. 1.
CANAINTES, ka-ina-an-ite-ess, feminine of pre-ceding. 1 Chr. 2. 3.
CANDACE, kan'-da-see, Queen of Ethiopia. Acts. 2.7.
CANDACE, kan'-da-see, Queen of Ethiopia. Acts. 2.7.
CANDACE, kan'-ay, probably same as CALKEH. Ezek.

27, 23, CAPENAUM, ka-per-na-um, city of consolation (?). Christ dwells at. Matt 4: 13; John 2: 12. preaches at. Matt 4: 17; Mark 1: 27. mirades at. Matt. 8: 5: 17, 24; John 4: 6; 6: 17. paralles at. Matt. 3: 18; 24; Mark 4: 9.

condemned for impenitence. Matt. 11, 23: Luke 10, 15, CAPHTHORIM, kaf'-thor-im, same as CAPHTORIM.

1 Chr. 1, 12'-tor. Deut. 2.23.

CAPHTORIM, kal'-tor-im, inhabitants of Caphtor.

Gen. 10. 14. CAPPADOCIA, kap'-ad-o'-sha. Acts 2.9; 1 Pet. 1.1. Carcas, kar'-kas. Esth. 1.10. Carchemish, kar'-kem-ish, fortress of Chemosh.

Jer. 46. 2. Carean, ka-re'-ah, bald. 2 Kin. 25, 23. Carmel, karm'-el, park. Josh. 12, 22. Nabal's conduct to David at. 1 Sam. 25. mount, Elijah and the prophets of Baal. 1 Kin. 18.

the Shunammite woman goes to Elisha at. 2 Kin. 4. 25. her child restored to life by Elisha. 2 Kin. 4. 34. CARMELITE, karm'-el-ite, a native of Carmel, 1

Sam. 30. 5. CARMELITESS, karm/-el-ite-ess, feminine of preceding, 1 Sam, 27, 3,

CARMI, karm'-i, a vine-dresser. Gen. 46. 9. CARMITES, karm'-ites, descendants of Carmi, Num. 26. 6. 28.6, Campus, karp'-ns, fruit (?), 2 Tim. 4.13. Cambus, karp'-ns, fruit (?), 2 Tim. 4.13. Cambula, kar'-shen-ah, Esth. 1.14. Casulla, kas-sif'-yah, silver (?). Ezra 8.17. Casullin, kas'-lor. Casullin, kas'-lor. and Pollux, Pari's ship. Acts 28.11. Ceddon, ked'-ron, sume as Kiddon. John 18.1. Ceddon, ken'-kre-ah, millet, small pulse. CENCHREA, ken'-kre-ah, millet, small pulse. Paul shaves his head at. Acts 18, 18. seaport of Corinth, church there. Rom. 16. 1. CEPHAS, REC-193.

(Peter), a stone. John 1, 42; 1 Cor. 1, 12; 3, 22; 9, 5; 13, 5; Gal. 2, 9. See PETER.

CHALCCL, kal'-kol, same as CALCOL. 1 Kin. 4, 31.

CHALDEANS, kal-de'-ah. Jer. 50, 10.

CHALDEANS, kal-de'-ans, inhabitants of Chaldea, afflict Joh. Joh 1.17.

Lesiege Jerusalem. 2 Kin. 24, 2; 25, 4; Jer. 37 wise men of, preserved by Daniel. Dan. 2, 24, prophecies concerning. ls. 23, 13; 43, 14; 47, 1; 48, 14; Hab. 1, 5. 30 CHALDEES, kal-dees', same as preceding. Gen. 11. 28. CHANAAN, kar-na-an, another form of Canaan. Acts 7.11. CHARASHIM, kar-ash-im, craftsmen. 1 Chr. 4.14. CHARCHEMISH, same as CARCHEMISH. 2 Chr. 35. CHARRAN, kar'-an, same as HARAN. Acts 7.2. CHEBAR, ke'-bar, great (?). the river, Ezekiel's visions at. Ezek.1; 3.15; 10, 15, CHEDORLAOMER, ke-dor'-la-o'-mer, glory of Laomer (?). king of Elam, takes Lot prisoner, but subdued mer (?).
king of Elam, takes Lot prisoner, but subdued by Abram. Gen. 14.
CHELAI, &c'-lal, completion. Ezra 10. 30.
CHELLUR, &c'-lal, completion. Ezra 10. 30.
CHELLUR, &c'-lal, completion. John CHELUR, &c'-lal, completion. Chen Line, &c'-lal, same as Caler. 1 Chr. 2. 9.
CHEUR, &c'-oob. bird-rims, 1 chr. 4. 11.
CHELUBAI, &c'-loo'-bai, same as Caler. 1 Chr. 2. 9.
CHEMARIMS, &cm'-osh, subduer.
god of Moab. Num. 21. 22; Judg. 11. 24; Jer. 48. 7, 13. 46.
worshipped by Solomon. 1 Kin. 11. 7.
CHENANAH, &c-na-an-ah, probably fem. of Canaan. 1 Kin. 22. 11.
CHENAN, &c'-nane'-ah, whom Jehovah supports. 1 Chr. 15. 22.
CHEPHAR-HAAMMONAI, &c-far'-hah-am'-on-ai, village of the Ammonites. Josh. 18. 24.
CHEPHAR, &c'-rah, same as CAPHAR. Josh.
CHEPLAK, &c'-rah, same as CAPHAR. Josh. 9. 17. CHERAN, ke'-ran. Gen. 36. 26. CHERETHIMS, ke'-reth-ims, Cretans (?). Ezek. 25. CHERETHITES, ke'-reth-ites, probably same as pre-ceding. 2 Sam. 3.18, (and Pelethites). David's guard. 2 Sam. 15. 18. CHERTH, ke'-rith, gorge (?). 1 Kin. 11. 3. CHERTH, cher'-ub, blessing (?), strong (?). Ezra CHERUPIM, cher'-cob-im, plural of CHERUB. in garden of Eden. 6en. 3.24.
for the mercy seat and the temple. Ex. 25.
18; 31, 7; 1 Kin. 6, 25; 2 Chr. 3, 10; Ps. 80.1;
Ezek. 41. 18. EZEK, 41, 18.

EZEK, 19; visions of. Ezek, 1; 10.

CHESALON, ke-sab'-lon, hope. Josh, 15, 10.

CHESED, ke'-sed, conqueror (?). Gen, 22, 22.

CHESTL, ke'-sil, a fool. Josh, 15, 20.

CHESTLAOTH, ke-sool'-oth, confidences, Josh, 19, 18.

CHEZIR, ke'-zib, false, Gen, 38, 5.

CHIDON, ki'-don, javelin. 1 Chr. 13, 9.

CHILEAR, kil'-e-ab, probably another form of CA-LER, 2 Fam. 3. 3. CHILIOX, kil'-yon, wasting away. Ruth 1. 2. CHILIAIA, kil'-mad. Ezek, 27. 23. CHIMIAIA, kim'-ham, louging. 2 Sam. 19. 37. CHINNEERTH, kin'-er-eth, a lyre. Josh. 19. 35. CHINNEERTH, kin'-er-oth, plural of CHINNEERTH. Josh 11. 3. CHINNERGHH, km'-er-oth, plural of CHINNERETH.
Josh, 11, 2.
CHIOS, ki'-os. Acts 20, 15.
CHISLEV, kis'-lew. Neh, 1, 1.
CHISLON, kis'-lon, confidence, hope. Num. 34, 21.
CHISLOTH-TAPOR, kis'-loth-ta'-bor, flanks (?) of
Tabor. Josh, 19, 12.
CHITTIM, kit'-im, probably Cyprus.
Frophecies of. Num. 24, 24; 1s. 23, 1, 12; Dan. 11. 30. CHIUN, ki'-oon, image. Amos 5. 28. CHLOE, klo'-ee. 1 Cor. 1. 11. CHOR-ASHAN, kor-ash'-an, smoking furnace. 1Sam. 20, 30, 50, 30.

CHORAIN, ko-ra'-zin. Matt. 11. 21.

CHOZERA, ko-za'-lah, deceiver. 1 Chr. 4. 22.

CHIRIST, the anointed. See Subject-Index, p. 4 %.

CHUE, choob. Ezek. 30. 5.

CHUN, choon, establishment. 1 Chr. 1s. 8.

CHUSHAN-RISHATHAIM. Kooh'-an-rish-a-tha'-im.

Oppresses Israel. Judg. 3. 8, 9, 10.

CHUZA, koo'-zah. Luke 8. 3.

CILICIA, si-lish'-ya.

discubes there. Acts 15, 23, 41. disciples there. Acts 15, 23, 41. the country of Paul. Acts 21, 39; Gal. 1, 21. Paul born at Tarsus in. Acts 22, 3. CINNEROTH, kin'-er-oth, same as CHINNEROTH. Paul Born at Infest Br. Auts San. Of INNEROFIT, kin'-er-oth, same as Carkin, 15, 20.
Cis, kis. Acts 13, 21, same as Kish.
Clauda, klawd'-ah. Acts 27, 16.
Claudia, klawd'-yah. 2 Tim. 4, 21.
Claudia, klawd'-yah. 2 Tim. 4, 21.
Claudius, klawd'-yus, Acts 11, 28.
Claudius, Lustas, klawd'-yus lis-yas, which cortina agrata Bull. chief captain, rescues Paul. Acis 21. 31; 22. 24; 23. 10. sends him to Felix. Acts 23, 26. CLEMENT, klem'-ent. fellow labourer of Paul. Phil. 4. 3. fellow lahourer of Paul. Phil. 4.3. CLEOPAS, kle-'op-as, either a shortened form of Cleopatros, or a Greek form of Alphæus. a disciple. Luke 24. 18. See Emmays. CLEOPHAS, kle'-of-as, protably same as preceding. John 19. 25. CNIDUS, knl'-dus, nettle (?). Acts 27. 7. COL-HOZEH, kol-ho'-zeh, every one that seeth. Neb 3.18. Neh. 3. 15. Colosse, ko-los-ee. brethren at, encouraged and warned. Col. 1; 2. exhorted to holiness. Col. 3; 4. COLOSSIANS, ko-los yans, people of Colosse, CONANIAH. 2 Chr. 35. 9, same as CONONIAH. CONIAH, ko-ni'-ah, contracted from JECONIAH. Jer. 22, 24. Jer. 22. 24.
CONONIAI, kon-on-l'-ah, whom Jehovah has set up. 2 Chr. 31. 12.
Coos, ko'-os.
Paul sails to. Acts 21. 1.
CORE, ko'-re, Greek form of Korah. Jude 11.
CORINTH, kor'-intb. Paul and Apollos at. Acts 18; 19. 1. Comnymans, kor-inth'-yans, inhabitants of Co-rinth. Acts 18. 8. their divisions, &c., censured. 1 Cor. 1; 5; 11. their faith and graces. 2 Cor. 3. instructed concerning spiritual gifts. 1 Cor. 14; and the resurrection. 1 Cor. 15. exhorted to charity, &c. 1 Cor. 13; 14. 1; 2 Cor. 8; 9. 8; 9. 20 co. 11. 3, 4, 13. Paul commends himself to. 2 Cor. 11; 12. CORNEIUS, kor-neel/yus. Acts 10. 1. deyout centurion, his prayer answered. Acts 10. 3; sends for Peter. 10. 9; baptized, 10. 48. Cosan, ko-sam. Luke 3, 28.

Coz, koz, thorn. 1 Chr. 4.8. Cozpi, kos'-bi, deceitful, slain by Phineas. Num. DANTEL-cont. 25, 15, 25, 15.
CRESCENS, kres'-ens, growing.
goes to Dalmatia. 2Tim. 4, 10.
CRETE, kreet.
visited by Faul. Acts 27, 7.
CRETES or CRETIANS, kreet-yans, inhabitants of Crete. Acts 2, 11. Tit, 1, 12.
CRISPUS, krist'-us, curled.
Laptized by Paul. Acts 18, 8; 1 Cor. 1, 14.
CUM, koom'-i, arise, Mark 5, 41.
CUSH, koosh, black. Gen. 10, 6.
CUSRAN, koosh'-an, same meaning as CUSH. Hab.
3, 7. 3. 7. 3.7.
CTSHI, koosh'-i, same meaning as CUSH.
announces Abstom's death. 2 Sam. 18. 21.
CUTH, kooth. 2 Kin. 17. 30.
CUTHAI, kooth'-ah, same as COTH. 2 Kin. 17. 24.
CYPRIS, S'-prus. Acts 4. 50.
disciples there. Acts 11. Acts 4. 50.
Paul and Barnabas preach there. Acts 13. 4.
Paul and Barnabas preach there. Earmalas and Mark ro there. Acts 15, 39.

Gynersk, si-re-nee. Matt. 21, 32,
disciples of. Acts 11, 20; 13, 1.
Simon of. Mark 15, 21.

CYPENIAN, si-reen'-yan, a native of Cyrene. Acts 6. 9. CYBENIUS, si-reen'-yus, Greek form of the Roman name Quirinus. name garmas.
governor of Syria. Luke 2.2
GYRUS, st-rus, the sun. 2 Chr. 36.22
king of Persia, prophecies concerning. Is. 44.28;
45.1. See Dan. 6.28; 10.1
his_proclamation for rebuilding the temple. 2 Chr. 36. 22; Ezra 1. DABAREH, da'-bar-ay, pasture. Josh. 21. 28. DABBASHETH, dab-ash'-eth, hump of a camel. Josh. 19, 11 DABERATH, da'-ber-ath. Josh. 19. 12, same as DARABEH. Dagon, da'-gon, fish. national idol-god of the Philistines, sacrificed to. Judg. 16. 23. smitten down in temple at Ashdod. 1 Sam. 5. Saul's head fastened in house of. 1 Chr. 10, 10. Dalaiah, da-lai'-ah, whom Jehovah hath delivered. 1 Chr. 3. 24. ed. 1 Gdf. 3, 24.
Dalmanuffa, dal-ma-noo'-thah. Mark 8, 10,
Dalmanuffa, dal-ma'-shah. 2 Tim. 4, 10.
Dalphon, dal'-fon, proud (?). Esth. 9, 7.
Damanis, dam'-ar-is, calf (?). cleaves to Paul. Acts 17, 34.

Damascenes, dam'-as-eens', people of Damascus.

2 Cor. 11, 32. DAMASURS, dam-ask'-1s, activity (?). Gen. 14. 15. mentioned. Gen. 15. 2. subjugated by David. 2 Sam. 8. 6; 1 Chr. 18. 6. Elisha's prophecy there. 2 Kin. 8. 7. taken by Tiglatt-plieser, king of Assyria. 2 Kin. 16. 9. restored to Israel by Jeroboam. 2 Kin. 14. 28 king Ahaz copies an altar there. 2 Kin. 16. 10. Paul's journey to. Acts 9; 22. 6. Paul restored to sight, and baptized there. Acts 9. 17, 18. prophecies concerning, Is. 7. 8; 8. 4; 17. 1; Jer. 49, 23; Amos 1, 3, DAN, judge.

DANIEL, dan'-yel, God's judge. Dan. 1. 6.

DANIEL—coll. (Belteshazzar), with other captives, taken from Jerusalem to Babylon. Dan, 1. 3. taught the learning of the Challeans. Dan, 1. 4. will not take the king's meat or drink. Dan, 1. 8. has understanding in dreams. Dan, 1. 17. will not take the king s meat of think. Dan, 1, 8, has understanding in dreams. Dan, 1, 17. interprets the royal dreams. Dan, 2; 4; and handwriting on wall. Dan, 5, 17. made chief president by Darius. Dan, 6, 2, conspired against by the princes. Dan, 6, 4, idolatron, deeper against, issued. Dan, 2, 2, idolatrous decree against, issued. Dan. 6. 9; breach thereof, Dan. 6. 10. cast into the lions' den. Dan. 6. 16; preservation. cast into the hons' den. Dan. 6. 19; preservation' in, Dan. 6. 22. his vision of the four beasts. Dan. 7. 12; ram and he-goat. Dan. 8. 3. his prayer. Dan. 9. 3. promise of return from captivity. Dan. 9. 20; 10. 10; 12. 13. 10. 10; 12: 13, man emittioned. Ezek, 14. 14, 20; 28. 3, DANTES, dan'-ites, descendants of Dan. Judg, 13. 2, DANTAH, dan'-ah. Josh, 15. 49, DARA, dar'-ah, probably contracted from the next word. 1 Chr. 2. 6.
DAIDA, dar'-dah, pearl of wisdom (?). 1 Kin. 4. 31, DAHUS, dar'-du, pearl of wisdom (?). Ezra 4. 5. decree concerning the rebuilding of the temple, Ezra 6. EZTA 5.

— (the Median) takes Babylon. Dan. 5. 31;
his decree to fear the God of Daniel. Dan. 6. 25,
DARKON, dark-on, scatterer (?). Ezra 2. 56.
DATHAN, da'-than. Num. 16. 1. DAVID, da'-vid, beloved. DAYID, da'-vid, beloved.
King, son of Jesse. Ruth 4.22; I Chr. 2; Matt. 1.
anointed by Samuel. 1 Sam. 16. 8,
plays the harp before Saul. 1 Sam. 16. 19.
his zeal and faith. 1 Sam. 17. 26, 34.
kills Gollath of Gath. 1 Sam. 17. 49.
at first honoured by Saul. 1 Sam. 18. 8.
Saul Jealous of, trirs to kill. 1 Sam. 18. 8, 12.
afterwards persecuted by him. 1 Sam. 19, 20,
loved by Jonathan. 1 Sam. 18. 1, 19. 2; 20; 23,
16; and by Michal. 1 Sam. 18. 25; 19. 11.
overcomes the Philistines. 1 Sam. 18. 27; 19. 8,
flees to Naioth. 1 Sam. 19. 18.
eats of the shewbread. 1 Sam. 21; Ps. 52; Matt.
12. 4. 12. 4. flees to Gath, and feigns madness. 1 Sam. 21, 10, 13; Ps. 34; 56. dwells in the cave of Adullam. 1 Sam. 22; Ps. 63: 142 -63; 142 escapes Saul's pursuit. 1 Sam. 23; Ps. 57. twice spares Saul's life. 1 Sam. 24. 4; 26. 5. his wrath arainst Nabal appeased by Abigail. 1 Sam. 25, 23. dwells at Ziklag. 1 Sam. 27. dismissed from the army by Achish. 1 Sam. 29. 9. chastises the Amalekites, and rescues the cap-tives. 1 Sam. 30, 16. kills messenger who brings news of Saul's death, 2 Sam. 1, 15. laments the death of Saul and Jonathan. 2 Sam. 1. 17. becomes king of Judah. 2 Sam. 2. 4. forms a league with Abner. 2 Sam. 3. 13. iaments Abner's death. 2 Sam. 3. 31. avenges the murder of 1sh-bosheth. 2 Sam. 4. 9. becomes king of all Israel. 2 Sam. 5. 3; 1 Chr. 11. his victories. 2 Sam. 2; 5; 8; 10; 12. 29; 21. 15; 1 Chr. 18-29; Ps. 60. brings the ark to Zion. 2 Sam. 6; 1 Chr. 13; 15. his psalms of thanksgiving. 2 Sam. 22; 1 Chr. 16; 7; Ps. 18; 103; 105. Michal despises him for dancing before the ark. 2 Sam. 6, 20. reproves her. 2 Sam. 6, 21. desires to brild God a house. 2 Sam. 7. 2; and desires to brild God a house. 2 Sam. 7. 2; and becomes king of Judah. 2 Sam. 2. 4. toproves ner. z Sam. 6, 21. desires to build God a house. 2 Sam. 7. 2; and is forbidden by Nathan. 1 Chr. 17, 4. God's promises to him. 2 Sam. 7. 11; 1 Chr. 17, 10, his prayer and thanksgiving. 2 Sam. 7, 18; 1 Chr. 17, 16.

DAVID-cont. his consideration for Mephibosheth. 2 Sam. 9. his sin concerning Bath-sheba and Uriah. 2 Sam. 11; 12

repents at Nathan's parable of the ewe lamb. 2 Sam. 12; Ps. 51. Absalom conspires against. 2 Sam. 15; Ps. 3 Ahithophel's treachery against. 1 Sam. 15. 31; 16: 17.

Shimei curses. 2 Sam. 16. 5; Ps. 7. Barzillai's loyalty. 2 Sam. 17. 27. grieves over Absalom's death. 2 Sam. 18. 33; 19. 1. returns to Jerusalem. 2 Sam. 19. 15.

returns to Jerdsatem. 2 Sam. 19, 16, Sheba's conspiracy against. 2 Sam. 20, atones for the Gibeonites. 2 Sam. 21, his mighty men. 2 Sam. 23, 8; 1 Chr. 11, 10. tempted by Satan, numbers the people. 2 Sam. 24; I Chr. 21.

regulates the service of the tabernacle. 1 Chr. 23-26.

exhorts the congregation to fear God. 1 Chr. 28. appoints Solomon his successor. 1 Kin. 1; Ps. 72. his charge to Solomon. 1 Kin. 2; 1 Chr. 28. 9; to build a house for the sanctuary. 1 Chr. 22. 6; 28, 10,

28, 10.
his last words. 2 Sam. 23.
his death. 1 Kin. 2; 1 Chr. 29, 26.
the progenitor of Christ. Matt. 1, 1; 9, 27; 21, 9;
comp. Ps. 110, with Matt. 22, 41; Luke 1, 32;
John 7, 42; Acts 2, 25; 16, 22; 15, 15; Rom. 1, 3;
2 Tim. 2, 5; Rev. 5, 5; 22, 10,
prophecies concerning. Ps. 89; 132; 1s. 9, 7; 22.
22; 55, 3; Jer. 20, 9; Hos. 3, 5; Amos 9, 11,
DEBORAH, deb'-or-sh, bee.
the prophetes sinders and delivers larget. Judg 4.

the prophetess judges and delivers Israel. Judg. 4.

her song. Judg. 5.

Rebekah's nurse, death of. Gen. 35, 8, DECAPOLIS, de-ka'-pol-is, ten cities. Matt. 4. 25. DEDAN, de'-dan. Gen. 10, 7.

DEDANIM, de-dah'-nim, inhabitants of Dedan. Is.

DEHAVITES, de'-hav-ites. Ezra 4.9. DEKAR, de'-kar, piercing. 1 Kin. 4.9. DELAIAH, de-lai'-ah, whom Jehovah has freed. 1 Chr. 24.18.

DELILAH, de-li'-lah, delicate. Judg. 16. 4. DEMAS, de'-mas, probably same as following. Col.

DEMETRIUS, de-me'-tri-us, belonging to Demeter.

Silversmith. Acts 19. 24. disciple. 3 John 12. DEBER, der'-bee, jumper (?). Acts 14. 6. DEBER, doo'-el, the same as REUEL (?). Num.1.14. DEUTEROMMY, a recapitulation of the law. DIANA, di-an'-ah.

of Ephesians, tumult concerning. Acts 19. 24. DIBLAIM, dib-la/-im, two cakes. Hos. 1. 3. DIBLAIMAIM, dib-la-thah/-im, same as DIBLAIM.

Num. 33, 46

DIBLATH, dib'-lath, supposed to be the same as RIBLAH. Ezek. 6. 14. DIBON, di'-bon. wasting. Num. 21. 30. DIBON-CAD, di'-bon-gad', wasting of Gad. Num.

33. 45.

33. 45.
DIBBI, dib'-ri, eloquent. Lev. 24. 11.
DIDYMUS, did'-im-us, twin. John 11. 16.
(Thomas). John 20. 24.
DIKLAH, dik'-lah, a palm tree. Gen. 10. 27.
DILEAN, dil'-e-an, eucumber field (?). Josh. 15. 38.
DIMARH, dim'-nah, dunghill. Josh. 21. 35.
DIMON, di'-mon, same as DIMON. 15. 15. 9.
DIMONAH, di-mo'-nah, probably same as preceding, Josh. 15. 22.
DIAMA, di'-nah, vindicated.
Jacob's daughter. Gen. 30. 21; outraged by Shechem, Gen. 34. 2; avenged by Simeon and Levi, Gen. 34. 25.

Gen. 34. 25 DINAITES, di'-na-ites. Ezra 4.9. DINHABAH, din'-hab-ah. Gen. 36. 32. DIONYSIUS, dit-o-nis'-yus, belonging to Dionysus, the Arcopagite, Letieves. Acts 17, 34. DIOTHEPHES, di-of-ref-ces, nourished by Zeus, loveth preeminence. 3 John 9. DISHAN, di-shun, antelope (?). Gen. 36, 28. DISHON, di'-shon, same as preceding. Gen. 36, 21. DIZMIAS, df'-22-lna), a place abounding in goid (?).

Deut. 1. 1

DODAI, do'-dai, loving. 1 Chr. 27. 4. DODANM, do'-dah-nim. Gen. 10. 4. DODAYAH, do'-dah-vah, love of Jehovah. 2 Chr. 20, 37

DODO, do'-do, same as DODAL 2 Fam. 23. 9. DOEG, do'-eg, anxious. 1 Sam. 21. 7.

the Edomite slays the priests, 12 fb.m. 22, 9, DOPHKAH, doP-kah. Num. 35, 12, Don, dor, dwelling. Josh. 11, 2. Doncas, doP-kas, gazelle. Acts 9, 56 (Tabitha), raised from death by Peter. Acts 9, 56 (Tabitha), raised from death by Peter.

DOTHAN, do'-than, two wells or cisterns. Gen. 37, 17,

DRUSILLA, droo-sil'-ah. Acts 24. 24. DUMAH, doom'-ah, silence. Gen. 25, 14, DURA, doo'-rah, town.

plain of, golden image set up. Dan. 3. 1.

EBAL, e'-bai, stony (?). Gen. 36, 23, mount, curses delivered from. Deut. 27, 13; Josh. 8, 33,

EBED, e'-bed, servant. Judg. 9. 26. EBED-MELECH, e'-bed-me'-lek, servant of the king. Ethiopian eunuch, intercedes with king Zede-kiah for Jeremiah. Jer. 38. 7; 39. 16. EBEN-EZER, e'-ben-e'-zer, stone of help.

"hitherto hath the Lord helped us," (stone raised by Samuel in memory of defeat of the Philistines). 1 Sam. 7. 12.

EBER, e'-ber, the region beyond. Gen. 10. 21. EBIASAPH, e-bi'-a-saf, same as ABIASAPH. 1 Chr. 6, 23,

Joel 2. 3. EDER, e'-der, flock, same as EDAR, 1 Chr. 23, 23, EDOM, e'-dom, red. Gen. 25, 30. (Idumea), the land of Esau. Gen. 32, 3; Is.

prophecies concerning. Is. 34; Jer. 25. 21; 49. 7; Ezek. 25. 13; 35; Amos I. 11; Obad. 1. EDOMITES, e'-dom-ites, inhabitants of Edom. Gen.

38. 9.

the descendants of Esau. Gen. 36.
deny Moses passage through Edom. Num, 20. 18.
their possessions. Deut. 2. 5; Josh. 24. 4.
not to be abhorred. Deut. 23. 7.
subdued by David. 2 Sum. 8. 14.
revolt. 2 Kin. 8. 20; 2 Chr. 21. 8.
subdued by Amaziah. 2 Kin. 14. 7; 2 Chr. 11. 25.
EDREI, edf.-re-i, strong. Num. 21. 33.
EGLAH, egf-lath, heifer. 2 Sam. 3. 5.
EGLAM, egf-lath, heifer. 2 Sam. 3. 5.
EGLON, egf-lon. Judg. 3. 12.
oppresses Israel. Judg. 3. 14; slain by Ehud.
Judg. 3. 21.
EGYPT, ef-jipt, black.
Abram goes down into. Gen. 12. 10.
Joseph sold into. Gen. 37. 36; his advancement,
fall, imprisonment, and restoration there, Gen.

fall, imprisonment, and restoration there, Gen. 39: 40: 41.

Jacob's sons go to buy com in. Gen. 42. Jacob and all his seed go there. Gen. 46. 6. children of Israel wax mighty there. Ex. 1. 7; afflicted, and build treasure cities. Ex. 1. 11, plagued on account of Israelites. Ex. 7–11.

EGYPT—cont. children of Israel depart from. Ex. 13. 17.

children of Israel depart from. Ex. 13. 17.
army of, pursue and perish in the liced sea. Ex. 14.
kings of, harass Judah. 1 Kin. 14. 25; 2 Kin. 23.
20; 2 Chr. 12. 2; 55. 29; 36. 3; Jer. 31. 5.
the "remnant of Judah" go there. Jer. 43. 7.
Jesus taken to. Matt. 2. 13.
prophecies concerning. Gen. 15. 13; 1s. 11. 11;
10; 20; 27. 12; 30. 1; Jer. 9. 26; 25. 19; 43. 8; 44.
25; 46; Exck. 20—32; Dan. 11. 8; Hos. 9. 3; 11;
Joed 3. 19; Zech. 10. 10; 14. 18.
EGyptian. Gen. 18 children a battly of Econt. 1 Sem. EGYPTIAN, e-jip'-shan, a native of Egypt. 1 Sam.

30, 11,

30. 11. EHI, e'-hi, shortened from AHIRAM. Gen. 46. 21. EHIU, e'-hi, d, joined together (?). judge, delivers Israel. Judg. 3. 15. EKER, e'-ker, same as ACHAR. 1 Chr. 2. 27. EKHON, ek'-ron, eradication. Josh. 13. 3. taken. Judg. 1. 18.

men of, smitten with emerods.* 1 Sam. 5.12. their frespass offering for recovery. 1 Sam. 6, 17, propheries concerning. Amos 1, 8; Zeph. 2, 4; Zech. 9, 5.

EKRONITES, ek'-ron-ites, inhabitants of Ekron.
Josh, 13. 3.

JOSH, 10. 0.
ELADAH, el'-a-dah, whom God clothes, 1 Chr. 7. 20.
ELAH, e'-lah, terebinth, Gen. 30. 41.
king of Israel. 1 Kin. 10. 8, 10.
— valley of, Saul sets the battle in array arainst the Phillistines. 1 Sam. 17. 2.
David slave Galiath bara. 1 Sam. 17. 2.

David slays Goliath there. 1 Sam. 17, 49. Elam, e'-lam, son of Shem.

of Shem. Gen. 10, 22, - Chedorlaomer, king of. Gen. 14 ELAMITES, e'-lam-ites, inhabitants of Elam. Ezra 4.9; Acts 2.9.

ELASAH, el'-a-sah, whom God made. Ezra 10. 22. ELATH, e'-lath, a grove. Deut. 2. 8. EL-BETH-EL, el-beth'-el, the house of God. Gen.

5, 7.

ELDAM, el'-da-ah, whom God called. Gen. 25. 4. ELDAM, el'-dad, whom God loves. Num. 11. 26. ELEAN, el'-e-ad, whom God prai. Sen. 1 Chr. 7. 21. ELEAL, el'-e-ad, whom God praises. 1 Chr. 7. 21. ELEALEH, el'-e-a'-lay, whither God ascends. Num. 32. 3.

LLEASAH, e'l-e-a'-sah, same as Elasah. 1 Chr. 2.

ELEAZAR, el'-e-a'-zar, whom God aids. ELEZAR, 61°-6-a-'zar, Whom God alus, son of Aaron, and chief priest. Ex. 6, 23; 28; 29; Lev. 8; Num. 3, 2; 4, 16; 16, 36; 20, 26, 28; 27, 22; 31, 13; 34, 17; Josh, 17, 4; 24, 33, — son of Abinadab, keeps the ark. 1 Sam. 7, 1, — one of David's captains. 2 Sam, 23, 9; 1 Chr.

11, 12,

EL-ELOHE-ISRAEL, el'-el-o'-he-iz'-ra-el, God, the God of Israel.

the altarorected by Jacob at Shalem. Gen. 33, 20. ELEPH, e-lef, ox. Josh, 18. 28.
ELHANAN, el'-ha'-nan, whom God gave, one of David's warriors, 2 Sam. 21, 19; 23, 24; 1 Chr., II. 26; 20, 5.

Ent. e'-li, my God. Ell. Eli, lama sabachthani? Matt. 27. 46; Mark

15. 34. ELI, e'-li, height. 1 Sam. 1. 3. high priest and judge, blesses Hannah, who bears

Samuel, 1 Sam, 1, 17, 20. Samuel brought to. 1 Sam. 1. 25

wickedness of his sons. 1 Sam. 2, 22 rebuked by man of God, 1 Sam. 2, 27. ruin of his house shewed to Samuel by God.

1 Sam. 3, 11.

1 Sam. 5, 11. his sons slaim. 1 Sam. 4, 10. his death. 1 Sam. 4, 18. ELLAB, el-l'-ab, whose father is God. Num. 1, 9. ELLAB, el-l'-ab, whose father is God. Num. 1, 9. ELLAB, ELLAB, el-l'-ya-dah, whom God cares for. 2 Sam. 5, 16. ELLAB, el-l'-ab, same name as ELLAB. 1 Chr. 6, 20.

8, 27

Extanga, e'l-i-ah'-bah, whom God hides. 2 Sam.

ELIARIM, el-i'-a-kim, whom God establishes. 2 Kin. 18, 18.

chief minister of Hezekiah; his conference with Rabshakeh's ambassadors; mission to Isaial.

Rabshakan's ambassadors; hission to Isana. 2 Kin. 18; 19. prefigures kingdom of Christ. Is. 22, 20–25. — son of Josiah, made king by Pharaoh, and named Jehotakim. 2 Kin. 23, 24; 2 Chr. 36, 4. ELIAJ, el-1'-am, same as AMMEL. 2 Sam. 11, 3. ELIAS, el-1'-as, same as ELIJAH. Matt. 27, 47, 49; Mark 15, 25, 36, John 1, 21. See ELIJAH. ELIAS-APH, el-1'-a-saf, whom God added. Num.

1. 14. EMASHIP, el-i'-a-shib, whom God restores, high priest, huilds the wall. Neh. 3. 1. allied unto Tobiah. Neh. 13. 4. ELLATRAH, el-i'-a-thah, to whom God comes. 1 Chr.

ELIPAD, el-i'-dad, whom God loves. Num. 34.21. ELIPEL, el-i'-el, to whom God is strength. 1 Chr. _5.24.

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ELIHOENAI, el'-i-ho-e'-nai, same as ELIOENAI. Ezra 8. 4.

EZZA 8. 4. ELHOMEPH, el'-i-ho'-ref, to whom God is the reward. 1 Kin. 4. 3. ELHU, el-i'-hoo, whose God is He. 1 Sam. 1. 1. reproves Job's friends, Job 32; and Job's impatience, Job 33. 8; and self-rightcousers, Job 34. 6

declares God's justice. Job 33. 12; 34.10; 35.13; 36; power, Job 33.37; and mercy, Job 33.23; 34.28.

ELIJAH, el-i'-jah, my God is Jehovah. the Tishbite, prophet, predicts great drought, 1 Kin. 17. 1; Luke 4. 2; James 5. 17. hides at the brook Cherith, and is fed by ravens. 1 Kin. 17. 5 (19. 5).

raises the widow's son. 1 Kin. 17. 21.
his sacrifice at Carmel. 1 Kin. 18. 38.
slays the prophets of Baal at the brook Kishon.
1 Kin. 18. 40.

flees from Jezebel into the wilderness of Beersbeba. 1 Kin. 19; Rom. 11. 2. anoints Elisha. 1 Kin. 19. 19. by God's command denounces Ahab in Naboth's vineyard, 1 Kin, 21, 17, his prediction fulfilled, 1 Kin, 22, 38; 2 Kin, 9, 36;

10, 10, condemns Ahaziah for enquiring of Baal-zebub. 2 Kin. 1, 3, 16.

z Kin. 1, 3, 16.
two companies sent to take him burnt with fire
from heaven. 2 Kin. 1, 10; Luke 9, 54,
divides Jordan. 2 Kin. 2, 8,
taken up by chariot of fire. 2 Kin. 2, 11,
bis mantle taken by Elisha. 2 Kin. 2, 13,
appears at Christ's transfiguration. Matt. 17, 3;
Mact. 0 4, 1 take 0 20.

appears at Christ's transfiguration. Matt. 17. 3; Mark 9. 4; Luke 9. 30. precursor of John the Baptist. Mal. 4. 5; Matt. 11. 14; 16, 14; Luke 1. 17; 9. 8, 19; John 1. 21. Elika, el-i'-kah, whom God purifies (?). 2 Sam. 23. 25. ELIM, eel'-im, oaks. Ex. 15, 27. ELIMELECH, el-i'-me-lek, to whom God is king.

Ruth 1, 2, RUIN 1. Z. ELIONAI, el'-1-o-e'-nai, unto Jehovah my eyes are turned. 1 Chr. 3. 23. ELIPHAL, el'-1-fai, whom God judges. 1 Chr. 11. 35. ELIPHALET, el-1'-fa-let, to whom God is salvation. 2 Sam. 5. 18. ELIPHALET, el-1'-faz, to whom God is strength. Gen.

reproves Job, Job 4; 5; 15; 22.
God's wrath against him. Job 42, 7; he offers a burnt offering, and Job prays for him. Job 42, 8.

ELIPHELEH, el-i'-fe-lay, whom God distinguishes. 1 Chr. 15, 18 ELIPHELET, el-i'-fe-let, same as ELIPHALET. 1 Chr.

3. 8.

ELISABETH, el-iz'-a-beth, same as ELISHEBA. cousin of Virgin Mary, and mother of John the Baptist. Luke 1.5.

angel promises her a son. Luke 1, 13, her salutation to Mary. Luke 1, 42. ELISBUS, el'-i-se'-us, Greek form of ELISHA. Luke

ELISHA, el-i'-shah, to whom God is salvation.
—— (Eliseus), succeeds Elijah. 1 Km. 19. 16.
receives his mantle, and divides Jordan. 2 Kin. 2. 13. heals the waters with salt. 2 Kin. 2. 22

bears destroy the children who mock him. 2 Kin. 2, 24,

his miracles: water. 2 Kin. 3, 16; oil, 4, 4; Shunammite's son, 4, 32; death in the pot, 4, 40; feeds a hundred men with twenty loaves, 4, 44; Naaman's leprosy, 5, 14; iron swims, 6, 5; Syrians struck blind, 6, 18.

prophesies plenty in Samaria when besieged. 2 Kin. 7. 1.

sends to anoint Jehu. 2 his death. 2 Kin. 13. 20. 2 Kin. 9. 1.

miracle wrought by his bones, 2 Kin. 13. 21.

ELISHAM, el-i'-shah. Gen. 10. 4. ELISHAMA, el-i'-sha-mah, whom God hears. Num.

1, 10, ELISHAPHAT, el-i'-sha-fat, whom God judges. 2 Chr. 23. 1.

ELISHERA, el-i'-she-bah, to whom God is the oath. Ex. 6. 23.

ELISHUA, el-i'-shoo'-ah, same as ELISHA. 2 Sam.

ELIUD, el-i'-ood, God of Judah. Matt. 1. 14. ELIZAPHAN, el-i'-za-fan, whom God protects. Num.

ELIZUR, el-i'-zoor, God is a Rock. Num. 1. 5. ELKANAH, el'-ka'-nah, whom God possessed. Ex. 6, 24,

Samuel's father. I Sam. 1. Elkoshite, el'-kosh-ite, inhabitant of Elkosh.

Nah. 1. 1. ELIASAR, el-ah'-sar. Gen. 14. 1. ELMODAM, el-mo'-dam, same as ALMODAD. Luke

3, 28, ELNAAM, el-na'-am, whose pleasure God is. 1 Chr. 11, 46, ELNATHAN, el-na'-than, whom God gave. 2 Kin. 24.8.

ELOI, el-o'-i, my God. Mark 15. 34.

Elon, e'-lon, cak. Gen. 20. 34. judges Israel. Judg. 12. 11. Elon-BETH-HANAN, c'-lon-beth'-ha/-nan, oak of the house of grace. 1 Kin. 4. 9.

ELONITES, e'-lon-ites, descendants of Elon. Num. 26, 26, ELOTH, e'-loth, same as ELATH, 1 Kin. 9, 26.

ELPAAL, el-pa/-al, to whom God is the reward. 1 Chr. 8. 11. ELPALET, el-pa'-let, same as ELIPHALET. 1 Chr.

EL-PARAN, el-par'-an, oak of Paran. Gen. 14. 6. ELTEKEH, el'-te-kay, whose fear is God. Josh, 19.

ELTERON, el'-te-kon, whose foundation is God. Josh. 15. 59.

ELITOLAD, el-to'-lad, whose posterity is from God. Josh. 15, 30. ELUL, el'-ool. Neh. 6, 15.

ELUZA, e1-001. Nell. 0.10. ELUZA, e1-00-/221, God is my praises, 1 Chr. 12. 5. ELYMAS, e1'-im-as, a wise man. Acts 13. 8. ELZABAD, e1-za'-bad, whom God gave. 1 Chr. 12. 12.

ELZAPHAN, el-za'-phan, whom God protects. Ex. 6.

EXIMS, cem'-ims, terrible men, giants. Gen. 14. 5: Deut. 2, 10.

EMMANUEL, em-an'-u-el, same as IMMANUEL, God with us. 1s. 7. 14; 8. 8; Matt. 1. 23, EMMAUS, em-a'-us, hot springs (?). Luke 24. 13. Christ talks with Cleopas and another on the

way to. Luke 24, 15. Will of Mark 24, 103 Mark 11, 104 Mark 12, 1

witch of. 1 Sam. 28. 7. ENEAS, e'-ne-as. Acts 9. 33, 34.

EN-EGLAIM, en'-eg-la'-im, f. of two calves. Ezek. 47. 10.

H. 10.

EN-GANNIM, en-gan'-im, f. of gardens. Josh. 15. 34.

EN-GEDI, en'-ged-i, f. of the kild,
eity of Judah. Josh. 15. 62.

David dwells there. I Sam. 23. 29; 24. 1.

EN-HADDAH, en-had/-ah, f. of shurpness, i.e. swift

Josh. 19. 21. EN-HARKORE, en'-hak-o'-ree, f, of him that calleth.

Judg. 15. 19. EN-HAZOR, en-ha/-zor, f. of the village. Josh. 19. 37. EN-MISHPAT, en-mish/-pat, f. of judgment. Gen.

14. 7.

ENOCH, e'-nok, experienced (?). Gen. 4.17. his faith, Heb. 11.5; prophecy, Jude 14; trans-lation. Gen. 5.24. ENON, e'-non, rich in springs. John 3, 23.

ENOS, e'-nos, man. Gen. 4. 26. ENOSH, e'-nosh, same as ENOS. 1 Chr. 1.1.

EN-RIMMON, en'-rim'-on, fountain of the pome-granate. Neh. 11. 29.

EN-ROGEL, en'-ro'-gel, f. of the fuller. fountain. Josh, 15, 7; 18, 16; 2 Sam. 17, 17; _1 Kin. 1, 9. EN-SHEMESH, en'-she'-mesh, f. of the sun. Josh.

15. 7. EN-TAPPUAH, en'-tap-oo'-ah, f. of the apple tree. Josh, 17, 7.

EPANETUS, e-pe'-net-us, laudable. Rom. 16. 5. EPAPHRAS, ep'-af-ras, contracted from the next word (?). commended. Col. 1. 7; 4, 12

EPAPHRODITUS, ep-af'-ro-di'-tus, handsome Paul's joy at his recovery. Phil. 2. 25; his kindness. Phil. 4. 18.

EPHARI, e'-fah. Gen. 25. 4. EPHARI, e'-fah. Gen. 25. 4. EPHAI, e'-phai, languishing. Jer. 40. 8. EPHER, e'-fer, calf. Gen. 25. 4.

EPHES-DAMMIM, e'-fez-dam'-im, boundary of blood, 1 Sam. 17. 1.

EPHESIANS, e-fe'-zi-ans, inhabitants of Ephesus. Acts 19. 28. Acts 19.26.
Paul's epistle to. Eph. 1.
election. Eph. 1.4.
adoption of grace.
Eph. 1.6.
dead in sin quickened. Eph. 2.1, 5.
Geutiles made nigh. Eph. 2.13.

unity and kindness enjoined. Eph. 4-6.

FUITESUS, eff-es-us.
visited by Paul. Acts 18, 19; 19, 1,
miracles there. Acts 19, 11,
turnult there. Acts 19, 24,
Paul's address at Milettus to the elders of. Acts

20, 17, Paul fights with beasts there. 1 Cor. 15. 32,

tarries there. 1 Cor. 16. 8. EPHLAL, ef-al., judgment. 1 Chr. 2, 37. EPHEATHA, ef-ath-sh, be opened. Mark 7, 34. EPHEOD, ef-fod. Num. 34. 23.

EPHRAIM, ef'-ra-im, fruitful (?). younger son of Joseph. Gen. 41, 52. Jacob blesses Ephraim and Manasseh. Gen. 48, 14.

Jacob messes parallia and againstein. 1 10, 32; 2. 18; 28, 35; 10h. 7, 20, their possessions. Josh 16, 5; 17, 14; Judg, 1, 29, chastise the Midanites. Judg, 7, 24, quarrel with Gideon. Judg, S. 1; and Jephthah, Judg. 12

revolt from the house of David. 1 Kin. 12.25.

T T т П ŋ r

EPHRAIM-cont. release their prisoners. 2 Chr. 28. 6, 7. release their prisoners. 2 Chr. 28. 12. carried into captivity. 2 Kin. 17. 5; Ps. 78. 9, 67; Jer. 7, 15. repenting, called God's son. Jer. 31. 20. Prophecies concerning. Is. 7; 9.9; 11. 13; 28. 1; Hos. 5—14; Zech. 9. 10; 10. 7. EPHRAIMTES, ef-ra-im-ites, inhabitants of Ephraim. Judg. 12. 4. EPHRAIN, 6f-rat-in, same as EPHRON. 2 Chr. 13. 19. EPHRAIN, or EPHRAIAH, eP-rat-ah, fruitfui (?). 1 Chr. 2. 50. Gen. 35. 16; Ps. 132. 6; - (Beth-lehem). Micah 5. 2 EPHRATHITES, ef'-rath-ites, inhabitants of Ephrath. Buth 1, 2.
EPHRON, ef'-ron, of or belonging to a calf. Gen. 23. 8. the Hittite, sells Machpelah to Abraham. Gen. 23, 10, EPICUREANS, ep'-ik-u-re'-ans, followers of Epicurus. philosophers, encounter Paul at Athens, Acts 17. 18. ER, watchful. Gen. 38. 3. ERAN, e'-ran. Num. 25. 36. ERANITES, e'-ran-ites, posterity of Eran. Num. 26, 36, ERASTUS, e-rast'-us, beloved. ministers to Paul. Acts 19, 22; Rom. 16, 23; 2 Tim. 4, 20. ERECH, e'-rek. Gen. 10. 10.
ERI, e'-ri, same as ER. Gen. 46. 18.
ERITES, e'-ri, ies, descendants of Eri. Num. 26. 16.
ESAIAS, e'-sai-as, same as IRAIH. Matt. 3. 3.
ESAR-HADDON, e'-sar-had'-on, Assur giveth a brother. powerful king of Assyria. 2 Kin. 19. 37; Ezra 4. 2; Is. 37. 38. 4. 2; 1s. 37. 38. ESAU, exs. hairy, son of Isaca. Gen. 25. 25; (Mal. 1. 2; Rom. 9. 13). sells his birthright. Gen. 25. 29 (Heb. 12. 16). deprived of the blessing. Gen. 27. 38. his anger against Jacob. Gen. 27. 41; and reconciliation. Gen. 33. his riches and descendants. Gen. 36; 1 Chr. 1. 35. Exp. d.-eb. strife. Gen. 28. 20. ms rices and nessentants. Gen. 36; 1 Chr. 1. 4 ESH, 6-9es, strife. Gen. 26; 20. ESH-Baat, esh-ba'-al, man of Baal. 1 Chr. 8, 33. ESHRAN, esh'-ban. Gen. 36, 26. ESHCOL, esh'-kol, cluster. Gen. 14, 13. grapes of. Num. 13, 23. grapes of. Num. 13. 23. ESHEAN, esh'-e-an, support (?). Josh. 15. 52. ESHKALONITES, esh'-ka-lon-ites, men of Ashkalon. Josh. 13, 3, ESHTAOL, esh-ta-ol. Josh. 15, 33, ESHTAOLITES, esh-ta-ool-ites, inhabitants of Esh-taol. 1 Chr. 2, 53. ESHTEMOA, esh-tem-or-ah, obedience. Josh. 21, 14. ESHTEMOH, esh'-te-mo', same as ESHTEMOA. Josh.

ESHTON, esht'-on, womanly. 1 Chr. 4. 11. ESLI, es'-li, same as AZALIAH (?). Luke 3. 25. ESROM, es'-rom, same as HEZRON. Matt. 1. 3. ESTHER, es'-ter, star. Esth. 2. 7.

ETHANIA, e'-than, firmness. I Kin. 4.31. ETHANIA, e-thah'-nim, gifts (?), I Kin. 8, ETHANIA, eth-ba'-al, living with Basl.

ETHIOPIAN, e'-thi-ope'-yan, a native of Ethiopia. Jer. 13, 23,

15, 50,

16, 31,

ETHIOPIANS, e'-thi-ope'-yans, invading Judah, subdued by Asa. 2 Chr. 14. 9. See Num. 12. 1; 2 Kin. 19. 9; Esth. 1; Job 23. 19. prophecies concerning. Ps. 68, 31; Sr. 4; Is. 18; 20; 43. 3; 45. 14; Jer. 46. 9; Ezek. 30. 4; 38. 5; Nah. 3. 9; Zeph. 3. 10. ETHIAN, eth'-nah, a gift. 1 Chr. 4. 7. ETHIN, eth'-ni, bounifull. 1 Chr. 6. 41. EUBULUS, eu-bew'-lus, good counsellor. 2 Tim. 4. 71 EUNICE, eu-ni'-see. commended (Acts 16. 1); 2 Tim, 1. 5. EUODIAS, eu-ode'-yas, success. Phil. 4. 2. EUDIAS, eu-ode'-yas, success. Phil. 4. 2.
EUPHRATES, eu-fru'-tes, the fertile river ??.
river. Gen. 2. 14; 15. 18; Deut II. 24; Josh. 1. 4;
2 Sam. 8. 3; Jer. 13. 4; 46. 2; 51. 63.
typical. Rev. 9. 14; 16. 12.
EUROCLYDON, eu-rok'-ly-don, storm from the east.
a wind. Acts 20. 14.
EUTYCHUS, eu'-tyk-us, fortunate. Acts 20, 9.
restored. Acts 20. 7.
EVE, eve, life. Gen. 3. 20.
created. Gen. 1. 27; 2. 18.
her fall and fate. Gen. 3. See ADAM.
EVI, e-vv., Num. 31.8.
EVIL-MERODACH. e'-vil-me'-ro-dak, man of Merodach. 2 Kin. 25. 21.
king of Babylon, restores Jeholachin. 2 Kin.
25. 27; Jer. 52. 31.
ENODUS, ex-od-us, departure. Exonus, ex'-od-us, departure. EZAR, e'-zar, treasure. 1 Chr. 1.38. EZBAI, ez'-bai. 1 Chr. 11.37. EZBON, ez'-bon. Gen. 46.16. LZZAI, CZ-DBI, I Chr. 11. 37. EZBOX, CZ-DOI. Gen. 46. 16. EZEKIKA, CZ-Ck-i-as, Same as HEZEKIAH. Matt. 1.9. EZEKIEI, CZ-C-ki-el, whom God will strengthen. EZEK. 12. Ezek. 1. 3. sent to house of Israel. Ezek. 2; 3; 33.7. his visions of God's glory. Ezek. 1; 8; 10; 11. 22, of the Taws' abominations, &c. Ezek. 8. 5. of the Jews' abominations, &c. their punishment. Ezek. 9; 11, of the resurrection of dry bones. Ezek. 37. his vision of the measuring of the temple. Ezek. 40. Ezek. 10. intercedes for Israel. Ezek. 9. 8; 11. 13. his dumbness. Ezek. 3. 20; 24. 20; 33. 22. his parables. Ezek. 15; 16; 17; 19; 23; 24. exhorts Israel against idols. Ezek. 14. 1; 20. 1; 33, 30, rehearses Israel's rebellions. Ezek. 20; and the sins of the rulers and people of Jerusalem, 22; 23; 24. predicts Israel's and the nations' doom. Ezek. 21; 25. 21; 29.
EZEL, e'-zel, departure. 1 Sam. 20. 19.
EZEL, e'-zem, bone. 1 Chr. 4. 29.
EZEL, e'-zer, help. 1 Chr. 4. 4.
EZION-GABER, or EZION-GEBER, e'-zi-on-ga'-ber,
the backbone of a giant.
on the Red Sea. Num. 33. 35; 1 Kin. 9. 26.
EZIVIE, e-Z-uite. 2 Sam. 23. 8. EZAR, ez-ah, help. Ezra, 7, 1, scribe, goes up from Babylon to Jerusalem. Ezra, 7, 1; 8, 1, his commission from Artaxerxes to rebuild the temple. Ezra 7.11.
fast ordered by. Ezra 8.21.
reproves the people. Ezra 10.9.
reads the book of the law. Neh. 8.
reforms corruptions. Ezra 10; Neh. 13. (Hadassah), made queen in the place of Vashti. pleads for her people. Esth. 7, 3, 4. ETAM, e'-tam, a place of ravenous creatures. Judg. 15, 8. EZRAHITE, ez/-rah-ite, a descendant of Zerah. 1 Kin. 4. 31. ETHAM, e'-tham, boundary of the sea (?). Ex. 13. 20. EZRI, ez'-ri, the help of Jehovah (?). 1 Chr. 27, 26. FAIR HAVENS. Acts 27.8.
FELLY, fe'-lix, happy. Acts 23, 24.
governor of Judges, Paul sent to. Acts 23, 23.
Paul's defence before him. Acts 24, 10.
trembles at Paul's preaching, but leaves him
bound. Acts 24, 25.
FESTUS, fest'-us, joyful. Acts 24, 27.
governor of Judges. Acts 24, 27. ETHER, e'-ther, plenty. Josh, 15, 42. ETHIOPIA, e'-thi-ope'-yah, (region of) burnt faces. Gen. 2, 13.

FESTIS-cont Paul brought before him. Acts 25.
Paul's defence before. Acts 25. 8; 26.
acquits Paul. Acts 25. 14; 26. 31.
FORTUNATUS, for 'tu-na'-tus, prosperous.
succours Paul. 1 Cor. 16. 17.

GAAL, ga'-nl, loathing, Judg, 9, 28, GAASH, ga'-ash, shaking, Josh, 24, 30, GABA, ga'-lah, hill. Josh, 18, 24, GABBAT, gab'-atl, a collector of tribute. Neh, 11, 8, GABBATLA, gab'-atl-ah, height (pavement). John 19. 13.

19.13.
Gabriel, gad-bri-el, man of God. archangel, appears to Daniel. Dan. 8. 16; 9. 21. to Zacharias. Luke 1. 19. to Zacharias. Luke 1. 19. to Mary. Luke 1. 26.
GaD, gad, a troop, good fortune. birth of. Gen. 30. 11. his descendants. Gen. 46. 16. blessed by Jacob. Gen. 49. 19. — tribe of, blessed by Moses. Deut. 33. 20. numbered. Num. 1. 24; 28. 15. their possessions. Num. 32; 34. 14. divers commands to. Deut. 27. 13; Josh. 4. 12. commended by Joshua. Josh. 22. 11. their defence. Josh. 22. 21. their defence. Josh. 22. 21. 11. 1 Chr. 21. 8; 2 Chr. 22. 25. GaDairness, gad-ar-cens, inhabitants of Gadara. or Getgesenes, Christ's mirable in the country

of Gergesenes, Christ's miracle in the country of. Matt. 8. 23; Mark 5. 1; Luke 8. 20. Gadora, gad'-i, fortunate. Num. 13. 11. Gadorie, gad'-i-el, fortune sent from God. Num.

13, 10.

GADI, ga'-di. 2 Kin. 15, 14.

GADITES, gad'-ites, persons belonging to the tribe of Gad. Deut. 3, 12.

GAHAM, ga'-ham, sunburnt (?). Gen. 22, 24.

GAHAB, ga'-ham, hiding-place. Ezra 2, 47.

GAUS, ga'-yus. The Greek form of Calus. Acts 10, 23.

his picty. 3 John.
Galal, ga'-lal, worthy (?). 1 Chr. 9. 15.
Galatia, ga-la'-shah, a place colonised by Gauls. 3 John.

Acts 16. 6. Acts 10. 0. Galatia, Gal. 3. 1. Paul visits. Acts 16. 6. reproved. Gal. 1. 6; 3. exhorted. Gal. 5; 6. their love to Paul. Gal. 4. 13. their love to Paul. Gal. 4. 13.

their love to Paul. Gal. 4. 13. GAIEED, gal'e-eel, witness-heap, Gen. 31. 47. GAIEED, gal'e-ei-e'-yans, slaughter of. Luke 13. 1, disciples so called. Acts 1. 11; 2. 7. GAILEE, gal'-il-ee, circuit. Josh. 20. 7. GAILEE, gal'-il-ee, circuit. Josh. 20. 7. Isain's prophecy concerning. 18, 91; Matt. 4. 15. work of Christ there. Matt. 2. 22; 15, 29; 26, 32; 27, 55; 28, 7; Mark 1. 9; Luke 4. 14; 22. 5; 24. 6; Acts 10, 37; 13, 31. GALLIN, gal'-im, heaps. 1 Sam. 25, 44. GALLIO, gal'-yo. disnisses Paul. Acts 18, 12. GAMALIEL, ga-ma'-li-el, benefit of God. Num. 1, 10, advises the council. Acts 5, 34. Acts 5, 34.

advises the council. Acts 5.34.
Paul brought up at feet of. Acts 22.3.
GAMMADIMS, gam-ah'-dims, warriors (?). Ezek. 27.

GAMUL, ga'-mool, weaned. 1 Chr. 24, 17. GAREE, ga'-reb, scabby. 2 Sam. 23, 38. GARMITE, garm'-tie, bony. 1 Chr. 4, 19. GASHMU, gash'-moo, same as GESHEM. Neh. 6, 6.

GASHMU, gash-moo, same as UESHLA, Aven. o. GATAM, gaf-tam. Gen. 35.11.
GATH, gath, wine-press. Josh 11.22.
Goliath of. 1 Sam. 17. 4.
men of, smitten with emerods. 1 Sam. 5. 8.
David a refugee there. 1 Sam. 27. 4.
taken by David. 1 Chr. 18. 1.
by Hazael. 2 Kin. 12. 17.
Uzziah breaks down the wall of. 2 Chr. 26. 6.

GATH-HEPHER, gath-he'-fer, the wine-press of the well. 2 Kin. 14, 25.

GATH-RIMMON, gath-rim'-on, wine-press of the pomegranate. Josh. 19, 45. Gaza, ga'-zah, same as Azzah. Gen. 10, 19.

Samson carries away the cates of. Judg. 16. destruction of, foretold. Jer. 47; Amos I. 6; Zeph. 2, 4; Zech. 9. 5.

Z. 1; Zecn. v. o. GAZZHITES, gat-zath-ites, inhabitants of Gaza. Josh. 13. 3. GAZER, gat-zer, place cut off. 2 Sam. 5. 25.

GAZEI, ga'-Zer, place cut off. 2 Sam. 5. 25. GAZEI, ga'-Zez, shearer. 1 Chr. 2. 46. GAZIES, ga'-Zez, shearer. 1 Chr. 2. 46. GAZIES, ga'-Zez, shearer. 1 Chr. 2. 48. GAZZAI, gaz'-am, eating up. Ezra 2. 48. GEBA, ge'-lah, bill. Josh. 21. 17. GEBAL, ge'-bah, mountain. Ps. 83. 7. GEBER, ge'-ber, man. 1 Kin, 4, 13. GEBLI, ge'-bim, trenches. Is. 10. 31. GEDALIAH, ged'-al-i'-ah, whom Jehovah has made creat

great

governor of the remnant of Judah. 2 Kin. 25, 22 (Jer. 40. 5 treacherously killed by Ishmael, 2 Kin, 25, 25

(Jer. 41). GEDEON, ged'-e-on, Greek form of Gideon. Heb. 11, 35

GEDER, ged'-er, wall. Josh. 12, 13 GEDERAH, ged-er'-ah, enclosure, sheep-fold. Josh.

15 36

GEDERATHITE, ged-er'-ath-ite, an inhabitant of Gederah. 1 Chr. 12. 4. GEDERITE, ged'-er-ite, native of Geder. 1 Chr. 27, 28,

GEDEROTH, ged-er'-oth, sheep-folds. Josh, 15, 41 GEDEROTHAIM, ged-er'-oth-a'-im, two sheep-folds.

GEDEROTHALN, ged-er-old-a-inn, two sneep-iolds. Josh. 15, 36.
GEDOR, ged/-or, wall. Josh. 15, 58.
conquered by Simeonites. 1 Chr. 4, 41.
GEHAZI, ge-ha'-zi, valley of vision.
servant of Elisha. 2 Kin. 4, 12.
his covetousness. 2 Kin. 5, 20.
GEMLOTH, gel-il'-oth, regions. Josh. 18, 17.
GEMLOTH, ge-mal'-i, possessor of camels. Num.

GEMARIAH, gem'-ar-i'-ah, whom Jehovah has completed. Jer. 29. 3. GENESIS, jen'-es-is, generation, or beginning.

GENNESARET gen-es-a-ret. Matt. 14.34.
a lake of Palestine, miracles wrought there.
Matt. 17. 27; Luke 5. 1; John 21. 6.
GENTILES, jen'-tiles,
origin of. Gen. 10. 5.

origin of. Gen. 10. 5, their state by nature. Rom. 1, 21; 1 Cor. 12, 2; Eph. 2; 4 17; 1 Thess. 4, 5. God's judgments on. Joel 3, 9, their conversion predicted. 1s, 11, 10; 42, 1; 49, 6 (Matt, 12, 18; Luke 2, 32; Acts 13, 47); 62, 2; Jer. 16, 19; Hos. 2, 23; Mal. 1, 11; Matt. 8, 11, prediction fulfilled. John 10, 16; Acts 8, 37; 10; 14; 15; Eph. 2; 1 Thess. 1, 1, 11; Lips. 11; Eph. 2; 1 Thess. 1, 1, 11; Lips. 11; Lips. 12; Lips. 12; Lips. 13; Lips. 14; Lips. 15; Lips. 15; Lips. 15; Lips. 16, 18; Lips. 16, 19; Lips. 11; Li

GERA, ge'-ra, a grain. Gen. 46, 21.

GERAH, ge'-ra, b. Ex. 30, 13.

GERAH, ge'-rar, sojourning. Gen. 16, 19.

herdmen of, strive with Isaac's. Gen. 26, 20.

GEROESES, ger-ge-seens', inhabitants of Gerasa. Matt. 8, 28,

GERIZIM, ge-rize'-im, persons living in a casert. mount of blessing. Deut. 11, 29; 27, 12; Josh. 8.

GERSHOM, ger'-shom, expulsion, son of Moscs. Ex. 2, 22; 18, 3, (Gershon), son of Levi. Gen. 46, 11; Num. 3, 17,

GERSHAUT, SOH OLEVI. GEH. 49.11 NUM. 3.1. GERSHAUTES, ger-shoh-ites, descendants of Ger-shoh. Num. 3, 21. their duties in the service of the tabernacle, Num. 4; 7; 10.17. GESHAM, ge-sham. 1 Chr. 2.47.

T T

GESHEM, ge'-shem, stout (?), Neh. 2. 19, GESHUR, ge'-shoor, bridge. 2 Sam. 3. 3. Absalom takes refuge there after killing Amnon. 2 Sam. 13. 37; 14. 23 (Josh. 13. 13). GESHURI, ge-shoor'-i, inhabitants of Geshur. Deut. 3. 14 3.14

GESSHURTES, ge-shoor-ites, same as preceding. Josh. 12.5

GETTIER, ge'ther, dress(?). Gen. 10.23.

GETTIER, ge'ther, dress(?). John 18.1.

GETTIER, ge'ther, dress(?). John 18.1.

GETTIER, gez'-rites, dwelling in a desert land. 1 Sam. 21.

GELBA, gi'-ah, gushing forth. 2 Sam. 2.24.

GIBBAB, gib'-ar, a hero. Ezra 2.20.

GIBBEHOX, gib'-eth-on, a folty place. Josh. 19.44.

GIBBAB, gib'-ar, a hero. Ezra 2.20.

GIBBEHOX, gib'-eth-on, a folty place. Josh. 19.44.

SIDEA, gib'-e-ah, hill., Josh. 15.57.

a city of Benjamin. Judg. 19.14.

sin of its inhabitants. Judg. 19.22.

their punishment. Judg. 20.

the city of Saul. 1 Sam. 10.26; 11.4; 14.2; 15.

34; 2 Sam. 21.6.

GIBEATH, gib'-e-on, pertaining to a hill. Josh. 9.3.

its inhabitants deceive Joshua. Josh. 9.

Galivered by him from the five kings. Josh. 10.

Saul persecutes them. 2 Sam. 21. 1.

David makes atomement. 2 Sam. 21. 3-9.

Solomon's dream at. 1 Kin. 3.5.

tabernacle of the Lord kept at. 1 Chr. 16.39; 211.29. 3. 14. GESHURITES, ge-shoor-ites, same as preceding. 21, 29, GIBEONITES, gib'-e-on-ites, inhabitants of Gibeon. 2 Sam. 21. 1. GIBLITES, gib'-lites, inhabitants of Gebal. Josh. 13 5 GIDDALTI, gid-al'-ti, I have increased. 1 Chr. 25.4. GIDDEL, gid'-el, gigantic. Ezra 2.47. GIDEON, gid'-e-on, one who cuts down. Judg. 6.11. God appoints him to deliver Israel from the Midianites. Judg. 6. 14. destroys the altar and grove of Baal. Judg. 6. called Jerubbaal. Judg. 6. 32. God gives him two signs. Judg. 6. 36—40. his army reduced, and selected by a test of water. Judg. 1. 2—7.

his army reduced, and science by access to Judg. 1.2—7.

Judg. 1.2—7.

his stratagem. Judg. 7. 16,

subdues the Midlanites. Judg. 7. 19; 8,

makes an ephod of the spoil. Judg. 8. 24,

his death. Judg. 8. 22. See Heb. 11, 32.

GHDON, gid-on-i, cutting down. Num. 1. 11.

GHDON, gid-on-i, cutting down. Num. 1. 11.

GHDA, gil-a-lai, dungy (?). Neb. 12, 36.

GHLALA, gil-a-lai, dungy (?). Neb. 12, 36.

GHLALA, gil-a-lai, dungy (?). Neb. 12, 36.

GHLAD, gil-a-lai, dungy (?). Neb. 12, 36.

GHLAD, gil-a-lai, dungy (?). Neb. 12, 36.

GHLAD, gil-a-lai, bubbing fountain. ISam. 28, 4.

mount, Saul slain there. I Sam. 31: 2 Sum. 1. 21.

GHLAD, gil-a-ad-ite, inhabitant of Gilead.

GHLAD, 17, 28.

GHLAD, 18, 19, 28, 12.

GHLAD, 18, 19, 18, 18, 18, 18, 18, 18.

Saul made king there. I Sam. 10, 8; 11, 14.

Saul made king there. I Sam. 13, 8; 15, 12.

Joshus encamps there. Josh. 4, 19; 9. 6.
Saul made king there. I Sam. 10. 8; 11, 14.
Saul sacrifices at. 1 Sam. 13. 8; 15. 12.
GHON, gf. 10, exile. Josh. 15. 51.
GHONTE, gf.-lon-lite, an inhabitant of Giloh.
2 Sam. 15. 12.
GHXTE, gf.-math., parden. 1 Kin. 16. 21.
GHXTE, gf.-math., parden. 1 Kin. 16. 21.
GHXTEROS, gin'-eth-on, same as preceding. Neb.
10. 6.

GIEGASHITE, gir'-gash-ite, dwelling in a clayey soil. 1 Chr. 1.14.

GIRGASHITES, gir gash-ites, descendants of Canaan. Gen. 10. 15; 15. 21. communion with, forbidden. Deut. 7. 1. driven out. Josh. 3. 10; 24. 11. GIRGASITE, gir'-gas-ite, same as preceding. Gen.

10, 16,

GISPA, gis'-pah, flattery. Neh. 11. 21. GITTAH-HEPHER, git'-tah-he'-fer, wine-press of the well. Josh. 19. 13. GITTAIN, git'-a-im, two wine-presses. 2 Sam. 4. 3. GITTAINS, git'-ties, inhabitants of Gath. Josh.

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Of Grain, Sam. 17, 21. 5) 2. 10. 6 GOMER, go-mer, complete. Gen. 10, 12. GOMERAH, go-mor-ah. Gen. 10, 13. (and Sodom). Gen. 18. 20; 19. 24, 28; Is. 1. 9; Matt, 10, 15; Mark 6, 11. GOMORRIA, go-mor-ah, same as preceding. Matt.

10. 15.

GREECE, grees, country of the Greeks. Acts 20. 2. prophecies of. Dan. 8. 21; 10. 20; 11. 2; Zech. 9.

Paul preaches in. Acts 16; 20, GRECIA, greesh'-ah, same as GRECCE. Dan. 8. ZI. GRECIAN, greesh'-an, a Jew who speaks Greek. Acts 11, 20.

GREEK, the language of Greece. Acts 21, 37, GREEKS, inhabitants of Greece. Acts 18, 17, would see Jesus. John 12, 20, believe in Him. Acts 11, 21; 17, 4, GUDGODAH, gud-gof-dah, thunder (?), Deut. 10, 7, GUNI, goon'-i, painted with colours. Gen. 46, 24, GUNITES, goon'-ites, descendants of Guni. Num. 26, 48.

GUR, goor, a young lion. 2 Kin. 9, 27. GUR-BAAL, goor-ba'-al, Gur of Baal. 2 Chr. 26, 7.

HAAHASHTARI, ha/-a-hash'-tar-i, the muleteer (?). 1 Chr. 4.6. Habalah, hab-ai'-ah, whom Jehovah hides. Ezra 2.61.

HABAKKUK, ha-bak'-ook, embrace. Hab. 1. 1. prophet, his burden, complaint to God, his answer, and faith. Hab. 1; 2; 3. HABAZINIAH, hab'-az-in-i'-ab, lamp of Jehovah (?).

Habazintah, hab'-az-in-l'-ah, lamp of Jehovah (?), Jer. 35. 3.

Habok, ha'-bor, joining together. 2 Kin. 17. 6.

Hachalah, hak-al-l'-ah, whom Jehovah disturbs. Neh. 1. 1.

Hachmont, hak-l'-lah, dark. 1 Sam. 23. 19.

Hachmont, hak'-mon-i, wise. 1 Chr. 27. 32.

Hachmonte, hak'-mon-ite, a descendant of Hachmon. 1 Chr. 11. 11.

Hadab, ha'-dad. Gen. 36. 35.

Edomite. 1 Kin. 11. 14.

Hadadeer, had'-ad-e'-zer, whose help is Hadad. 2 Sam. 8. 2

2 Sam. 8. 3

Hadashan, had-ash'-ah, new. Josh. 15. 37.

Hamor, ha'-mor, ass. Gen. 33. 19. father of Shechem. Gen. 34; Acts 7. 16

HANUL, ha'-Gen. 46, 12

HAMUEL, ham'-oo-el, heat (wrath) of God. 1 Chr.

HAMULITES, hay-mool-ites, the posterity of Hamul. Num. 26. 21.

ha'-mool, who has experienced mercy.

HADASSAH, had-as'-ah, myrtle. Esth. 2. 7.
HADATTAH, had-at'-ah, new. Josh. 15. 25,
HADID, ha'-did, sharp. Ezra 2. 33,
HADLAI, had'-lai, rest. 2 Chr. 28. 12.
HADDAM, had-or'-am. Gen. 10. 27.
HADRACH, had'-rak. Yech. 9. 1.
HAGAR, ha'-gab, locust. Ezra 2. 46.
HAGAR, ha'-gab, locust. Ezra 2. 46.
HAGAR, ha'-gar, flight. Gen. 16. 3.
mother of Ishmatel. Gen. 16. 3.
mother of Ishmatel. Gen. 16. 3.
Gen. 16. 10, 11.
Sent away with her son, Gen. 21. 14: allegory. HAMUTAL, ha-moo'-tal, refreshing like dew, 2 Kin. 23. 31. HANAMEEL, han'-am-e'-el, probably another form of HANAMEEL. Jer. 32. 7. HANAN, ha'-pan, merciful. 1 Chr. 8. 23. HANANEEL, han'-an-e'-el, whom God graciously gave. Neh. 3. 1.

HANANI, ha-na'-ni, probably same as HANANIAH.

1 Kin. 16. 1. Prophet. 2 Chr. 16, 7,

Haxanian, han-an-t-ah, whom Jehovah graciously gave. 1 Chr. 3, 10,

faise prophet. Jgr. 28, sent away with her son, Gen. 21. 14; allegory of, Gal. 4. 24. his death. Jer. 28, 16, his death. Jer. 28, 16, HANES, ha'-nees. Is. 30, 4, HANLE, han'-i-el, favour of God. 1 Chr. 7, 39, HANNAR, han'-ah, gracious. HAGARENES, hag'-ar-e'-nes, inhabitants of Hagar. Ps. 83. 6. HAGARITES, hag'-ar-ites, same as preceding. 1 Chr. 5, 10, her song. 1 Sam. HAGERITE, hag'-er-ite, same as HAGARENE. 1 Chr. vow and prayer. 1 Sam. 1. 11; answered. 1 Sam. 27, 31, Haggar, hag'-ai, festive. prophet. Ezra 5; 6.14. See Hag. 1; 2. 1, 19, 1, 10.

HANNATHON, han-a'-thon, gracious. Josh. 19, 14.

HANNEL, han'-i-el, same as HANIEL. Num. 34, 13.

HANOCH, ha'-nok, same as ENOCH. Gen. 25, 4.

HANOCHITES, ha'-nok-ites, descendants of Hanoch. Haggi, hag'-i, same as preceding. Gen. 46. 16. Haggiati, hag'-er-i. 1 Chr. 11. 38. Haggiati, hag'-i'-ah, festival of Jehovah. 1 Chr. Num. 26. 5. 6. 30. HAGGITES, hag'-ites, the posterity of Haggi. Num. HANUN, ha'-noon, whorn (God) pities. 2 Sam. 10. 1. king of the Ammonites, dishonours David's messengers. 2 Sam. 10. 4. chastised. 2 Sam. 12. 30. HAPIRAIM, haf-ra'-im, two pits. Josh. 19. 19. HARA, ha'-ra, mountainous. 1 Chr. 5. 25. HARADAII, har-a'-dah, feer. Num. 33. 24. HARAN, ha'-ran, mountaineer. Gen. 11. 27. son of Terab. Gen. 11. 26. — (city of Nahor). Abram comes to. Gen. 11. 31; departs from. Gen. 12. 4. Jacob flees to Laban at. Gen. 27. 43; 28. 10; 29. HARARITE, ha'-rar-ite, a mountaineer. 2 Sam. 23. 11. HANUN, ha'-noon, whom (God) pities. 2 Sam. 10. 1. 26, 15 HAGGITH, hag'-ith, festive. 2 Sam. HAI, hai, same as AI. Gen. 12. 8. HARRATAN, hak'-ah-tan, the small. Ezra 8. 12. HAKROZ, hak'-oz, the thorn. 1 Chr. 24, 10, HAKUPHA, hak-koo'-fah. Ezra 2, 51, HALLI, Ink-lah, same as Callan (?). 2 Kin. 17. 6.
HALLI, Ink-lah, same as Callan (?). 2 Kin. 17. 6.
HALLI, Ink-lah, smooth, Josh 11. 17.
HALHILI, Hak-l-hol. Josh 15. 58.
HALL, Ia'-li, necklace, Josh 19. 25.
HALL, ELUILA, Iak-el-oo'-ya, praise the Lord. Rev. 19. 1. HALLEUJAH (Alleluia). Ps. 106; 111; 113; 146; 148; 149; 150; Rev. 19, 1, 3, 4, 6. HALLOHESH, hal-o'-hesh, same as following. Neh. 23. 11. 23.11.

HARDOMAH, har-bo'-nah. Esth. 7.9.

HARDPH, ha'-reft, plucking. 1 Chr. 2.51.

HARDTH, ha'-reft, thicket. 1 Sam. 22.5.

HARDTH, ha'-reft, thicket. 1 Sam. 22.5.

HARDIAH, har-hai'-ah, dried up (?). Neh. 3.8.

HARDIA, har'-haor, inflammation. Erra 2.51.

HARDH, ha'-rim, flat-nosed. 1 Chr. 24.8.

HARDH, ha'-rift, autumnal showers. Neh. 7.24.

HARDEN, plucker. 1 Chr. 7.56. 10, 24 HALOHESH, hal-o'-hesh, the enchanter. Neh. 3. Ham, ham, warm. Gen. 9, 18 HAM, nam, warm, Gen. 9, 18. son of Noah, cursed. Gen. 9, 22. his descendants. Gen. 10, 6; 1 Chr. 1, 8; Ps. 105. 23; smitten by the Simeonites. 1 Chr. 4, 40. HARDEPIER, har-no-fer. 1 Chr. 7. 35.
HARDEPIER, har-no-fer. 1 Chr. 7. 35.
HARDD, ha'-rod, terror. Judg. 7. 1.
HARDDITE, har'-od-ite, inhabitant of Harod. 2
Sam. 23, 25. Haman, ha'-man. Esth. 3. I. Haman's advancement. Esth. 3. anger against Mordecal. Esth. 3. 8. Sam. 23, 25.

HAROEH, ha-ro'-ch, the seer. 1 Chr. 2, 52.

HAROEH, har'-or-ite, probably another form of HAROEHE, har'-or-ite, probably another form of HAROEHEH, ha-rosh'-eth, carving. Judg. 4, 2.

HARSHA, har'-soah, enchanter, magician. Ezra 2, 52.

HARUM, ha'-room, high (?), 1 Chr. 4, 8.

HARUM, ha'-room, fingth crossed. Neh. 3, 10.

HARUPHITE, ha-roof'-ite. 1 Chr. 12, 5.

HARUPHITE, ha-roof'-ite. 1 Chr. 12, 5.

HARUA, ha'-rocz, active. 2 Kin. 21, 19.

HARDAHH, ha'-rocz, active. 2 Kin. 21, 19.

HARDAHH, ha'-rocz, active. 2 Kin. 21, 19.

LIASADAH, ha'-sad-i'-ah, whom Jehovah loves. 1 Chr. 3 (2). migra against monuteur. Estil. 3. 8, his fall. Esth. 7.

Hamarh, ha'-math, fortress.

28; 17, 24.

28; 17, 24. conquered. 2 Kin. 18. 34; Is. 37. 13; Jer. 49. 23. HAMATHITE, ha'-math-ite, a dweller at Hamath. Gen. 10. 18. Gen. 10. 18.

HAMATH-ZORAH, ha'-math-zo'-bah, fortress of Zobah. 2 Chr. 8. 3.

HAMMEDATHA, ham'-ath, warm springs. Josh. 19. 35.

HAMMEDATHA, ham'-ed-all'-thail, given by the moon (?). Esth. 3. 1.

HAMMEEGH, ham-me'-lek, the king. Jer. 30. 28.

HAMMOLKETH, ham'-mo-le'-keth, the queen. 1 HASADIAH. 1 Chr. 3, 20, HASENUAH, ha/-se-noo'-ah, she that is hated. 1 Chr. 9. 7. HASHABLAH, ha'-shab-i'-ah, whom Jehovah esteems. 1 Chr. 6, 45.

HASHABNAH, ha-shab'-nah, same as preceding (?).

Neh. 10, 25. Chr. 7, 18, HAMMON, ham/-on, warm. Josh. 19: 28. HAMMOTH-DOR, ham/-oth-dor, warm springs of Dor. Josh. 21. 32. HASHABNIAH, ha/-shab-ni'-ah, same as HASHArashabatan, nar-shab-iir-sh, same as Hasha-biah. Neh. 3. 10. Hashbana, hash-bad-a'-na. Neh. 8. 4. Hashba, ha'-shem, fat. 1 Chr. 11. 34. Hashboxah, hash-mo'-nah, fathess, fat soil. Num. Hamonah, ha-mo'-nah, multitude. Ezek. 39. 16. Hamon-Gog, ham'-on-gog', m. of Gog. Ezek. 39.

33, 29,

Hashur, hash'-oob, thoughtful. Neh. 3, 11. Hashurah, hash-oob'-ah, same as preceding, 1 Chr. 3, 20.

Hashum, hash'-oom, rich. Ezra 2. 10. Hashupha, hash-oof'-ah, another form of Hasu-риа. Neh. 7. 48.

HASRAH, haz'-rah, probably same as HARHAS. 2 Chr. 34, 22.

HASSENAAH, has'-en-a'-ah, the thorny. Neh. 3. 3. HASSHUB, hash'-oob, same as HASHUB. 1 Chr. 9.

has-oof-ah, one of the Nethinims. HASUPHA, Ezra 2, 43.

ATACH, ha'-tak. HATACH, ha'-tak. Letter 1 Chr. 4. 13
HATHATH, ha'-thath, terror. 1 Chr. 4. 13
HATHAH, ha-tee'-tah, seized. Ezra 2. 54.
HATHA; ha-tee'-tah, digging. Ezra 2. 42.

**Take 1 Chr. 4 Chr. 5 Esth. 4. 5. HATITA, hat-tee'-tah (agging, Ezra 2.42.
HATITIL, hat'-il, wavering. Ezra 2.57.
HATUSI, hat'-il, wavering. Ezra 2.57.
HATUSI, hat'-osh, assembled(?). I Chr. 3.22.
HALLAN, how'-ran, hollow land. Ezek. 47. 16.
HAVILAH, ha-vil'-ah. Gen. 10, 7.
HAVOTH-JAIR, hav'-oth-ja'-ir, villages of Jair.
Num. 32.41.
HAZLEL, ha'-za-el, whom God watches over.
king of Syria. I Kin. 19. 15.
Elisha's prediction. 2 Kin. 8. 7.
slays Ben-hadad. 2 Kin. 8. 15.
oppresses Israel. 2 Kin. 8. 14; 10, 32; 12. 17; 13, 22.
HAZLAH, ha-zar'-ah, whom Jehovah watches over. Neb. 11. 5.
HAZAR-ADDAR, ha'-zar-ad'-ar, Addar-town. Num. 34, 4.

34. 4. HAZAR-ENAN, ha'-zar-e'-nan, fountain-town,

Num, 34, 9,

HAZAR-GADDAH, ha'-zar-gad'-ah, luck-town. Josh. 15, 27,

HAZAR-HATTICON,ha'-zar-hat'-ik-on,middle-town. Ezek, 47, 16.

HAZARMAVETH, ha'-zar-ma'-veth, death-town. Gen. 10, 26, HAZAR-SHUAL, ha'-zar-shoo'-al, jackal-town. Josh.

HAZAR-SUSAH, ha'-zar-soo'-sah, mare-town. Josh. 19. 5.

HAZAR-SUSIM, ha'-zar-soo'-sim, horses-town. 1 Chr. 4, 31.

HAZELELPONI, haz'-lel-po'-ni, the shadow looking on me. 1 Chr. 4. 3. HAZERIM, haz-e'-rim, villages. Deut. 2. 23.

HAZEROTH, haz-e'-roth, same as HAZERIM. Num. 11.35HAZEZON-TAMAR, ha'-ze-zon-ta'-mar, pruning of

HAZEZON-PAMAR, hnd-ze-zon-ta'-mar, pruning of the palm. Gen. 14. T.
HAZIEI, ha'-zi-el, the vision of God. 1 Chr. 23. 9.
HAZO, ha'-zo, vision. Gen. 22. 22.
HAZOR, ha'-zor, castle. Josh. 11. 10; 15. 25.
HEER, he'-ber. Gen. 10. 21; Luke 3. 35.
— the Kenite. Judz. 4. 11.
(1) same as EBER. 1 Chr. 5. 13; (2) fellowship. Gen. 46. 17.
HERERITES, he'-her-lies, descendants of Habon

HEBERITES, 1 Num. 26, 45. he'-ber-ites, descendants of Heber.

Aum. 20, 40. Hennew, he'broo, the (name of Abraham), Gen. 14, 13; the language spoken by the Jews: John 19, 20. Orn. dew. Jer. 34, 9. HeptewsSs, he'-broo-ess', a Jewess, Jer. 34, 9. Heptews, he'-broos, descendants of Abraham, Gen. 40, 15; 43, 32; Ex. 2, 6; 2 Cor. 11, 22; Phil. 3, 5.

HEBRON, heb'-ron, alliance.

hiebrox, neo'-ron, alliance.
— (Mamrae), in Canaan, Abraham dwells there.
Gen. 13. 18; 23. 2.
the spies come to. Num. 13, 22.
taken. Josh. 10, 36.
given to Caleb. Josh. 14. 13; 15. 13.
Davidreigns there. 2 San. 2. 1; 3. 2; 5. 1; 1 Chr.
11; 12. 38; 29. 27.

HEBROXITES, he-bron-ites, the people of Hebron.

HERRONITES, he-bron-ites, the people of ENMIN, 32, 18.
HEGAI, or HEGE, he'-gai. Esth. 2, 3, 8.
HELAH, he'-lah, rust. 1 Chr. 4.5.
HELAM, he'-lah, rust. 1 Chr. 4.5.
HELAM, he'-lah, stronghold. 2 Sam. 10, 16.
HELBAH, he'-lah, fattess. Judg. 1, 51.
HELBAH, he'-bon, fertile. Ezek. 27, 18.
HELBAH, he'-dai, terrestrial. 1 Chr. 27, 15.
HELER, he'-leb, fat, fatness. 2 Sam. 23, 29.

HELED, he'-led, the world. 1 Chr. 11, 30. HELEK, he'-lek, portion. Num. 23, 30. HELEKLTES, he'-lek-ites, descendants of Helek. Num. 25, 30. HELEM, he'-lem, another form of HELDAL. 1 Chr. 7, 35.

7. 35. 7.39. HELEPH, he'-lef, exchange. Josh, 19.33. HELE, he'-lez, liberation. 2 Sam. 23.26, HELL, he'-li, the Greek form of Ell. Luke 3.23. HELKAI, hel'-kai, another form of HILKAII. Neh.

12, 15,

HELKATH, hel'-kath, a portion. Josh. 19. 25. HELKATH-HAZZURIM, hel'-kath-haz'-oor-im, the HELKATH-HAZZURIM, hel'-kath-field of swords (?). 2 Sam. 2. 16.

HELON, he'-lon, strong. Num. 1. 9. HELON, he-ion, strong. Num. 1.9.
HEMAM, he'-mam, same as HOMAM. Gen. 36, 22.
HEMAM, he'-mam, faithful. 1 Kin. 4, 31.
HEMATH, he'-math; (1) fortress, 1 Chr. 2, 55;
(2) same as HAMATH, Amos 6, 14.
HEMDAN, hem'-dan, pleasant. Gen. 36, 26.
HEN, hen, favour. Zech. 6, 14.
HENA, he'-pah. 2 Kin. 18, 34.
HENADAD, hem'-a-dad, favour of Hadad (?). Ezra

HENOCH. he'-nok, same as ENOCH. 1 Chr. 1.3. HEPHER, he'-fer, pit. Josh. 12. 17. HEPHERITES, he'-fer-ites, descendants of Hepher. Num. 25. 32.

HEPHZI-EAR, heph'-zi-bah, in whom is my delight, queen of Hezekiah, and mother of Manasseh. 2 Kin. 21. 1.

2 Kin. 21. 1.

the restored Jerusalem. Is. 62. 4.

HERES, he'-res, the sun. Judg. 1. 35.

HERESU, he'-resh, artificer. 1 Chr. 9. 15.

HERNAS and HERNES, her'-mas and her'-mes, of

Rome, salued by Paul. Rom. 16. 14.

HERNOGENES, her-mog'-e-nees. 2 Tim. 1. 15.

HERNOG, her'-mon, lofty. Deut. 3. 8.

mout. Deut. 4. 48; Josh. 12. 5; 13. 5; Ps. 89 12;

HERMONITES, her'-mon-ites, the summits of Her-

mon. Ps. 42. 6. HEROD, her'-od (the Great), king of Judæa. Matt.

2.11 troubled at Christ's birth. Matt. 2. 3. slays the babes of Bethlehem. Matt. 2. 16.

— (Antipas) reproved by John the Baptist, imprisons him, Luke 3.19; beheads him. Matt.

14; Mark 6. 14. desires to see Christ. Luke 9. 9. scourges Him, and is reconciled to Pilate. Luke 23. 7; Acts 4. 27. (Agrippa) persecutes the church. Acts 12. 1.

— (Agrippa) persecutes the church. Acts 12. 1. his pride and miserable death. Acts 12. 23. HERODIANS, he-ro-di-ans, partisans of Herod. a sect, rebuked by Christ. Matt. 22. 16; Mark 12. 13.

plot against him. Mark 3, 6; 8, 15; 12, 13, HERDRIAS, he-ro'-di-as. Mart, 14, 3, married to Herod Antipas. Mark 6, 17, plans the death of John the Baptist, Matt, 14; Mark 6, 24.

Mark 6, 24,
HERODION, he-ro'-di-on. Rom, 16, 11.
Paul's kinsman. Rom, 16, 11.
HESED, he-sed, nerey, 1 Kin. 4, 10.
HESEDS, he-sed, nerey, 1 Kin. 4, 10.
HESIBON, hesh'-hon, counting. Num, 21, 25, city of Sihon, taken. Num, 21, 26; Deut. 2, 24; Neh. 9, 22; 18, 18, 8.
HESHMON, hesh'-mon, fatness. Josh. 15, 27.
HETH, SONS of. Gen. 10, 15.
their kindness to Abraham. Gen. 23, 7; 25, 10.
HETHLON, heth'-lon, hiding-place. Ezek, 47, 15.
HETHLON, heth'-lon, hiding-place.

HEZEKI, hez'-ek-i, shortened from HIZKIAH. 1 Chr. 8. 17.

HEZEKIAH, hez'-ek-i'-ah, the might of Jehovah. 2 Kin. 18. 1. king of Judah. 2 Kin. 16. 19 (2 Chr. 28. 27). king of Judah. 2 Kin. 16. 19 (2 Chr. 28. 27), abolishes idolatry. 2 Kin. 18. attacked by the Assyrians, his prayer and de-liverance. 2 Kin. 19.

his life lengthened, shadow of dial goes back-

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HORNAH -cont

HEZEKIAH—cont. ward, displays his treasure, Isaiah's prediction. 2 Kin. 20 (Is. 38); his passoyer. 2 Chr. 30. 13. his piety, and good reign. 2 Chr. 29. his death. 2 Kin. 20. 20.

HEZION, hez'-yon, vision. 1 Kin. 15. 18, HEZIR, he'-zir, swine. 1 Chr. 24. 15. HEZBAI, hez'-rai, enclosed wall. 2 Sam. 23. 35. HEZBO, hez'-roi, same as preceding. 1 Chr. II. 37. HEZBON, hez'-roi, same as HEZBAI. Gen. 44. 12. HEZRONITES, hez'-ron-ites, descendants of Hezron.

Num. 26. 6. Hiddai, hid'-ai, the rejoicing of Jehovah. 2 Sam.

HIDDEKEL, hid-ek'-el. Gen. 2. 14. HIEL, hi'-el, God liveth. 1 Kin. 16. 34.

HIERAPOLIS, hi'-e-ra'-pol-is, a sacred or holy city.

Col. 4, 13,

HIGGAION, hig-a/-yon, meditation. Ps. 9. 16. HILEN, hi'-len. 1 Chr. 6. 58. HILKIAH, hilk-i'-ah, portion of Jehovah. 2 Kin. 18, 18,

18, 18, finds the book of the law. 2 Kin. 22, 8, Hiller, hil'el, praising. Judg. 12, 13, Hinnon, hil'el, praising. Judg. 12, 13, Hinnon, hil'el, praising. Judg. 12, 13, 19, 23, 13, 19, 27, 13, 19, 11; 32, 35, See Topher and Moloch. Hirah, hi'rah, nobile', Gen. 38, 1, Hirah, hi'rah, nobile', (Huram), king of Tyre, sends aid to David and Solomon. 2 Sam. 5, 11; 1 Kin. 5; 9, 11; 10, 11; 1 Chr. 14, 1; 2 Chr. 2, 11.

principal brass-worker to Solomon. 1 Kin. 7, 13,

Hittirgs, hit'-ites, descendants of Heth. Gen. 15. 20; Judg. 1, 28; 3, 5. Hivtirgs, hive'-ites, villagers. Ex. 3, 8; Gen. 10. 17; Ex. 3, 17.

deceive Joshua. Josh. 9. Hizkiah, hizk-i'-ah, might of Jehovah. Zeph. 1.1. HIZKIJAH, hizk-i'-jah, same as preceding. Neh.

10. 17. HOBAB, ho'-bab, beloved. Num. 10. 29. See JETHRO.

Hobah, ho'-bah, a hiding-place. Gen. 14, 15. Hop, hode, splendour. 1 Chr. 7, 37. Hobalah, ho-dai'-ah, praise of Jehovah. 1 Chr.

3. 24. HODAVIAH. ho'-dav-i'-ah, Jehovah is his praise. 1 Chr. 5. 24. HODESH, ho'-desh, new moon. 1 Chr. 8. 9.

Hodevan, ho'-de-vah, same as Hodavian. Neh.

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Moses twice there for forty days. Ex. 24, 18; 34. 28; Deut. 9. 9.

Elijah there for forty days, 1 Kin. 19. 8.

HOREM, ho'-rem. Josh, 19. 33.

HOR-HAGIRGAP, hor'-hag-gid'-gad, mountain of Gudgodah. Num, 33. 32.

HORI, ho'-ri, cave-dweller. Gen, 36, 22.

HORINS, hor'-ims, descendants of Hori, Deut, 2, 12.

HORITES, hor'-ites, same as preceding. Gen, 14. 6.

HORMAH, hor'-mah, a devoting, a place laid waste.

Num, 14. 6. Num. 14, 45.

destruction of. Num. 21, 3; Judg. 1, 17, Hononaim, hor'-o-ng'-im, two caverns. Is, 15, 5. HORONITE, hor'-on-ite, native of Beth-horon, Neb. 2, 10,

HOSAH, ho'-sah, fleeing to Jehovah for refuge (?). Josh. 19, 29,

Hosanya, ho-san'-nah, save us we pray, children sing, to Christ, Matt. 21. 9, 15; Mark 11. 9; John 12. 13 (Ps. 118. 25, 26).

Hosea, ho-ze'-ah, salvation. Hos. 1. 1. prophet, declares God's judgment avalist idolatrons Israel, Hos. 1; 2; 4; and his reconciliation. Hos. 2, 14; 11; 13; 14.

HOSHAIAH, ho-shai'-ah, whom Jehovah has set free. Neh, 12, 32. HOSHAMA, ho'-sha-mah. 1 Chr. 3, 18.

HOSHEA, ho-she'-ah, same as HOSEAH. Deut. 32, 44, last king of Israel, his wicked reign, defeat by the king of Assyria, and captivity. 2 Kin. 15.

30; 17.

10743M, ho'-tham, signet ring. 1 Chr. 7, 32. Нотнах, ho'-than. 1 Chr. 11, 44. Нотнік, ho'-thir. 1 Chr. 25, 4. Никок, hook'-oke, decreed. Josh. 19, 34.

HOTHIR, ho'-thir. 1 Chr. 29, 4 HUKROK, hook'-oke, decreed. Josh. 19, 34. HUKROK, hook'-oke, same as preceding. 1 Chr. 6, 75, HUL, hool, circle. Gen. 10, 23. HULDAI, hool'-dah, weasel. 2 Kin. 22, 14. HUNTAI, hool'-tah, forress (?). Josh. 15, 54. HUPIAM, hoo'-tam, inhabitant of the shore (?). Num. 26, 39.

Num. 26, 39.

HUPHAMITS, hoo'-fam-ites, descendants of Hupham. Num. 26, 39.

HUPPAH, hoop'-ah, covering. 1 Chr. 24, 13.

HUPPAH, hoop'-im, same as HUPHAM (?). Gen. 46, 21.

HUR, hoor, caveru. Ex. 17, 10.

HURAI, hoo'-rai, another way of writing Hiddai, 1 Chr. 11, 32.

1 Chr. 11. 32.

HURAM, hoo'ram, the older way of spelling
HURAM, hoo'ram, the older way of spelling
HURA, hoo'r, Jinen-worker (?). 1 Chr. 5. 14.

HURAL, hoo'-shah, haste. 1 Chr. 4. 4.

HURAL, hoo'-shah, haste. 1 Chr. 4. 4.

HURAL, hoo'-shah, haste. 1 Chr. 4. 4.

HURAL, hoo'-shah, haste. 1 Chr. 3. 4.

HURALTHUE, hoo'-shah, haste. 1 Chr. 3. 3. 3.

HURALTHUE, hoo'-shah-ite, inhabitant of Hushah. 2 Sam. 23. 27.

HURALTHUE, hoo'-shah, those who make haste. Gen. 46. 23.

46. 23, Huz. Gen. 22, 21.

HUZZAB, hooz'-ab, it is decreed. Nah. 2.7. HYMENEUS, hi'-men-e'-us, belonging to Hymen. 1 Tim. 1. 20; 2 Tim. 2. 17.

IBHAR, ib'-har, whom God chooses. 2 Sam. 5, 15, IHLEAM, ib'-le-am, He destroys the people. Josh.

II. 11. IEREIAH, ib-ni'-ah, whom Jehovah will build up. 1 Chr. 9. 8. IEREIAH, ib-ni'-jah, same as preceding. 1 Chr. 9. 8. IERI, ib'-ri, Hebrew. 1 Chr. 24. 27. IERA, ib'-zan, active (f). Judg. 12. 8. I-CHAPOD, i'-ka-bod, inglorious. 1 Sam. 4. 21; 14. 3. ICONIUM, i-kon'-yung, gospel preached at. Acts 13. 51; 14. 1; 16. 2. Paul persecuted at. 2 Tim. 3. 11.

13. 51; 41; 16. 2.
Paul persecuted at. 2 Tim. 3. 11.
IDALH, id-al-ah, snares (?). Josh. 19. 15.
IDRASH, id-al-ah, snares (?). Josh. 19. 15.
IDRASH, id-al-ah, snares (?). Zi; (2) Ezra 8. 17;
(3) seasonable, Zech. 1. 1.
IDUMEA, 'd-du-me'-ah, same as Edom. Is. 34. 5.
IGAL, 'd-gal, whom God will avenge. Num. 13. 7.
IGDALIAH, ig-dal-i-zh, whom Jehovah shall make great. Jer. 35. 4.
IGEAL, N-ge-al, same as IGAL. 1 Chr. 3. 22.
IM, 'i-im, ruins. Num. 33. 45.
IJB-ABRIM, i-je-a-bar-i-im, ruinous heaps of Abarim. Num. 21. 11.
IJON, 'i-jon, a ruin. 1 Kin. 15. 20.
IKKENH, ik'-esh, perverseness of mouth. 2 Sam. 23. 26.

23, 26,

ISMACHIAH, is-mak-i'-ah, whom Jehovah upholds.

ISMAIAH, is-mai'-ah, same as ISHMAIAH, 1 Chr. 12. 4.

2 Chr. 31, 13.

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T П ч Chr. 8. 25. 37. 13.

ILLYRICUM, I Rom. 15. 19. Ishijan, ish-i'-jah, same as Ishia. Ezra 10, 31. Ishma, ish'-mah. 1 Chr. 4, 3. Ishmael, ish'-ma-el, whom God hears, son of Abram. Gen. 16. 15; 17. 20; 21. 17; 25. 17; his descendants. Gen. 25. 12; 1 Chr. 1. 29. descendants. Gen. 25, 12; 1 Chr. 1, 29.
——son of Nethaniah, slays Gedaliah. 2 Kin.
25, 25; Jer. 40, 14; 41. ISHMAELITES, ish'-ma-el-ites, descendants of Ish-mael. Judg. 8, 24. ISHMAIAH, ish-mai'-ah, whom Jehovah hears. 1 Chr. 27, 19. Chr. 27. 19.
ISBUREELITES, ish'-me-el-ites, same as ISBUALEI-TES. Gen. 37. 25.
IS IMERAI, ish'-mer-ai, whom Jehovah keeps. 1 Chr. 2. 18.
ISBURAI, ish'-hode, man of glory. 1 Chr. 7. 18.
ISBURAI, ish'-hode, men of "Dob. 2 Sam. 10. 6.
ISBURAI, ish'-co-ah, level. Gen. 46. 17.
ISBURAI, ish'-co-ah, iswa as ISBUAL 1 Chr. 7. 30.
ISBURI, ish'-co-ah, same as ISBUAL. 1 Sam. 14. 49.

TLA ILAI, ee'-lai, most high. 1 Chr. 11. 29. il-ir'-ik-um, gospel preached there. IMLA, im-lah, same as IMLAH. 2 Chr. 18.7. IMLAH, im'-lah, whom (God) will fill up. 1 Kin. ZZ. 8. HMANUEL, im-an'-u-el (See EMMANUEL), God with us. Is. 7.1+; Matt. 1.23. IMMER, im'-er, talkative. 1 Chr. 9.12. IMMA, im'-nah, whom (God) keeps back. 1 Chr. 7.35. IMMAH, im'-nah, whom (God) assigns (?). 1 Chr. 7.30. IMMAH, im'-rah, stubborn. 1 Chr. 7.36. IMRAH, im'-rah, stubborn. IMBR, inf-ran, Suddorff. 1 Chr. 9.4. IMBR, inf-ri, eloquent. 1 Chr. 9.4. INDIA, inf-ya. Esth. 1. 1. IPHEDEIAH, iff-ed-if-ah, whom Jehovah frees. 1 Chr. 8, 25, IR, eer, city. 1 Chr. 7, 12, IRA, 1'-rah, watchful. 2 Sam. 20, 25, IRAD, 1'-rad, Gen. 4, 18, IRAM, 1'-ram, belonging to a city. Gen. 35, 43, IRI, 1'-ri, same as IRAM. 1 Chr. 7, IRDAH, 1-ri'-jah, whom Jehovah looks on, Jer. IB-NAMASH, ir-na'-hash, snake-town. 1 Chr. 4.12. Hov. if-nor, reverence. Josh. 19. 28. IRPEEL, ir'-pe-el, which God heats. Josh. 18. 27. IR-SHEMEN, ir'-she'-mesh, sun-town. Josh. 19. 41. IRU, I'-ro, same as IRAM. 1 Chr. 4. 15. ISAAC, I'-rak, laughter. Gen. 17. 19. 19. ISAAC, I'-rak, laughter. Gen. 15. 4; 17. 16; 18. 10; born. Gen. 21. 2. Gen. 22. 7. marries Rebekah. Gen. 24. 67. Isaac, I'-rak, salvation of Jehovah (Esams), prophet. Is. 1.1; 2. 1. sent to Ahaz. Is. 7; and Hezekiah. Is. 37. 6; 38, 4; 39. 31. IR-NAHASH, ir-na'-hash, snake-town. 1 Chr. 4.12. sent to Abaz. Is. 7; and Hezekiah. Is. 37. 6; 38. 4; 39. 3.
prophesies concerning various nations. Is. 7; 8; 10; 13-23; 45-47.
referred to in Matt. 3. 3; 4. 14; 8. 17; 12. 17; 13. 14; 15. 7; Mark I. 3; Luke 3. 4; 4. 17; John I. 23; 12. 38; Acts 8. 32; 28, 25; Rom. 9. 27; 10. 16; 15. 12.
ISCAI, is-kah. Gen. II. 29.
ISCAI, is-kah. Gen. II. 29.
ISCAI, 19; kahr. 42. 21; Mark I. 19; Iscaechery. Matt. 26, 21; Mark I. 18; Luke his treachery. Matt. 26, 21; Mark I. 18; Luke his treachery. matt. 10. 4; Mark 3. 19.
his treachery. Matt. 26, 21; Mark 14. 18; Luke
22. 47; John 18. 3.
death, Matt. 27. 5; Acts 1. 18.
I-SIDAR, ish'-bab, praising. 1 Chr. 4. 17.
I-SIBAR, ish'-bak. Gen. 25. 2.
I-SIBIT-DENOR, ish'-bl-ben-ob'e, one who dwells at
Nob. 2 Sam 21 18. Nob. 2 Sam. 21. 16 ISBN 2 Sam. 21.10.
ISBN-DOSHERH, isb-bo'-sheth, man of shame, 2 Sam. 2. 8; 3. 7; 4. 5, 8.
ISBN, eesh'-1, my husband. Hos. 2. 16.
ISBN 1, isb'-1, salutary. 1 Chr. 2. 31.
ISBNAH, isb-1'-ah, whom Jehovah lends. 1 Chr. 7. 3.

ISPAH, is'-pah, bald. 1 Chr. 8 16. ISBAEL, iz'-ra-el, soldier of God, Jacob so called after wrestling with God. Gen. 32, 28; 35, 10; Hos. 12, 3, ISRAELITES, iz'-ra-el-ites, descendants of Israel. Ex. 9. 7. in Egypt. Ex. 1—12. the first passover instituted. Ex. 12. flight from Egypt. Ex. 12. 31.
pass through the Red Sea. Ex. 14.
their journeys. Ex. 14. 1, 19; Num. 9. 15; Ps. 78. 14. fed by manna and water in the wilderness. Ex. 16. 4; 17. 1; Num. 11; 20. God's covenant with at Sinai. Ex. 19; 20; Deut. their idolatry. Ex. 32. See also 2 Kin. 17; Ezra 9; Neh. 9; Ezek. 20; 22; 23; Acts 7, 39; 1 Cor. 10, 1, their rebellious conduct rehearsed by Moses. Deut. 1; 2; 9 conquer and divide Canaan under Joshua. Josh. 1: 12: 13. 1; 12; 13; governed by judges. Judg. 2; by kings. 1 Sam. 10; 2 Sam.; 1 & 2 Kin.; 1 & 2 Chr. their captivity in Assyria, 2 Kin. 17; in Babylon, 2 Kin. 25; 2 Chr. 36; Jer. 39; 52; their return, Ezta; Neh.; Hag.; Zech. God's wrath against, Ps. 78; 106; deliverances Ps. 105. their sufferings our examples. 1 Cor. 10. 6.
ISRAELITISH, iz'-ra-el-ite-ish, after the fashion of an Israelite. Lev. 24. 10. ISSACHAR, is'-ak-ar, he is hired (?). Gen. 30. 18; descendants of. Gen. 46, 13; Judg. 5, 15; 1 Chr. 7, 1, See Num. 1, 28; 26, 23; Gen. 49, 14; Deut. 33, 18; Josh. 19, 17; Ezek. 48, 33; Rev. 7, 7, 33. 18; Josh. 19. 17; Ezek. 48. 33; Rev. 7. 7. ISSHAH, isb-hi-da, sume as I-SHAH, Ibch. 74. 21. ISWAH, is-oo-uh, same as I-SHUAH. 1 Chr. 7. 30. ISU1, is-oo-i, sume as I-SHUAH. 1 Chr. 7. 30. ISU1, is-oo-i, sume as I-SHUAH. 1 Chr. 7. 30. ISU1, is-oo-i, sume as I-SHUAH. 1 Chr. 7. 30. 1. ITALIAN, it'-al-yan, belonging to Italy. Acts 10. 1. ITALIA, it'-al-y. Acts 18. 2. ITAH, ec'-thai, ploughman. 1 Chr. 11. 31. ITHAMAR, i'-thai, ploughman. 1 Chr. 11. 31. ITHAMAR, i'-thai, ploughman. 1 Chr. 11. 31. Lev. 10. 6. bis charge. Num. 4. ITHEL, ith'-i-el, God is with me. Neh. 11. 7; Prov. 30. 1. ITHMAH, ith'-mah, bereavedness. 1 Chr. 11, 46. ITHMAN, ith'-nan. Josh. 15, 23, ITHRA, ith'-rah, excellence. 2 Sam. 17, 25. THRAN, ith'-ran, same as ITHRA. Gen. 36, 26.
ITHREAM, ith'-re-am, remainder of the people. 2
Sam. 3, 5. ITHRITE, ith'-rite, descendants of Jether (?), 2 Sam. 23.38. ITTAH-KAZIN, it'-ah-ka'-zin, time of the chief. Josh. 19. 13. ITTAI, it'-tai, same as ITHAI (the Gittite). 2 Sam. ITHAI, it-tai, same as ITHAI (the Gittite). 2 Sam. 15, 19; 18. U.s. of the province so named from Jetur. Luke 3.1.
IVAR, i'-vah. 2 Kin. 18, 34.
IZEHAR, iz'-e-har, oil. Num. 3. 19.
IZEHARITES, i'-ze-har'-ites, the descendants of Izehar. Num. 3. 27.
IZIIAR, iz'-bar, same as IZEHAR. Ex. 6. 18.
IZHAIRITES, iz'-har-ites, the same as IZEHARITES.
1 Cht. 26, 23. IZRAHIAH, iz-rah-i'-ah, whom Jehovah brought to light. 1 Chr. 7. 3. IZRAHITE. iz'-rah-ite, probably same as ZARHITE. 1 Chr. 27. 8. IZRI, iz'-ri, a descendant of Jezer. 1 Chr. 25. 11. JAAKAN, ja'-ak-an, one who turns. Deut. 10. 6. JAAKOBAH, ja'-ak-o'-bah, same as JACOB. 1 Chr. 4.

Jaala, ja'-a-lah, wild she-goat. Neh. 7.58.

Jaalah, ja'-a-lah, same as Jaala. Ezra 2, 56, Jaalah, ja'-a-lam, whom God hides. Gen, 36, 5, Jaalah, ja'-a-nai, whom Jehovah answers. 1 Chr. 5, 12,

JAARE-OREGIM, ja'-ar-e-or'-eg-im, forests of the weavers. 2 Sam. 21, 19. JAASAU, ja'-a-saw. Ezra 10, 37. JAASIEL, ja-as'-i-el, whom God created. 1 Chr. 27.

Jaazaniah, ja'-az-an-i'-ah, whom Jehovah hears. 2 Kin. 25. 23. JAAZER, ja'-a-zer, whom (God) aids. Num. 21.

JAAZIAH, ja'-az-i'-ah, whom Jehovah strengthens.

1 Chr. 24, 26. JAAZIEL, ja'-az'-i-el, whom God strengthens. 1 Chr. 15. 18.

Unr. 15. 18. Janat, ja'-hal. Gen. 4. 20. Janbok, ja'-hal. Gen. 4. 20. Janbok, jah'-ok, pouring out, river. Gen. 32, 22; Num. 21. 24; Deut. 3. 16; Josh. 12. 2. Janesh, ja'-besh, dry. 2 Kin. 15. 10. Janesh-Gil-eah, ja'-besh-gil'-e-ad, Jahesh of Gilead, Judg. 21. 8. by Jenel. Lydg. 21.

inhabitants smitten by Israel. Judg. 21. threatened by Ammonites. I Sam. II. 1; delivered by Saul. I Sam. III. 11. JABEZ, ja'-bez, causing pain, prayer of. 1 Chr. 4. 9. JABEZ, ja'-bin, whom He (God) considered. Judg.

king of Hazor, conquered by Joshua. Josh. 11. (another), destroyed by Barak. Judg. 4. Janneel, jab'-ne-el, may God cause to be built.

Josh, 15. 11.

JAGUR, ja'-goor, a lodging. Josh. 15. 21.

JAH, poetic form of JEHOVAH. Ps. 68, 4, JAHATH, ja'-hath. 1 Chr. 6, 20, JAHAZ, ja'-haz, a place trodden down. Num. 21,

JAHAZA, ja'-haz-ah, same as JahaZ. Josh, 13, 18, JahaZaH, same as JahaZa. Josh, 21, 36, JahaZiaH, ja'-haz-y'-ah, whom Jehovah watches over. Ezra 10, 15.

JAHAZIEL, ja-haz'-i-el, whom God watches over. 1 Chr. 16. 6. comforts Jehoshaphat. 2 Chr. 19. 14.

prophecies against Moab and Ammon. 2 Chr.

JAHDAI, jah'-dai, whom Jehovah directs. 1 Chr. 2. 47. JAHDIEL, jah'-di-el, whom God makes glad. 1 Chr.

Jahroo, jah'-do, union. 1 Chr. 5. 14. Jahreer, jah'-le-el, hoping in God. Num. 28. 26.

Jahleelites, jah'-le-el-ites, descendants of Jahleel. Num. 26, 26, 13hmA, jah'-mai. 1 Chr. 7, 2, 13hmA, jah'-mai. 1 Chr. 7, 2, 14hmA, jah'-aah, same as Jahaz. 1 Chr. 6, 78, Jahleelites, jah'-ze-el, whom God allots. Gen. 46, 24, 14hmZeellites, jah'-ze-el-ites, descendants of Jahleel Num. 26, 48, 14hmZehan, jah-ze'-rah, may he bring back. 1 Chr. Jahlzeban, jah-ze'-rah, may he bring back. 1 Chr.

9, 12, JARZIEL, jah'-zi-el, same as JAHZEEL. 1 Chr. 7. 13. JAII, ja'-er, (i.e. God) enlightens. Num. 32. 41. Gileadite, judge. Judg. 10. 3. JAIRITE, ja'-er-ite, a descendant of JAIR. 2 Sam.

20, 26,

(Apostie), son of Zebedee, called. Matt. 4.21; Mark 1.19; Luke 5.10. ordained one of the twelve. Matt. 10.2; Mark

ordained one of the twelve. Matt. 10. 2; Mark 3, 14; Luke 6, 13.
witnessed Christ's transfiguration. Matt. 17. 1;
Mark 9, 2; Luke 9, 28.
present at the passion. Matt. 26, 36; Mark 14, 33, slain by Herod. Acts 12, 2.
(APOSTIE), son of Alphæus. Matt. 10, 3;
Mark 3, 18; 6, 3; Luke 6, 15; Acts 1, 13; 12, 17.
his judgment respecting ceremonial. Acts 15, 13-29, See 1 Cor. 15, 7; Gal. 1, 19; 2, 9.
his teaching. Lumed. 19; 2, 9. his teaching. James 1-5.

mentioned. Acts 21.18; 1 Cor. 15.7; Gal. 1.19; 2.9. JAMIN, ja'-min, right hand. Gen. 46, 10, JAMINITES, ja'-min-ites, descendants of Jamin. Num. 26, 12.

Jamlech, jam'-lek, He makes to reign. 1Chr. 4. Janna, jan'-nah, probably another form of John. Luke 3, 24.

Jannes and Jambres, magicians of Egypt. 2 Tim. 3.8 (Ex. 7. 11). Janoah, ja-no'-ah, rest. 2 Kin. 15. 29. Janoah, ja-no'-hah, same as preceding. Josh.

16. fc.

JANOHAH, Ja-no-han, same as preceding. Josh. 16, 6.

JANUM, ja'-noom, sleep. Josh. 15, 53,
JAPHETH, Ja'-feth, extension. Gen. 5, 32,
son of Noah, blessed. Gen. 9, 27,
his descendants. Gen. 10, 1; 1 Chr. 1, 4.
JAPHLET, ja'-let, may he deliver. 1 Chr. 7, 32,
JAPHLET, ja'-let, in the Japhlettle, or descendant
of Japhlet. Josh. 16, 3,
JAPHO, Ja'-lo, beauty. Josh. 19, 42,
JARBE, ja'-reh, one who is contentious. Hos. 5, 13,
JARD, Ja'-reh, descent. Gen. 5, 15; Luke 3, 37,
JARDSLAH, ja'-red, descent. Gen. 5, 15; Luke 3, 37,
JARDSLAH, ja'-rh, Javersary. 1 Chr. 4, 24,
JARMUTH, jar-mooth, height. Josh. 10, 3,
JAROAH, jar-o'-ah, moon (?). 1 Chr. 5, 14,
JASHEN, ja'-sher, upright, book of. Josh. 10, 13;
JASHER, ja'-sher, upright, book of. Josh. 10, 13;
JASHOER, ja'-sher, upright, book of. Josh. 10, 13;

ZSHM.1.18.
JASHOBEAN, ja-shob'-e-am, the people returns, valour of 1 Chr. 11. 11.
JASHUB, ja'-shoob, he returns. Num. 26. 24.
JASHUB, ja'-shoob, ja-shoob'-i-le'-hem, giving bread (?). 1 Chr. 4. 22.
JASHUBHTES, ja'-shoob-ites, descendants of Jashub. Num. 26. 24.

JASHEI, ja-si'-el, whom God made. 1 Chr. 11. 41. JASON, ja'-son, Grzeco-Judran equivalent of Joshus, persecuted at Thessalonica. Acts 17. 5; Rom. 10. 21.

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JATHNIER, jath'-ni-el, God gives, 1 Chr. 26, 2, JATTIR, jat'-yer, excelling. Josh. 15, 48, JAYAN, ja'-van, wine (?), son of Japheth. Gen. 10, 2.

19.2. JAZER, ja'-zer, same as JAAZER. Num. 32. I. JAZIZ, ja'-ziz, wanderer (?). 1 Chr. 27. 31. JEARIM, je-ar'-im, forests. Josh. 15. 10. JEATERA, je-ar'-er-ai'. 1 Chr. 6. 21. JENERECHIAH, je-ber'-ek-i'-ah, whom Jehovah blesses. I. S. 2. JEDUS, je'-boos, a place trodden down (?). Judg.

18. 10.
JEBUSI, je-boo'-si, a Jebusite. Josh. 18. 16.
JEBUSI, je-boo'-sites, the descendants of Jebus, the son of Canaan. Gen. 15. 21; Num. 13. 29; Josh. 15. 65; Judr. 1. 21; 19. 11; 2 Sann. 5. 0.
JECAMIAH, jek'-on-i'-ah. 1 Chr. 3. 18.
JECHOLIAH, jek'-ol-i'-ah, Jehovah is strong. 2
Kin. 15. 2.
JEMPONIS, jek'-on-i'-a, de Caral, www.s. 18. 19, 10,

JECHONIAS, jek'-on-i'-as, the Greek way of spelling Jeconiah. Matt. 1, 11, 12; 1 Chr. 3, 17.

JECOLIAH, jek'-ol-i'-ah, same as JECHOLIAH. 2 Chr.

26. 3. JECONIAH, jek'-on-i'-ah, Jehovah establishes. 1 Chr. 3, 16,

JEDAIAH, jed-ai'-ah, (1) Jehovah—(?). 1 Chr. 4, 37. (2) Jehovah knoweth. 1 Chr. 24, 7. JEDIAEI, jed-di'-a-el, known of God. 1 Chr. 7, 6. JEDIAH, jed-d'-dah, beloved. 2 Kin. 22, 1

JEDIDIAH, jed'-id-i'-ah (beloved of the Lord), a name of Solomon, 2 Sam, 12, 25.

JEDUTHUN, jed-ooth'oon, friendship (?). 1 Chr. 16, 38; 41; 25, 6.
JEEZER, je-e'-zer, contracted from ABIEZER. Num. 16, 30,

JEEZERITES, je-ez'-er-ites, descendants of Jeezer. Num. 26, 30,

JEGAR-SAHADUTHA, je-gar'-sa-ha-doo'-thah, the heap of testimony. Gen. 31, 47. JEHALELEEL, je-hal'-el-e'-el, he praises God. 1

Chr. 4, 16, JEHALELEL, je-hal'-e-lel, same as preceding. 2 Chr. 29, 12.

JEHDEIAH, jed-i'-ah, whom Jehovah makes glad. 1 Chr. 24, 20,

JEHEZEKEL, je-hez'-e-kel, same as EZEKIEL, 1 Chr. 24. 16. CHI. 23. 16.
JEHIAI, je-hi'-ah, Jehovah lives, 1 Chr. 15. 24.
JEHIEL, je-hi'-el, God liveth, 1 Chr. 15. 18.
JEHIELI, je-hi'-el-i, a Jehielite, 1 Chr. 26. 21.
JEHIZKIAI, je-hizk-i'-ah, same as HEZEKIAH. 2
Chr. 28. 12.

JEHOADAH, je-ho'-a-dah, whom Jehovah adorns, 1 Chr. 8, 36,

JEHOADDAN, je-ho'-ad-an, Jehovah is beauteous (?). 2 Kin. 14. 2.

JEHOAHAZ, ie-ho'-a-haz, whom Jehovah holds fast, JEHOMIAZ, je-no-a-naz, wnom senovan hous men son of Jehn, king of Israel. 2 Kin. 10, 35; 13, 4, —— (Shallum), king of Judah, his evil reign. 2 Kin. 23, 31; 2 Chr. 36, 1. JEHOASH, je-ho'ash, Jehovah supports. 2 Kin. 11,

21. JEHOHANAN, je-ho'-han-an, Jehovah is gracious. 1 Chr. 26, 3.

JEHOLACHIN, je-ho'-ya-kin, Jehovah has established.

king of Judah, his defeat and captivity. 2 Kin. 24, 6; 2 Chr. 36, 8. JEHOIADA, je-ho'-ya-dah, Jehovah knoweth. 2 Sam. 8, 18,

Sam. 8. 18.
high priest, deposes and slays Athaliah, and
restores Jehoash. 2 Kin. 11. 4; 2 Chr. 23; repairs the temple. 2 Kin. 12. 7; 2 Chr. 24. 6.
sholishes idolatry. 2 Chr. 23. 16.
JEHOJAKIM, je-ho-ya-kim, Jehovah has set up.
(Eliskim), made king of Judah by Pharaoh-neehoh, his evil reign and captivity. 2
Kin. 23. 34; 24. 1; 2 Chr. 36. 4; Dan. 1. 2. See
Jer. 22. 18.

JEHOTARIE, je-ho'-ya-rib, Jehovah will contend. 1 Chr. 9. 10.

JEHONADAB, je-ho'-na-dab, Jehovah is bounteous. 2 Kin, 10, 15,

JEHONATHAN, je-ho'-na-than, same as JONATHAN, 1 Chr. 27, 25.

I Chr. 27, 25, JEPHOVAN 18 high, JEPHOVAN, 18-horan, Jehovah is high, (son of Jehoshaphat), king of Judah, 1 Kin. 22, 50; 2 Kin. 8, 10; his crueity and death, 2 Chr. 21, 4, 18.

(Jorum), king of Israel, son of Ahab. 2 Kin. 1, 17; 3, 1; his evil reign. 2 Kin. 3, 2; slain by Jehu. 2 Kin. 9, 24.

JEHOSHABEATH, je-ho'-shab'-e-ath, Jehovah is the oath, 2 Chr. 22, 11.

JEHOSHAPHAT, je-hosh'-af-at, whom Jehovah

Judges. A Kin. 15, 24; 2 king of Judah, his good reign. 1 Kin. 15, 24; 2 king of Judah, his good reign. 1 Kin. 15, 24; 2 Chr. 21, 1, 22, 50; 2 Chr. 21, 1, 2 valley of, Joel S. 2. valley of, Joel S. 2. valley of, Joel S. 2. JEHOSHEBA, je-ho-she-bah, same as JEHOSHA-BEATH. 2 Kin, 11. 2; 2 Chr. 22. 11.

Jehoshua, je-hosh'-oo-ah, same as Joshua. Num, 13, 16, Јеновниан, je-hosh'-oo-ah, same as Joshua. 1

Chr. 7. 2: - ho'-vah, the Eternal One.
JEHOVAH, je-ho'-vah, the Eternal One.
JEHOVAH, (ELOHIM, I AM THAT I AM). Ex. 6.
3; Ps. 83. 18; Is. 12. 2; 26. 4.

JEHOVAH-JIREH, je-ho'vah-ji'-ray, Jehovah will provide. Gen. 22.14.

JEHOVAH-NISSI, je-ho'-vah-nis'-i, Jehovah my ban-ner. Ex. 17. 15. JEHOVAH-SHALOM, je-ho'-vah-sha'-lom, Jehovah send peace. Judg. 6.24. — SHAMMAH, je-ho'-vah-sham'-mah (the Lord is

there). Ezek. 48. 35. - TSIDKENU, je-ho'-vah-tsid-ke'-nu (the Lord is our righteousness). Jer. 23. 6.

JEHOZABAD, je-ho'-za-bad, Jehovah gave. 2 Kin. 12, 21, JEHOZADAK, je-ho'-za-dak, Jehovah is just. 1 Chr. 6. 14.

JEHU, je'-hu, Jehovah is He (?). son of Hanani, prophesies against Baasha. 1 Kin. 16. 1. rebukes Jehoshaphat. 2 Chr. 19. 2; 20. 34.

-son of Nimshi, to be anointed king of Is-l. 1 Kin. 19. 16; 2 Kin. 9. 1.

rael. I Kin. 19. 16; 2 Kin. 9. 1. his reign. 2 Kin. 9. 10. JEHUBBAH, je-hoo/-ah, hidden. 1 Chr. 7. 34. JEBUCAL, je-hoo'-kal, Jehovah is mighty. Jer.

JEHUD, je'-hood, praise. Josh. 19. 45. JEHUDI, je-hood'-i, a Jew. Jer. 36. 14. JЕНUDIJAH, je-hood-i'-jah, a Jewess. 1 Chr. 4. 18.

JEHUSH, je'-hoosh, to whom God hastens. 1 Chr. 8, 39,

JEIEI, ji'-el. 1 Chr. 5. 7. JEKABZEEL, je-kal/-ze-el, God gathers. Neh. 11. JEKAMEAM, je-kam'-e-am. 1 Chr. 23. 19. JEKAMIAH, jek'-am-i'-ah, same as JECAMIAH. 1 Chr. 2, 41, JERUTHIEL, je-koo'-thi-el, the fear of God. 1 Chr.

4. 18. 4.18. JEMIMA, je-mi'-mah, dove. Job 42.14. JEMIEL, jem-oo'-el, day of God. Gen. 46.10. JEPHTIAE, jef'-thah, Greek way of writing Jephthah. Heb. 11.32. JEPHTIAH, jef'-thah, God opens. Judg. 11.1. judge, his dealings with the Gileadites. Judg.

11. 4. defeats the Ammonites. Judg. 11. 14 his rash vow. Judg. 11. 30, 34. chastises the Ephraimites. Judg. 12. Judg. 11. 14.

JEPHUNNEH, je-foon'-eh, for whom it is prepared. Num, 13. 6. JERAH, je'-rah, the moon. Gen. 10. 26. JERAHMEEL, je-rah'-me-el, whom God loves. 1 Chr.

JERAHMEELITES, je-rah'-me-el-ites, descendants of Jerahmeel, 1 Sam. 27, 10.

JERED, je'-red, descent. 1 Chr. 1. 2. JEREMAI, jer-e'-mai, dwelling in heights. Ezra JERUSALEM .- cont. 10, 33, JEREMIAH, jer'-em-i'-ah, whom Jehovah has appointed. (prophet), his call and visions. Jer. 1. denounces the false prophet Hananiah. 28. 5. writes to the captives in Babylon. Jer. 29. his promises of comfort and redemption to Israel. Jer. 31. writes a roll of a book. Jer. 36, 4; Baruch reads writes a 150 a 2 book. Sel. 35, 4; Batten reads it. Jer. 35, 8; imprisoned by Zedekiah. Jer. 32; 37; 38, released. Jer. 33, 7; predicts slaughter of innocents. Jer. 31, 15; fulfilled. Matt. 2, 17. 13 with all the remnant of Judah carried into E-gypt. Jer. 43. 4. various predictions. Jer. 46-51; 51. 59. mentioned. Matt. 16. 14; 27. 9. JEREMIAS, jer'-em-i'-as, Greek form of Jeremiah. Matt. 16. 14. annut. 10.14.
JEREMOTH, je-re'-moth, high places. 1 Chr. 8.14.
JEREMY, jer'-em-y, shortened English form of
Jeremiah. Matt. 2.17.
JERIAH, jer-i'-ah, whom Jehovah regards (?).
1 Chr. 23.19. 1 Chr. 23, 19, JEBBAI, jer-ee'-bai, contentions. 1 Chr. 11, 46, JEBICHO, jer'-ik-o, a fragrant place. Num. 22, 1, the spies at Josh. 2. 1, eapture of. Josh. 6, 20 (Heb. 11, 30), rebuilt by Hiel. 1 Kin. 16, 34, See Josh. 6, 26, JEBEL, je-ri'-el, founded by God. 1 Chr. 7, 2, JEBIAH, jer-l'-jah, same as JEBAIA. 1 Chr. 26, JERIMOTH, jer-ee'-moth, same as JEREMOTH. 1Chr. JERIOTH, je-ri'-oth, curtains. 1 Chr. 2.18, JEROBOANI I., jer'-ob-o'-am, whose people are many. 1 Kin. 11.26. many, 1 KM, 11.20, promoted by Solomon. 1 Kin, 11, 28, Ahijah's prophecy to. 1 Kin, 11, 29, made king. 1 Kin, 12, 20 (2 Chr. 10), his idolatry, withered hand, denunciation. 1 Kin, nis idolarly, withered hand, denunctation. 1 kin. 12; 13; 14. death. 1 Kin. 14. 20. evil example. 1 Kin. 15. 34. Jerodam II. 2 Kin. 13, 13; 14. 23—29. Jerodam II. 2 Kin. 18, 13; 14. 23—29. Jerodam, je-ro'-ham, who is loved. 1 Sam. 1.1. Jerobam, jer-oob-ba'-al, let Baal plead. Judg. 6 32 J. D. D. LEBUBBESHETH, jer-oob-be'-sheth, let shame plead, another name for JERUBBAAL. 2 Sam. 11. 21. JERUER, Jeroo'-el, same as JERUEL. 2 Chr. 20. 16. JERUSALEM, je-roo'-sa-lem, founded in peace (?). Josh. [0.1. - Adoni-zedec, king of, slain by Joshua. Josh. 10. Josh. 10.
borders of. Josh. 15. 8.
David reigns there. 2 Sam. 5. 6.
the ark brought there. 2 Sam. 6.
saved from the pestilence. 2 Sam. 24. 16.
temple built at. 1 Kin. 5-8; 2 Chr. 1-7.
sufferings from war. 1 Kin. 14. 25; 2 Kin. 14.
14: 25; 2 Chr. 12: 25. 24; 36: Jer. 36: 52.
capture and destruction by Nebuchedrogram

capture and destruction by Nebuchadrezzar, Jer. 52, 12—15. captives return: and rebuilding of the temple

begun by Cyrus. Ezra 1-3; continued by Artaxerxes. Neb. 2.

wall rebuilt and dedicated by Nehemiah. Neh.

abominations there. Ezek. 16, 2, presentation of Christ at. Luke 2, 22, the child Jesus tarries at. Luke 2, 42,

JERUSALEM.—conf.
Christ rides into. Matt. 21. 1; Mark 11. 7;
Luke 19. 35; John 12. 14.
Iaments over it. Matt. 23. 37; Luke 13. 34; 19. 41.
foretells its destruction. Matt. 24; Mark 13;
Luke 13. 34; 11. 23; 19. 41; 21.
disciples filled with the Holy Ghost at. Acts 2. 4.
which is above. Gal. 4. 26.
the new. Rev. 21. 2.
JERUSHA, je-roo'-shah, possession. 2 Kin. 15. 33.
JERUSHA, ie-roo'-shah, sume as preceding. 2 Chr. JERUSHAH, je-roo'-shah, same as preceding. 2 Chr. JESAIAH, je-sai'-ah, same as ISAIAH. 1 Chr. 3.21. JESHAIAH, je-shai'-ah, same as preceding. 1 Chr. JESHANAH, je-shan'-ah, old. 2 Chr. 13. 19. JESHARELAH, jesh'-ar-el'-ah, right before God (?). 1 Chr. 25. 14. JESHEREAB, je-shèb'-e-ab, father's seat. 1 Chr. 24. JESHER, je'-sher, uprightness. 1 Chr. 2.18. JESHIMON, je-shim'-on, the waste. Num. 21.20. JESHISHAI, je-shee'-shai, like an old man. 1 Chr. 5, 14, JESHOHAIAH, je-sho-hai'-ah, whom Jehovah hum-JESHOHAIAH, Je-sho-hai'-ah, whom Jehovah humbles, 1 Chr. 4, 36.
JESHUA (Joshua), iesh'-oo-ah, Jehovah is salvation, Ezra 2, 2; Neh 8, 17. See JOSHUA.
JESHUAH, jesh'-oo-ah, help, 1 Chr. 24, II.
JESHUAH, jesh-oo'-oon, righteous, symbolical name of Israel. Deut. 32, 15; 33, 5, 26; Is. 44, 2.
JESHMEL, je-sim'-i-el, whom God founds (?), 1 Chr. 4, 23 4, 30.
JSSSE, jes'-sy, gift (?). Ruth 4, 17.
David's father. Ruth 4, 22.
and his sons sanctified by Samuel. 1 Sam. 16, 5.
his son David anointed to be king. 1 Sam. 16, 13.
See Is, 11.
his posterity. 1 Chr. 2, 13.
JSSU, je-soo'-i, same as ISHUA. Num. 26, 44.
JESUITES, je'-soo-ites, the posterity of Jesui. Num.
28, 44. 26, 44, JESURUS, je-soor-oon, wrongly printed for Jeshurun, Isai, 44. 2, JESUS, je'-sus, Saviour, Matt, 1. 21. See Christ, Subject-Index, p. 430. Subject-Index, p. 439.

JETHER, je'-ther, same as ITHRA. Judg. 8. 20.

JETHER, je'-therh. Gen. 36. 40.

JETHERH, je'-therh. Gen. 36. 40.

JETHERH, jeth'-lah, lotty, Josh. 19. 42.

JETHO, jeth'-ro, same as ITHRA. Ex. 3. 1.

Moses' father-in-law. Ex. 18. 12.

JETUR, je'-toor, an enclosure. Gen. 25. 15.

JETEL, je'-cosh, same as JEHL. 1 Chr. 9. 6.

JETRI, je'-cosh, same as JEHLYH. Gen. 36. 5.

JETRI, je'-cos, counsellor, 1 Chr. 8. 10.

JEW, Joo, an Israelite. Esth. 2. 5.

JEWESS, joo'-ess, a female Jew. Acts 16. 1.

JEWISH, joo'-ish, of or belonging to Jews. Tit. 1.

14. JEWRY, joo'-ry, Old English name for Judea. Dan. 5. 13. JEWS, jooz, inhabitants of Judea (Israelites first so called). 2 Kin. 16. 6. Christ's mission to. Matt. 15. 24; 21. 37; Acts 3, 28 JEZANIAH, jez'-an-i'-ah, Jehovah adorns (?). Jer. 40. 8. 40. 8.
JEZEERL, jez'-e-bel, unmarried.
wife of Ahab, I Kin. 16. 31.
kills the prophets, I Kin. 18, 4; 19. 2.
causes Naboth to be put to death. 1 Kin. 21.
her violent death. 2 Kin. 9. 30.
JEZER, je'-zer, anything made. Gen. 46. 24.

7 1 П ц 7 JEZERITES, je'-zer-ites, descendants of Jezer. Num. 26, 49, JEZIAH, jez-i'-ah, whom Jehovah assembles. Ezra

10 25 JEZIEL, jez-i'-el, the assembly of God. 1 Chr. 12.3

JEZLIAH, jez-li'-ah, deliverance (?). 1 Chr. 8. 18. JEZEMAN, Jezzem-au, deniverance (f). 1 Chr. 8, 18, JEZEMANHAM, jezzemahlam, jezzem-au, deniverance (f). 1 Chr. 8, 18, JEZEMANHAM, jezzem-au, deniverance (f). 1 Chr. 4, 7, JEZEMANHAM, jezzem-a

JEZEEEL, jez'-re-el, God scatters. 1 Chr. 4.3. See AHAR

JEZBELITE, jez'-re-el-ite, an inhabitant of Jez-reel. 1 Kin. 21. 6.

reel. 1 km. 21.6.
JERRELIFESS, jez're-el-lite-ess, feminine of preceding. 1 Sam. 27.3.
JERNA, jih'-sam, fragrant. 1 Chr. 7.2.
JIBLAPH, jid'-laf, weeping (?). Gen. 22. 22.
JIMNA, jim'-nah, same as INNA, Num. 26. 44.
JIMNAH, jim'-nah, same as INNAH, Gen. 46. 17.
JIMNITES, jim'-nites, descendants of Jimnah, Num. 26. 44.

26, 44, JIPHTAH, jif'-tah, same as JEPHTHAH. Josh, 15. 43.
JIPHTHAH-EL, jif'-thah-el, which God opens. Josh.

JOAB, io'-ab, Jehovah is father. 2 Sam. 2. 13. JOAB, Jo-ab, Jenovah is father. 2 Sam, 2.13. nephew of David, and captain of the host. 2 Sam, 8.16. kills Abner. 2 Sam, 3.23. intercedes for Alsalom, 2 Sam, 14; slays him in an oak, 2 Sam, 18.14. reproves David's grief. 2 Sam, 19.5.

man vax, s sam, 18, 14, reproves David's grief, 2 Sam, 19, 5, slays Amasa, 2 Sam, 20, 9, unwillingly numbers the people, 2 Sam, 24, 3 (1 Chr. 21, 3).

joins Adonijan's usurpation. 1 Kin. 1. 7. slain by Solomon's command. 1 Kin. 2. 5, 28 JOAH, jo'-ah, Jehovah is brother. 2 Kin. 18. 18; 2 Chr. 34, 8, JOAHAZ, jo'-a-haz, whom Jehovah holds. 2 Chr.

JOANNA, jo-an'-ah, Greek way of writing Jehonan. Luke 3, 27; 8, 2, 3; 24, 10. JOANN, jo'-ash, whom Jehovah supports (?). 2 Kin.

11.2. (Jehoash), king of Israel. 2 Kin. 13. 10. visits Elisha sick. 2 Kin. 13. 14. defeats the Syrians. 2 Kin. 13. 25. chastises Amaziah. 2 Kin. 14. 8; 2 Chr. 25. 17.

consists a mazuai. Atin. 11, 41, 51, 52, 11.

— king of Judah. 2 Kin. 11, 4; 2 Chr. 23.

repairs the termple. 2 Kin. 11, 4; 2 Chr. 24.

repairs the termple. 2 Kin. 12, 9; 2 Chr. 24.

slain by his servants. 2 Kin. 12, 19; 2 Chr. 24, 23.

JOATHAN, jo-servants. 2 Kin. 12, 19; 2 Chr. 24, 23.

JoB, jobe, (1) a desert, Gen. 46. 13; (2) one persecuted

his character, Job 1. 1, 8; 2, 3 / Ezek. 14, 14, 20). his afflictions and patience. Job 1. 13, 20; 2, 7, 10 (James 5, 11)

(James b. 11).
complains of his life. Job 3.
reproves his friends. Job 6; 7; 9; 10; 12—14;
16; 17; 19; 21; 23; 24; 26—30.
solemuly protests his integrity. Job 31.

solemnly protests his integrity, Job 31. humbles himself. Job 49, 3; 42, 1. God accepts and doubly blesses. Job 42, 10, JOBAB, io'-bab, a desert. Gen. 10, 29, JOCHERED, jo'-ke-bed, Jehovah is glorious (?), mother of Moses. Ex. 6, 20; Num. 20, 59, Jope, jo'-ed, for whom Jehovah is witness. Neh.

11. 7. JOEL, jo-el, Jehovah is might

Joz., jo'-el. Jehovah is might. delivers God's judgments. Joel 1—3. proclaims a fast, and declares God's meroy. Joel 1. 14; 2. 12; 3, quoted. Acts 2. 16, Jozzak, jo'-el-ah, He helps (?). 1 Chr. 12. 7. JOZZZK, jo'-el-ah, He helps (?). 1 Chr. 12. 6, JOZZZK, jo'-el-ah, He helps (?). Num, 32. 35. JOGLI, jo'-gli, an exile. Num, 34. 22. JOHA, jo'-hah, Jehovah lives (?). 1 Chr. E. 16.

JOHANAN, jo-ha'-nan, Jehovah is gracious. 2 Kin. 25, 23; Jer. 40, 8, 15; 41, 11; 42; 43. JOHN, English way of spelling Johanan. Mart. 3, 1, the APOSTLE, called, Matt. 4, 21; Mark 1, 19;

Luke 5. 10.

ordained. Matt. 10. 2; Mark 3. 17. enquires of Jesus. Mark 13. 3. reproved. Matt. 20. 20; Mark 10. 35—40; Luke 9, 50,

sent to prepare the passover. Luke 22. 8. declares the divinity and humanity of Jesus Christ. John 1; 1, 55. Christ's love for. John 13. 25; 19. 26; 21. 7, 20. 24. his care for Mary the Lord's mother. John 19. 27. meets for prayer. Acts 1. 13. accompanies Peter before the council.

accompanies Peter before the council. Acts 3; 4, exhorts to obedience, and warns against false teachers. 1 John 1—5. sees Christ's glory in heaven. Rev. 1, 13, writes the Revelation. Rev. 1, 19, forbidden to worship the angel. Rev. 19, 10; 22.8.—(Mark). Acts 12, 12, 25. See Mark. the Baptrist, his coming foretold. Is, 40, 3; Mal, 4, 5; Luke 1, 17, bis birth and circumcision. Luke 1, 57.

his birth and circumcision. Luke 1. 57, office, preaching, and baptism. Matt. 3; Mark 1; Luke 3; John 1. 6; 3. 20; Acts 1. 5; 13, 24, baptizes Christ. Matt. 3; Mark 1; Luke 3; John

imprisoned by Herod, Matt. 4. 12; Mark 1. 14; Luke 3. 20; and beheaded, Matt. 14; Mark 6. 14. sends his disciples to Christ. Matt. 11. 1; Luke 7, 18, Christ's testimony to. Matt. 11. 11, 14; 17. 12; Mark 9. 11; Luke 7. 27.

his disciples receive the Holy Ghost. Acts 18. 24; 19. 1. JOIADA, jo'-ya-dah, Jehovah knows. Neh. 12. 10. JOIAKIM, jo'-ya-kim, shortened from Jehoiakim, Neh. 12, 10.

JOIARIB, jo'-ya-rib, whom Jehovah defends. Ezra 8, 16,

JOKIM, jo'-kim, shortened from Jehoiakim, 1 Chr. JOKDEAM, jok'-de-am, burning of the people. Josh.

JOKNEAM, jok'-me-am, 1 Chr. 6. 68. JOKNEAM, jok'-ne-am, possessed by the people. Josh, 12. 22.

JORSHAN, jok'-shan, fowler. Gen. 25. 2. JORTAN, jok'-tan, small. Gen. 10. 25. JOKTHEEL jok'-the-el subdued by God. Josh. 15. 38. JONA, jo'-nah, a Greek way of spelling Johanan. John 1, 42

JONADAB, jo'-na-dab, same as JEHONADAB. 2 Sam. 13, 3, (Jehonadab), son of Rechab. 2 Kin. 10. 15.

JONAH, jo'-nah, dove. prophet, 2 Kin. 14, 25. his disobedience, punishment, prayer, and re-pentance. Jonah 1—4

a type of Christ. Matt. 12. 39; Luke 11. 29. JONAN, jo'-nan, contracted from JOHANAN. Luke 3, 30, JONAS, jo'-nas, (1) same as JONA. John 21. 15. (2) Or JONAH. Matt, 12. 39.

On JONAHI. MERC. 12, 39, 10'-nath-e'-lem-re-ko-kim', the silent dove afar off. Title of Ps. 56. JONATHAN, jo'-na-than, whom Jehovah gave. son of Saul, smites the Philistines. I Sam. 13.

son of Sau, announce 2; 14, his love for David. 1 Sam, 18, 1; 19; 20; 23, 16, slain by the Philistines. 1 Sam, 31, 2. David's lamentation for. 2 Sam, 1, 17. — son of Abiathar. 2 Sam, 15, 27; 1 Kin, 1, 42, one of David's nephews, his deeds. 2 Sam, 21, 21; 1 Chr. 20, 7. Jorna, Jovite, hired by Micah, Judg, 17.7; 18, Jorna, jop-ah, beauty (?). (Jaffa), 2 Chr. 2.16; Jonah 1.3. Tabitha raised at, Acts 9.36.

JOSIAH-cont. regains the temple. 2 Kin. 22. 3. hears the words of the book of the law. 2 Kin. Naaman's leprosy cured at. 2 Kin. 5, 10. John haptizes there. Matt. 3; Mark 1, 5; Luke 3, 3, See Job 40, 23; Ps. 42, 6; Jer. 12, 5; 43, 19; Zech. 11, 3. JORDM, jo'-rim, a form of JORAM (?). Luke 3, 29, JORGOAM, jor'-ko-am, spreading of the people (?), 1 Chr. 2, 44, JORABAD, jo'-sa-bad, sume as JEHOZABAD. 1 Chr. JOSAPHAT, jo'-saf-at, Greek form of Jehoshaphat. JOSEDECH, jo'-se-dek, same as JEHOZADAK. Hag. JOSEPH, jo'-sef, he shall add. son of Jacob. Gen. 30, 24. See Ps. 105. 17; Acts 7. 9; Heb. 11, 22. his dreams, and the jealousy of his brethren. Gen. 37. 5. sold to the Ishmeelites. Gen. 37. 28. solute to the isameentes. Gen. 31, 28, slave to Potiphar. Gen. 39, resists Potiphar's wife. Gen. 39, 7, interprets the dreams of Pharaoh's servants, Gen. 40; and of Pharaoh, predicting famine, Gen. 41, 25. made ruler of Egypt. Gen. 41. 39. prepares for the famine. Gen. 41. 48. receives his brethren and father. Gen. 42—46. receives his preturen and lather. Gen. 42—16. gives direction concerning his bones. Gen. 50. 25. his death. Gen. 50. 26. — son of Heli, husband of the Virgin. Matt. 1. 19; 2. 13, 19; Luko 1. 27; 2. 4. — of Arimathæa. Matt. 27. 57; Mark 15. 42; Luke 23, 59; John 19. 38. Luke 23. 30; John 19. 35.

(Barsabas), Justus. Acts 1. 23.
Joses, jo'-ses. Matt. 13. 55.
Joses, jo'-ses. Mort 13. 55.
Josen Josen, John Jehovah presents (?), 1 Chr. 4. 34.
Josen Jehovah, John Jehoshaphat, 1 Chr. 11. 43.
Josen Jehovah, Jo'-shav-i'-ah, same as Josen 1. 1 Chr. 11. 43. 11. 46. JOSHUA, josh'-be-ka'-shah, seat of hard-ship (?), 1 Chr. 25. 4. Joshua, josh'-you-ah, Jehovah is salvation. Num. 14.6. (Hoshea, Oshea, Jehoshua, Jeshua, and Jesus), son of Nun. 1 Chr. 7. 27: Heb. 4.8. discomfits Amalek. Ex. 17.9. ministers to Moses. Ex. 24. 13: 32. 17; 33. 11. spies out Canaan. Nun. 13. 16. ordained to succeed Moses. Num. 27. 18; 34. 17; Deut. 1. 38; 3. 28; 34. 9. reassured by God. Josh. 1. harangues bis officers. Josh. 1. 10. crosses river Jordan. Josh. 3. experts memorial nillars. Josh. 4. erects memorial pillars. Josh. 4. re-enacts circumcision. Josh. 5. assaults and destroys Jericho. Josh. 6. assants and destroys electric Josh. 6. condemns Acian. Josh. 7. subdues At. Josh. 8. his victories. Josh. 10—12. apportions the land. Josh. 14—21; Heb. 4. 8. apportions the land. Josh. 14—21; Heb. 4. 8. his charge to the Reubenites. Josh. 22. exhortation to the people. Josh. 23. reminds them of God's meroies. Josh. 24. renews the covenant. Josh. 24, 14. his death. Josh. 24. 29; Judg. 2. 8. his curse, Josh. 6. 28; fuifilled, I Kin. 16. 34. JOSIAH, Josi-Ah, whom Jehovah heals. 2 Kin. 21. 24.

reigns well. 2 Kin. 22.

22. 5. 2 Kin. 22. 15, ordains the reading of the book. 2 Kin. 22. 15, ordains the reading of the book. 2 Kin. 23. keeps a signal passover to the Lord. 2 Chr. 35, slain by Pharaoh-nechoh at Megiddo. 2 Kin. 23, 29, 23, 29. Josia', as, Greek form of Josiah. Matt, 1, 10. Josiah, jos'-ib-i'-ah, to whom God gives a dwelling. 1 Chr. 4, 35. Josiphiah, jos'-il-i'-ah, whom Jehovah will increase. Ezra 8, 10. Jorbarh, jot'-tah, pleasantness (?). 2 Kin. 21, 19. JOTBATH, jot'-bath, same as JOTBAH. Deut, 10, 7. JOTBATHAH, jot-bath'-thah, same as JOTBAH. Num. 33, 33, JOZACHAR, jo'-za-kar, whom Jehovah has remembered. 2 Kin. 12. 21.
JOZADAK, jo'-za-dak, same as JEHOZADAK. Ezra JUBAL, joo'-bal, music (?). inventor of harp and organ. Gen. 4. 21. JULAL, joo'-kal, same as JEHCAL. Jer. 38. 1. JUDA, joo'-dah, same as JUDAH. Luke 3. 30. JUDAH, joo'-dah, praised, son of Jacob. Gen. 29, 35, his descendants. Gen. 38; 46, 12; Num. 1, 26; 26. 19; 1 Chr. 2-4 pledges himself for Benjamin. Gen. 43, 3, his interview with Joseph. Gen. 44. 18;—46. 28. blessed by Jacob. Gen. 49. 8. —— tribe of, their blessing by Moses. Dent. 33. 7. tribe of, their messing by moses. Denoted in their inheritance. Josh. 15. they make David king, 2 Sam. 2, 4; and adhere to his house, 1 Kin. 12; 2 Chr. 10; 11. See Jews. Judas, joo'-das, Greek form of Judah. Matt. 10, 4 Judes, Lebbens, Thaddeus), Apostle, brother of James, Matt. 10, 3; Mark 3, 18; Luke 6, 16; Acts 1, 13, his question to our Lord. John 14. 22 enjoins perseverance. Jude 3, 20. denounces false disciples. Jude 4.

the Lord's brother. Matt, 13, 55; Mark 6. 3.

(Barsabas). Acts 15, 22.

LSCARIOT. Matt, 10, 4; Mark 3, 19; Luke Carsacas). Acts 10. 22.

18cAstor. Matt. 10. 4; Mark 3. 19; Luke 6. 16; John 6. 70.

betrays Jesus. Matt. 26. 14, 47; Mark 14. 10, 43; Luke 22. 3, 47; John 13, 26; 18. 2.

hangs himself. Matt. 27. 5 (Acts 1. 18).

JUDE, jood, abbreviated from Judas. Jude 1.

JUDEA, jood-de-ah (land of Judah). Ezra 5. 8.

JUDITH, joo'-dith (probably from the same). Gen. 28, 24. 26, 34, JULIA, joo'-li-ah, feminine form of Julius, Rom. 16, 15. 16, 15.

JULIUS, jod-li-us, downy. Acts 27, 1,

JUNIA, jod-ni-ah.
saluted by Paul. Rom. 16, 7,

JUPTER, jod-pit-er.

Barnahas addressed as. Acts 14, 12;—19, 35,

JUHAB-RESER, jod-shab-he'-sed, whose love is
returned. 1 Chr. 3, 20,

JUSTUS, JUSTUS, ust-us, upright, Acts 1, 23,

JUTTAH, joot-ah, extended, Josh. 15, 55, KAEZEEL, kab'-ze-el. God has gathered. Josh, 15, 21. KADESH, kab'-desh, consecrated. Gen. 20, 1. KADESH-BARNEA, ka'-desh-dar'-ne-ah. Num. 34. 4. Israelites murmur against Moses and Aaron, threaten to stone Caleb and Joshua, and provoke God's anger. Num. 13; 14; Deut. 1. 19; Josh. 14, 6. prophecy concerning, 1 Kin. 13. 2; fulfilled, 2 Kin. 23, 15. KADMONITES, kad'-mon-ites, Orientals. Gen. 15. 19. ADMIEL. kad'-mi-el, eternity of God (?). Ezra 2.40,

Gen. 23, 2

Num. 22, 39,

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KIRJATH-JEARIM, kir'-jath-je'-ar-im, c. of woods, Josh, 9, 17; 18, 14; 1 Chr. 13, 6, the ark brought to, 1 Sam. 7, 1, ark fetched from. 1 Chr. 13, 5; 2 Chr. 1, 4. KIRJATH-SANNAH, kir'-jath-san'-ah, c. of thorns, KALLAI, kal'-ai, swift. Neh. 12. 20.

KANAH, ka'-nah, a place of reeds. Josh. 19. 28.

KARBAH, kar-re'-ah, bald. Jer. 40. 8.

KARBAK, kar-ka'-ah, fioor. Josh. 15. 3.

KARKOR, kar-kar-lini, Judge 8. 10.

KARKOR, kar-kar-lini, two horns. Gen. 14. 5.

KARTAH, kar-tat, divt. Josh. 21. 34.

KARTAH, kar-tat, double city. Josh. 21. 32.

KATTATH, kar'-ath, mail (?). Josh. 19. 15.

KEDLAR, ke'-dar, black-skinned.

Son of Ishmael. Gen. 25. 13; 1 Chr. 1. 29; Ps. 120. 5; Cant. 1. 5; Jer. 2. 10; Ezek. 27. 21. 16;

— tribe of, prophecies concerning. Is. 21. 16; Kallai, kal'-ai, swift. Neh. 12, 20. Josh, 15, 49. KIRJATH-SEPHER, kir'-jath-se'-fer, book-city. Josh, 15, 15, tribe of, prophecies concerning. Is. 21. 16; 42. 11; 60, 7; Jer. 49. 28. 42. 11; 60, 7; Jer. 40, 28 КЕРЕМАН, ke-de'-mah, eastward, Gen. 25, 15. КЕРЕМОН, ke-de'-moth, eastern parts. Josh. 13, 18. КЕРЕМОН, ke-de'moth, eastern parts. Josh. 13, 22. KEDRON (Kidron, Cedron), ke'-dron, brook and ravine, near garden of Gethsemane, frequented by our Lord. John 18. 1. crossed by David. 2 Sam. 15, 23, idols destroyed there. 1 Kin. 15, 13; 2 Kin. 23, 6; 2 Chr. 29, 16; Jer. 31, 40. See KIDRON. КЕНЕГАТИАН, ke-he-lah'-thah, assembly. Num. 23, 29. 40. 33, 22, KELLAH, ke-ee'-lah, sling (?), Josh. 15, 44. David there. 1 Sum. 23, 1, 12, KELAH, ke-lai'-ah, contempt (?). Ezra 10, 23, KELITA, ke-li'-tah, dwarf. Neh. 8, 7, KEMTEL, ke-moo'-el, congregation of God. Gen. 50, 20 33, 22 22, 21, ZZ. 21. ke'-nan, smith (?). 1 Chr. 1. 2. KENAN, ke'-nath, possession. Num. 32, 42. KENATH, ke'-nath, possession. Sci. 11. KENAZ, ke'-naz, hunting. Gen. 36, 11. KENZITE, ke'-nez-ite, descendant of Kenaz. Num. 32, 12, KENITES, keen'-ites, descendants of an unknown man named Kain. Gen. 15, 19, their fate foretold. Num. 24, 22 KENIZZITES, ke'-niz-ites, same as KENEZITE. Gen. 15, 19, KEREN-HAPPUCH, ke'-ren-hap'-ook, horn of paint. nue of Job's daughters. Job 42.14.
KERIOTH, ke-ri'-oth, cities.
a city of Judah. Josh, 15, 25; Jer. 48. 24, 41;
Amos 2.
KEROS, ke'-ros, crook ?). Ezm 2. 44.
KETURAH, ke-to'-rith, incense.
Abruham's wife, Gen. 25; her children, 1 Chr. 1. 32.
KEZIA, ke-zi'-ah, cassia. Joh 42. 14.
KEZIZ, ke'-zi'z, cut off. Josh. 18. 21.
KIBBOTH - HATTAAVAH, kib' - roth-hat-ta'-a-vah, graves of lust. Num. 11. 34.
KIBZAH, kib'-za'-im, two heaps. Josh. 21. 22.
KIDRON, kid'-ron, turbid. 2 Sam. 15, 23.
KINAH, ki'-nah, song of mourning, lamentation.
Josh. 15. 22.
KIR, kir, kown. 2 Kin. 16. 9: 1s. 15. 1: 22. 6: Amos Job 42, 14. Kir., kir, town, 2 Kin, 16, 9; 1s, 15, 1; 22, 6; Amos 1, 5; 9, 7. Kir-Haraseth, kir'-ha-ras'-eth, brick-town, 2 Kin. 3.25; Is. 10.7, 11. Kir-Hareseth, kir'-ha-res'-eth, same as preceding. Is. 16. 7 KIR-HARESH, kir-har'-esh, same as preceding. Is. 16. 11. KIR-HERES, kir-her'-es, same as preceding. Jer. 48. 31. KIRIATHAIM, kir'-yath-a'-im, same as KIRJATH-AIM, Ezek, 25. 9. A.M. LECK, 23.5. KIRIOTH, ki-ri'-oth, cities. Amos 2, 2. KIRIATH, kir'-jath, city (?). Josh, 18, 28. KIRJATHAIM, kir'-jath-a'-im, double city. Num.

Josh. 19. 15.
KISH, kish, bow.
Saul's father. 1 Sam. 9. 1.
KISHI, kish'-i, how of Jehovah. 1 Chr. 6. 44.
KISHION, kish'-i-on, hardness, Josh. 19. 20.
KISHON, ki'-shon, tortuous.
waters of Megiddo. Judg. 4. 7; 5. 21; 1 Kin, 18. 40.
KISON, ki'-son, same as KISHON. Ps. 83. 9.
KITHLISH, kith'-lish, fortified. Josh. 15. 40.
KITHON, kit'-ron, burning. Judg. 1. 30.
KITHON, kit'-in, same as CHITTIN. Gen. 10. 4.
KOA, ko'-ah, prince. Ezek. 23. 23.
KOHATH, ko'-hath, assembly.
son of Levi. Gen. 46. 11.
his descendants. Ex. 6. 18; 1 Chr. 6. 2.
their duties. Num. 4. 15; 10. 21; 2 Chr. 29. 12; 24. 19 KOHATHITES, ko'-hath-ites, descendants of Kohath, Num. 3, 27.
KOJAJAH, kol-ai'-ah, voice of Jehovah (?). Neh. KORAH, ko'-rah, bald. Dathan, &c., their sedition and punishment. Num. 16: 26. 9; 27. 3. (Core), Jude 11. ko'-rah-ites, descendants of Korah. KORAHITES, 1 Chr. 9. 19. KORATHITES, ko'-rath-ites, same as preceding. Num, 26, 58. KORE, ko'-re, partridge. 1 Chr. 9. 19. KORHITE, kor'-ite, same as KORATHITE. 2 Chr. 20. Koz, thorn. Ezra 2.61. Kushatan, kush-ai'-ah, longer form of Kishi. 1 Chr. 15.17. LAADAH, la'-ad-ah, order (?). 1 Chr. 4. 21. LAADAN, la'-ad-an, put in order (?). 1 Chr. 7. 28. LABAN, la'-ban, white. nospitality of. Gen. 24. 29. gives Jacob his two daughters. Gen. 29. gives Jacob his two daughters. Gen. 29: envies and oppresses him. Gen. 30. 27; 31. 1, his dream. Gen. 31. 24. his covenant with Jacob. Gen. 31. 43. Lachish, larkish, impregnable. Josh. 10. 3. conquered. Josh. 10. 31; 12. 11. Amaziah slain at. 2 Kin. 14. 19. Lakl, la'el, (devoted) to God. Num. 3. 24. LAEL, M-el. (devoted) to God. Num. 3. 24. LAEL, M-el. (devoted) to God. Num. 3. 24. LAEL, M-lad. oppression. 1 Chr. 4. 2 LAEL, 101. 1a-hal-ro-1, to the living is sight. Gen. 24. 62. LAHAL-RUI, la-nai-ro-1, to the fiving is sight.

Gen. 24, 52.

LAHMAN, lah'-mam. Josh. 15, 40.

LAHMI, lah'-mi, warrior. 1 Chr. 20, 5.

LAHMI, lah'-mi, warrior. 1 Chr. 20, 5.

LAHMI, lah'-mi, warrior. 1 Chr. 20, 5.

LAHME, la'-koom, fort (?). Josh. 19, 33.

LAMA, lam'-ah, why? Matt. 27, 46.

LAMECH, la'-mek, destroyer.
descendant of Cain. Gen. 4, 18.

— father of Noah. Gen. 5, 25, 29.

LAODICEA, la'-od-i-se'-ah. Col. 2, 1.

LAODICEANS, la'-od-i-se'-ans, inhabitants of Laodicea. Rev. 1, 11; 3, 14.

Paul's epistle to, Col. 4, 16.

LAPIDOTH, la'-pid-oth, torches.

LASEA, la-se'-ah. Acts 27, 8.

LASHA, la'-shah, fissure. Gen. 10, 19.

LASHA, 19, la-sha'-ron, of the plain. Josh. 12, 18.

LATIN, lat'-in, the language spoken by Romans
John 19, 20.

LAZARUS, laz'-ar-us, Greek form of Eleazar. Luke. KIRJATH-ARBA, kir'-jath-ar'-bah, city of Arba. KIBJATH-BAAL, kir'-jath-ar'-im, contracted from KIBJATH-BAAL, kir'-jath-ba'-al, city of Baal. Josh. Lazarus, laz-ar-us, Greek form of Eleazar. Luk KIRJATH-HUZOTH, kir'-jath-hooz'-oth, c. of streets. 16, 20, and the rich man. Luke 16. 19. 416

LAZARUS, brother of Mary and Martha, raised from the dead. John 11; 12; 1. LELH, Ic'-ah, languid, Gen. 29, 16, 31; 30, 17; 31, 4; 33, 2; 49, 31. See Ruth 4, 11. LEBANAH, Ie-bahf-nah, white. Ezra 2, 45, LEBANON, Ieb'-an-on, the white (mountain). Deut.

forest and mountain. Deut. 3, 25; Judg. 3, 3:

forest and mountain. Deut. 3, 25; Judg. 3, 3; 1 Kin. 5, 14 Kin. 14, 9; 2 Chr. 2, 8; Ps. 92, 12; Cant. 3, 9; Is. 40, 16; Hos. 14, 5, LEBLACH, le-ha'-oth, Honesses. Josh. 15, 32, LEBDETS, leb-e'-us. Matt. 10, 3, See JIDE. LEBONAH, leb-o'-naih, frankincense. Judg. 21, 19, LECAH, le'-kah, journey (?), 1 Chr. 4, 21, LETALEM, le-hah'-bim. Gen. 10, 13, LEH, le'-hi, jaw-bone. Judg. 15, 9, LEMUEL, lem'-oo-el, (devoted) to God (?), king, his lesson. Prov. 31, 1, LESHEM, le'-shem, precious stone. Josh. 19, 47.

king, his lesson. Prov. 31. I.
LESHEM, le'-shem, precious stone. Josh, 19. 47.
LETUSHIM, le-toosh'-im, the hammered. Gen. 25. 3.
LETUMIM, le-oom'-im, peoples. Gen. 25. 3.
LETURIN, le-yi, associate (?).
son of Jacob. Gen. 29. 34.
avenges Dinah. Gen. 34. 25; 49. 5.

— See MATTHEW.

LEVIATHAN, le-vi'-a-than, a water monster. Ps.

104.20. LEVITES, le'-vites, descendants of Levi, mentioned. Ex. 6.25; 32.26. their service. Ex. 38.21.

their service. Ex. 38.21. appointed over the tubernacle. Num. 1.47. their divisions, Gershonites, Kohathites, Merarites. Num. 3. dittes of. Num. 3. 23; 4; 8, 23; 18. dunes of. Num. 3, 25; 4; 5, 25; 16, their consecration. Num. 8, 5, inheritance of. Num. 35; Deut. 18; Josh. 21, not to be forsaken. Deut. 12, 19; 14, 27, their genealogies. 1 Chr. 6; 9.

their genealogies. 1 Chr. 6; 9, charged with the temple service. 1 Chr. 23-27, twenty-four courses, instituted by David, 1 Chr. 23. 6; re-divided by Exra, Ezra, 6, 18, their sin censured. Mal. 1, 2; Ezek, 22, 26, LEVITICE, 1e-vit-i-cus, the book which treats of the affairs of the Levitical law. LIEDRIVES, lib-vert-ines, freedmen. Acts 6, 9, LIEDRIVES, lib-vert-ines, freedmen. Acts 6, 9, subdued. Josh, 10, 29; 21, 13, rebels. 2 Kin. 8, 22, 2 Kin. 10, 8, 18, 27, 8

receis, 2 Kin, 5, 22, attacked by Assyrians. 2 Kin, 19, 8; Is, 37, 8, LIENT, lib'-ni, white. Ex. 6, 17, LIENTES, lib'-nites, descendants of Libni. Num.

3. 21. Libya, lib'-yah. Jer. 46. 9; Ezek. 30. 5; Dan. 11. 43; Acts 2. 10. Likhi, lik'-hi, fond of learning (?). 1 Chr. 7. 19. Livus, li'-nus, Jax. 2 Tim. 4. 21.

LO-ANMI, lo-am'-i, not my people. Hos. 1.9. Lop, lode, strife (?). 1 Chr. 8. 12. Lo-Debar, lo'-de-bar, without pasture (?). 2 Sam.

ors, lo'-is. 2 Tim. 1. 5. LO-RUHAMAH, lo-ru-hah'-mah, not having obtained mercy. Hos. 1. 6. Lot, veil. Gen. 11. 27.

(Abram's nephew), separates from Abram. Gen. 13, 10, captured by four kings, and rescued by Abram.

Gen. 14. entertains angel visitors. Gen. 19. 1. saved from Sodom. Gen. 19. 16; 2 Pet. 2. 7

his wife turned into a pillar of salt. Gen. 19. 26; his wife turned into a pillar of sail. Gen. as. 20, Luke 17, 28, 32.
Loran, lo'-tan, veiling. Gen. 36, 20,
Loran, lo'-tan, veiling. Gen. 36, 20,
LUBIMS loob'-ims, same as LEHARIM. 2 Chr. 12, 3,
LUCAS, loo'-kas, same as LURE. Phil. 24,
LUCITER, loo'-sl'-er, light-bearer. Is. 14, 12,
LUCIUS, loosh'-yus, a noble (?),
of Cyrene, a feacher. Acts 13, 1; Rom. 16, 21,
LUDIM, lood', strife (?), Gen. 10, 22,
LUDIM, lood'-im. Gen. 10, 13,

LUHITH, loo'-hith, abounding in boards. Is. 15.5. LUKE, of or belonging to Lucania.

LUKE, of or belonging to Lucania.
the beloved physician, companion of Paul. Col.
4.14; 2 Tim. 4.11; Phil. 24 (Acts 10, 12; 20, 5).
LUZ, looz, almond tree. Gen. 28, 19.
LYCAOSIA, [l-ka-o-ni-ah. Acts 14, 6.
LYCIA, lishr-yah. Acts 27, 5.
LYDA, lid-ah, Greek form of Lop (?).

miracle at. Acts 9, 32, Lydia, lid'-yah.

LYDIA, 144-yan.
of Thyatira, piety of. Acts 16, 14, 49.
LYSANIAS, Il-sa'-ni-as, ending sorrow. Luke 3, 1.
LYSANIAS, Il-sa'-ni-as, ending sorrow.
LYSIAS, 185-yas, a person of Lysia. Acts 23, 28.
LYSTIA, lis'-train. Acts 14, 6.
Initiacle at. Acts 14, 8.
Paul and Barnahas taken for gods at. Acts 14, 11.
Paul stoned at, by Jews. Acts 14, 19.

MAACAH, ma'-ak-ah (same as MAACHAH), 2 Sam.

MAACHAH, ma'-ak-ah, royal (?). 1 Kin. 2. 39. queen, her idolatry. 1 Kin. 15. 13; 2 Chr.

MAACHATHI, ma'-a-chah'-thi, an inhabitant of Ma-achah. Deut. 3. 14.

MAACHATHIES, ma-ak'-ath-ites, plural of preceding. Josh 12. 5.
MAADA, ma'-a-dai, adorned. Ezra 10. 34.
MAADIAH, ma'-ad-i'-ah, ornament of Jehovah.
Neh. 12. 5.

MAAI, ma'-ai, compassionate (?). Neh. 12. 36.
MAALEH-ACRABUM, ma'-al-eh-ak'-rab-im, ascent
of scorpions. Josh. 15. 3.

MAARATH, ma'-ar-ath, a treeless place. Josh, 15, 59. MAASEIAH, ma/-as-i'-ah, work of Jehovah. Ezra 10, 18,

Maasiai, ma'-as-i-ai, same as Amashai (?). 1Chr. 9, 12,

MAATH, ma'-ath, small (?). Luke 3, 26. MAAZ, ma'-az, wrath. 1 Chr. 2, 27. MAAZIAH, ma'-az-i'-ah. 1 Chr. 24, 16. MACEDONIA, mas'-ed-o'-mi-ah.

MACEDONIA, mas'-ed-o'-ni-ah.
Paul's mission there. Acts 16, 9; 17.
Ilberality of. 2 Cor. 8; 9; 11, 9; Phil. 4, 15,
its churches. 1 & 2 Thess.
MACHBANAI, mak-ban'-ai, cloak. 1 Chr. 12, 13.
MACHBANAI, mak-ban'-ai, cloak. 1 Chr. 12, 13.
MACHBENAII, mak'-be-nah', clad with a cloak (?).
1 Chr. 2, 49.
MACHI, ma'-ki, Num. 13, 15.
MACHIATES, ma'-kir, sold. Gen. 50, 23.
MACHIATES, ma'-kir-ites, the descendants of Machir, Num. 26, 29.
MACHADEBAI, mak-nad'-eb-ai. Ezra 10, 40.
MACHHELAH, mak-pe'-lah, a doubling. Gen. 23, 9.
field of. Gen. 23, 9.

field of, Gen. 23

neid of. Gen. 23.
patriarchs buried there. Gen. 23. 19; 25. 9; 35.
29; 40, 30; 50, 12.
MADAI, ma'-dai. Gen. 10, 2.

Madian, ma'-di-an, Greek form of Midian. Acts 7, 29, MADMANAH, mad-man'-ah, dunghill. Josh. 15. 31. MADMEN, mad'-men, dungheap. Jer. 48, 2. MADMENAH, mad-may'-nah, same as MADMEN. Is.

10, 31,

10.31. MADON, ma'-don, place of contention. Josh. 11. 1. MAGDISH, mag'-di-lsh, congregating. Erra 2. 30. MAGDALA, mag'-dal-h, tower. Mat, 15. 39. MAGDALENE, mag'-dal-de'-ne, inhabitant of Magdala. Matt. 27. 58. MAGDIEL, mag'-di-el, praise of God. Gen. 36. 43.

MAGOR-MISSABIE, ma'-gor-mis'-a-bib, fear round about. Jer. 20. 3.

MAGPIASH, mag'-pi-ash. Neh. 10. 20.
MAHALAH, mah'-hal-ah, disease. 1 Chr. 7. 18.
MAHALALEEL, ma'-ha-lal'-e-el, praise of God. Gen.

5. 12. MAHALATH, mah'-al-ath, a musical instrument, Gen. 28. 9. Mahalath Leannoth, m. le-an-oth'. Ps. 88, title, Mahali, ma'-ha-li, weak. Ex. 6. 19.

Еe

T T T 7 J MAHANAIM, ma'-han-a'-im, two camps. Gen. 32. 2. Jacob's vision at. Gen. 32. Ish-bosheth made king at. 2 Sam. 2. 8. David takes refuge from Absalom at. 2 Sam. 17. 24. MAHANEH-DAN, ma/-han-e-dan', camp of Dan. MARKHETAK, mar-mane-carr, camp of Ban-Judg, 18, 12.

MAHARAI, mar-har, impetuous. 2 Sam. 23. 28.

MAHAYTE, mar-hat, taking hold (?), 1 Chr. 6. 35.

MAHAYTE, mar-hat-i-c-th, visions. 1 Chr. 25. 4.

MAHETSHAIAI-TASH-BAZ, mar-her-shar-lal-hash-baz, the spoil hastens, the prey speeds. 1s. 8.

MAHALAH, mah-lah, same as MAHALAH. Num. 28. MAHLI, mah'-li, same as Mahali. 1 Chr. 6. 19, Mahlites, mah'-lites, the descendants of Mahli. Num. 3. 33.

Num. 3.33,
MAHLON, mah'-lon, a sick person.
and Chilion die in Moab. Ruth 1.2.
MAHOL, ma'-hol, a dance. 1 Kin. 4.31.
MAKAZ, ma'-kaz, end (?), 1 Kin. 4.9.
MAKHELOTH, mak'-hel-oth, assemblies. Num. 33.25.
MAKKEDAH, mak'-ed-oth, sasemblies. Num. 33.25.
Josh 10, 10.
cave of, five kings hide in. Josh. 10, 16.
MAKTESI, mak'-tesh, a mortar. Zeph. 1.11.
MALACHI, mal'-ak-i, the messenger of Jehovah.
deplores and reproves Israel's invratitude. Mal.

deplores and reproves Israel's ingratitude. Mal. foretells the Messiah and His messenger. Mal.

Malcham, mal'-kam, their king. 1 Chr. 8.9. Malchiah, malk-i'-ah, Jehovah's king. 1 Chr. 6. 40. MAICHIEL, malk'-i-el, God's king. Gen. 46. 17.
MAICHIELTES, malk'-i-el-ites, the descendants of
Malchiel, Num. 28. 45.
MAICHIJAH, malk'-l'jah, same as MAICHIAH, 1

Chr. 9. 12. MALCHIRAM, malk-i'-ram, king of height (?). 1

Chr. 3. 18. MALCHI-SHUA, malk'-i-shoo'-ah, king of aid. 1 Chr. 8, 33. MALCHUS, mal'-kus, Greek form of Malluch. John

18, 10, wounded by Peter. John 18, 10; Matt. 26, 51;

Mark 14, 47.
healed by Jesus. Luke 22, 51.
healed by Jesus. Luke 22, 51.
Luke 3. 37.
Luke 3. 37.

MALLOTHI, mal-o'-thi, 1 Chr. 25, 4 MALLUCH, mai'-ook, counsellor. 1 Chr. 6, 44.
MAMMON, mam'-on, fulness.
Worship of. Matt. 6, 24; Luke 16, 9.
MANRE, mam'-re, fatness.

Abram dwells there, Gen. 13, 18; 14; 18; 23.

17; 35, 27, Manaen, ma-na'-en, Greek form of Menahem. Acts 13. I.

MANAHATH, ma-na'-hath, rest. Gen. 36, 23.
MANAHETHITES, ma-na'-heth-ites, inhabitants of

Manahath (?). 1 Chr. 2, 52.

Manassen, ma-nas-ay, one who causes to forget. firstborn son of Joseph. Gen. 41, 51. his blessing. Gen. 48.

his descendants numbered, &c. Num. 1. 34; 26. 29; Josh. 22. 1; 1 Chr. 5. 23; 7. 14. their inheritance. Num. 32. 33; 34. 14; Josh. 13. 29; 17.
incline to David's cause. 1 Chr. 9. 3; 12. 19; 2
Chr. 15. 9; 30. 11.

king of Judah, his reign. 2 Kin. 21: 2

Manasses, ma-nas'-es, Greek form of Manasseh. Matt. 1, 10.

MANASSITES, ma-nas'-ites, members of the tribe of Manasseh. Deut. 4, 43.
MARKH, ma'-ne, a weight. Ezek. 45. 12.
MANOAR, ma-no'-ab, rest.
(father of Samson). Judg. 13; 16, 31.

MAOCH, ma'-ok, oppressed (?). 1 Sam. 2 MAON, ma'-on, habitation. Josh. 15, 55. MAONITES, ma'-on-ites. Judg. 10, 12, MANA, ma'-rah, sad. Ruth 1, 20. MARAH, ma'-rah, bitter. bitter waters healed there. Ex. 15. 23. Maralah, mar'al-ah, trembling. Josh. 19. 11. MARANATHA, ma/-ran-ah/-thah, our lord cometh. 1 Cor. 16, 22.

Marcus, mar-kus. Col. 4. 10. Mareshah, ma-resh'-ah, capital. Josh. 15. 44. MARISMAN, martest and capture Marcus, EVANGELIST. Acts 12. 12. goes with Paul and Barmabas. Acts 12. 25; 13. 5, leaves them at Persa. Acts 13. 13. contention about him. Acts 15. 57.

approved by Paul. 2 Tim. 4, 11.
MAROTH, mar'-oth, bitterness, Mic. 1, 12.

MARCHI, mar-ort, Ditterness. Mic. 1.12.
MARS'HILL, English of Areopagus. Acts 17.22.
MARSENA, mar's-e-nah. Esth. 1.14.
MARTHA, mar't-dah, lady.
instructed by Christ. John 11. 5. 21.
reproved by Him. Luke 10. 38.
MARY, Greek form of Miriam. Matt. 1.18.
the Vingin, mother of Jesus, visited by the angel
Gabriel. Luke 1. 28. believes, and magnifies the Lord. Luke 1, 38.

46; John 2. 5. 40; John 2. 3. Christ born of. Matt. 1. 18; Luke 2. witnesses the miracle at Cana. John 2. 1. desires to speak with Christ. Matt. 12. 40; Mark 3. 31; Luke 8. 19. commended to John by Christ at His crucifixion. Matt. 27. 50; John 19. 25. Mark Magdaley Christian Chris

at the cross. Matt. 27. 56; Mark 15. 40; John

19, 25,

Christ's love for. John 11. 5, 33. anoints Christ's feet, John 12. 3; (head), Matt. 26. 6; Mark 14. 3.

Marys, The Three, at the cross. John 19. 25.

Maschil, mas'-kil, understanding. Ps. 53, title.

MASCHIL, mas'-kil, understanding. Ps. 53, title. MASH, Gen. 10. 23.
MASH, Gen. 10. 23.
MASHAL, mas'-rek'-ah, vineyard. Gen. 36. 36.
MASSA, mas'-ah, burden. Gen. 25. 14.
MASSAH, mas'-ah, temptation.
the rebellion at. Ex. 17. 7; Deut. 9, 22; 33. 8.
MATRUSALA, ma-thoo'-sa-lah, Greek form of Methuselah. Luke 3. 31.
MATRED, ma'-tred, pushing forward.
MATRI. ma'-tri. rainv. 1 Sam. 10. 21.

MATRI, ma'-tri, rainy. 1 Sam. 10, 21. MATTAN, mat'-an, a gift. slain. 2 Kin. 11. 18; 2 Chr. 23, 17.

MATTANAH, mat'-an-ah, same as preceding. Num. MATTANIAH, mat'-an-i'-ah, gift of Jehovah. 2 Kin. 24. 17.

MATTATHA, mat'-ath-ah, a Greek form of above. Luke 3, 31. MATTATHAH, mat'-ath-ah, gift of Jehovah. Ezra 10, 33,

10, 33.

MATTATHAS, mat/-ath-jf-as, a Greek form of the preceding. Luke 3, 26.

MATTENAI, mat/-en-ai, jiberal. Erra 10, 33.

MATTENAI, mat/-than, gift. Matf. 1, 15.

MATTENAT, mat/-that, another form of Matthan. Luke 3, 24.

MATTENE, English way of spelling Mattathiah. (Levi), Apostle and Evangelist, called. Matt. 2, 9; Mark 2, 14; Luke 5, 27, sent. out. Matt. 10, 3; Mark 2, 18; Luke 6, 15;—Act 1, 13.

Acts 1, 13.

MATTHIAS, math-i'-as, another Greek form of Mattathias, apostle. Acts 1, 23; 26.

MATTITHIAH, mat-ith-i'-ah, another form of Mattathias. 1 Chr. 9. 31.

MAZZAROTH, maz'-ar-oth, the signs of the zodiac. Job 38, 32 MEAR, me'ah, a hundred. Neh. 3.1.
MEARAH, me-ar'ah, cave. Josh. 13.4.
MERINNAI, me-boon'ai, built (?). 2 Sam. 23.27.
MECHERATHIFF, me-ker'-attl-tie, inhabitant of
Mecherah (?). 1 Chr. 11. 33.

MEDAD, me'-dad.

prophesies. Num. 11. 26.
MEDAN, me'-dan, contention. Gen. 25. 2.
MEDEBA, me'-deb-ah, flowing water (?), Num. 21. 30.
MEDES, inhabitants of Media. 2 Kin. 17. 6.

madus, minadiants of media. Z Kin, 17, 6, capture Babylon (1s, 21, 2). Dan, 5, 28, 31, MEDIA, me'di-ah, Greek form of Madai. Esth. 1.3, Israel taken captive to. 2 Kin, 17, 6; 18, 11; Esth. 2, 6.

ESIM. 4. 0. Daniel's prophecy of. Dan. 8, 20. MEGIDDO, me-gid-o, place of troops. Josh. 12, 21; 17, 11; Judg. 1, 27; 5, 19, Ahaziah and Josiah skain there. 2 Kin. 9, 27; 23, 29; Zech. 12, 11. MEGIDEO: Vacanta Communication

MEGIDDON, me-gid'-on, same as preceding. Zech. 12, 11,

MEHETABEEL, me-het'-ab-e'-el, lengthened form of the following. Neh. 6. 10.
MEHETABEL, me-het'-ab-el, God makes happy.

Gen. 36. 39.

MEHIDA, me-hi'-dah. Ezra 2,52. MEHIR, me'-hir, price. 1 Chr. 4,11. MEHOLATHITE, me-ho'-lath-ite, native of Meho-lah. 1 Sam. 18, 19.

MEHUJAEL, me-hoo'-ja-el, struck by God. Gen. 4. 18.

MEHUMAN, me-hoo'-man. Esth. 1. 10.
MEHUMIM, me-hoon'-im. Ezra 2. 50.
MEHUMIM, me-hoon'-ims, the people of Maon (?).
2 Chr. 26. 7.

ME-JARKON, me'-jar'-kon, waters of yellowness.

Josh. 19, 46.

MEKONAH, me-ko'-nah, a base. Neh, 11, 28, MELATIAH, mel'-at-i'-ah, whom Jehovah freed.

Neh. 3, 7, MELCHI, melk'-i, Greek form of Melchiah. Luke 3. 24.

MELCHIAH, melk-i'-ah, Jehovah's king. Jer. 21. 1.
MELCHISEDEC, melk-is'-ed-ek, Greek form of
Melchizedek. Heb. 5. 6.

MELCHI-SHUA, melk'-i-shoo'-ah, same as MALCHI-SHUA. 1 Sam. 14. 49. MELCHIZEDER, melk-iz'-ed-ek, king of righteous-

ness. king of Salem, blesses Abram. Gen. 14.18. his priesthood and Aaron's. Ps. 110. 4; Heb. 5.

6, 10; 6, 20; 7. 1. MELEA, mel'-e-ah, fulness (?). Luke 3. 31. MELECH, mel'-e-ah, king. 1 Chr. 8. 35. MELICU, me-lee'-koo, same as MALLUCH. Neh. 12.

MELITA, mel'-it-ah Paul shipwrecked near, and lands at, Acts 28.1;

MENAHEM, me-na'-hem, comforter. king of Israel, his evil rule. 2 Kin. 15. 14, 18, MENAN, me'-nan. Luke 3, 31.

MENE, me'-ne, numbered. MENE, TEKEL, UPHARSIN. Dan. 5. 25-MEONENIM, me-o'-nen-im. Judg. 9. 3 MEONENIM, me-o'-nen-im. Judg. 9. 37.
MEONOTHAL, me-o'-no-thai', my habitations. 1 Chr. 4. 14.

МЕРНААТН, me-fa'-ath, beauty. Josh. 13. 18. МЕРНІВОЗНЕТИ.mef-ib'-osh-eth,destroying shame son of Jonathan, his lameness. 2 Sam. cherished by David. 2 Sam. 9. 1. slandered by Ziba. 2 Sam. 16. 1; 19. 24. spared by David. 2 Sam. 21. 7.

Saul's daughter. 1 Sam. 14. 49; 18. 17. her five sons hanged by the Gibeonites. 2 Sam.

MERAB, me'-rab, increase.

21. 8. MERAIAH, me-rai'-ah, contumacy. Neh. 12. 12 MERAIOTH, me-rai'-oth, rebellions. 1 Chr. 6. 6

MERAIAM, me-rar-an, conflumacy. Ach. 12. 12. MERAIAM, me-rar-ah, rebellions. 1 Chr. 6. 6. MERAIM, me-rar-ah, bitter. Gen. 46. 11. MERABUES, descendants of Levi. Ex. 6. 19; 1 Chr. 6. 1; 23. 21; 24. 26. their duties and dwellings. Num. 4. 29; 7. 8; 10. 17; 30sh. 21. 7; 1 Chr. 6. 63. MERATHAM, mer-ath-a'-im, rebellions. Jer. 50. 21. MERCHURUS, mer-kin'-i-us.

MERCURIUS, mer-ku'-ri-us. Paul so called. Acts 14.12. MERED, me'-red, rebellion.

1 Chr. 4, 17.

MERODACH-BALADAN, me'-ro-dak-bal'-a-dan, Merodach gives a son.

(or Berodach) BALADAN, sends messengers to Hezekiah. 2 Kin. 20. 12; 2 Chr. 32. 31; 1s. 39; —Jer. 50. 2.

MEROM, me'-rom, a high place. waters of. Josh. 11. 5.

MERONOTHITE, me-ro'-noth-ite, an inhabitant of Meronoth. 1 Chr. 27. 30.

MEROZ, me'-roz, refuge (?). cursed. Judg. 5. 23.

CHISCO. Jung. 5, 23.

MESHCH, me'-sech, same as MESHECH. Ps. 120, 5.

MESHA, me'-shah, deliverance. 2 Kin. 3. 4.

MESHACH, me'-shak, Dan. 1. 7. See SHADRACH,

MESHECH, me'-shek, tall (?).

Son of Japheth. Gen. 10. 2.

traders of, Ezek. 27. 13; 32. 26; 38. 2; 39. 1.

MESHEERMIAH, me-shel'-em-i'-ah, Jehovah repays. 1 Chr. 9. 21.

MESHEZABEEL, me-she'-zab-el, God delivers. Neh. MESHILLEMITH, me-shil'-em-ith, recompense.

1 Chr. 9, 12 MESHILLEMOTH, me-shil'-em-oth, retribution.

2 Chr. 28, 12, MESHOLAR, me-sho/-bab, brought back. 1 Chr. 4.34. MESHULLAM, me-shool/-am, friend. 2 Kin. 22 3. MESHULLEMETH, me-shool-e/-meth, feminine of preceding. 2 Kin. 21. 19. MESHOLAFE, me-so'-ba-ite, inhabitant of Mesoba (?). 1 Chr. 11. Chr. 13.

1 Chr. 11. 47.

MESOPOTAMIA, mes'-o-pot-a'-mi-ah, amidst the rivers. (Ur), country of the two rivers. Abram leaves. Gen. 11. 31; 12. 1; 24. 4, 10. See Acts 2. 9; 7. 2:

king of, slain by Othniel. Judg. 3. 8. MESSIAH, mes-i'-ah, anointed (anointed CHRIST). Prince, prophecy about. Dan. 9. 25.

MESSIAS, mes-i'-as, Greek form of the above.

John 1. 41: 4. 25. See Is. 9. 6.

METHEG-AMMAH, me'-theg-am'-ah, bridle of Am-mah. 2 Sam. S. 1. METHUSAEL, me-thoo'-sa-el, man of God. Gen. 4.

METHUSELAH, me-thoo'-se-lah, man of the dart (?). Gen. 5. 21.

his great age. Gen. 5. 27.
MEUNIM, me-oon'-im, same as MEHUNIM. Neb. 7. 52.

MEZAHAB, me'-za-hab, water of gold. Gen. 36. 39. MIAMIN, mi'-ya-min, on the right hand. Ezra 10. MIBHAR, mib'-har, choicest. 1 Chr. 11. 38.

Mibsam, mily-sam, sweet odour. Gen. 25. 13. Mibzan, mily-zar, a fortress. Gen. 36. 42. MICAH, mi'-kah, who (is) like unto Jehovah?
Judg. 17. 1. makes and worships idols. Judg. 17; 18,

T T ч Micah, prophet (Jer. 26, 18); denounces Israel's sin. Mic. 1—3; 6; 7. predicts the Messiah. Mic. 4; 5; 7. Micahaf, mi-kai-ah, fuller form of Micah forewarts Ahah. 1 Kh. 22; 2 Chr. 18. Michael, mi-ka-el, who (is) like unto God? Dan. 10, 13, 21; 12. 1. Archangel, Jude 9; Rev. 12, 7. Michael, mi-kah, same as Micah. 1 Chr. 24, 24, Michael, mi-kai-ah, same as Micahai. Neh. 12, 33. Michal, mi'-kal, brook. 1 David's wife, 1 Sam. 18. 20. 1 Sam. 14, 49, given to another. 1 Sam. 25, 44, restored to David. 2 Sam. 3, 13 mocks his religious dancing, and is rebuked. 2 Sam. 6, 16, 20; 1 Chr. 15, 20. MICHMAS, mik'-mas, later form of Michmash. MICHMAS, 1 Ezra 2. 27. ICHMASH, mik'-mash, treasured. 1 Sam. 13. 2 MICHMETHAH, mik'-meth-ah, hiding place (?). Josn. 16. 6.
MICHTAM, mik'-ri, precious (?). 1 Chr. 9. 8.
MICHTAM, mik'-tam, writing (?). Ps. 16, title,
MIDDIX, mid'-in, extensions. Josh. 15. 61.
MIDDIX, mid'-yan, strife. Gen. 25. 2.
sons of. Gen. 25. 4.
— land of. Ex. 2. 15. See I Kin. 11. 18; Is. 60.
MIDDIXING MICHAEL MICH Josh. 16. 6. MIDIANITES, mid'-yan-ites, people of Midian. Gen. 37. 28. their cities destroyed by Moses. Num, 31, 1, subdued by Gideon. Judg. 6—8. See Ps. 83, 9; Is. 9, 4; 10, 26. Mighat-Gad, mig'-dal-el, tower of God. Josh, 19, 38. Mighat-Gad, mig'-dal-gad, tower of Gad. Josh, 15, 37. 15. 37.

Mighol, mig'-dol. Ex. 14. 2.

Mighol, mig'-ron, a precipice. Is. 10. 28.

Miamin, mig'-ron, a same as Miamin. 1 Chr. 24. 9.

Mikloth, mik'-loth, staves, lots. 1 Chr. 8. 32.

Mikkeiah, mik'-ni'-ah, possession of Jehovah.

1 Chr. 15. 18. MILALAT, mil'-al-ai, eloquent (?). Neh. 12, 36.
MILCAR, mil'-kah, counsel (?). Gen. 11, 29; 22, 20.
MILCON, mil'-kom, same as Monocr,
false god. 1 Kin. 11, 5, 32 kin. 23, 13.
MILTON, mil-le'-tum, improper form of MILETUS, 2 Tim. 4. 20.

MILETUS, mi-le'-tus.
Paul takes leave of clders at, Acts 20. 15.
Trophimus left at, 2 Tim. 4. 20.

MILLO, mil'-o, a mound. house of, Judg. 9. 6; 1 Sam. 5. 9. MNIAMIN, min'-ya-min, full form of Miamin. 2 Chr. 31, 15, MINNI, min'-i, Armenia, Jer. 51, 27, MINNIH, min'-ith allotment. Judg. 11, 33, MINNIH, mil'-kad, place of meeting. Neh. 3, 31, MIRICALD, mil'-kad, place of meeting. MIPHKAD, mif'-kad, place of meeting. Neh. 3. 31. MIRIAM, mif'-yam, rebellion (?). sister of Moses and Aaron. Ex. 15. 20; Num. 26. 59. song of. Ex. 15. 20. 21. murmurs against Moses. Num. 12. 1, 2. is smitten with leprosy, and slaut out of the camp. Num. 12. 10, 15. her death. Num. 20. 1. MIRIAM, mif'-mah, fraud. 1 Chr. 8. 10. MISGAB, mis'-gab, height. Jer. 48. 1. MISHAEL, mishwale, who is whet 560 is 2. Fr. 8. MISHAEL, mish'-a-el, who is what God is? Ex. 6. 22.
MISHAL, mi'-shal, prayer. Josh. 21. 30.
MISHAL, mi'-she-al, same as MISHAL. Josh. 19. 26.
MISHAL, mi'-she-al, same as MISHAL. Josh. 19. 26.
MISHMA, mish-mah, report. Gen. 25. 14.
MISHMA, mish-mah, ram-ah, fatness. 1 Chr. 12. 10.
MISHRATES, mish'-ra-ites. 1 Chr. 2. 53.
MISHRETE, mis-per'-eth, number. Neh. 7. 7.
MISHRETE, mish-per-eth, number. Neh. 7. 7.
MISHRETE, Josh. 11. 8.
MITHGAH, mith'-kah, place of sweetness. Num. 33. 28.
MITHGAH, mith'-kah, place of sweetness. Num. 33. 28.

33, 28,

MITHNITE, mith'-nite. 1 Chr. 11. 43. MITHREDATH, mith'-re-dath, given by Mithra. Ezra 1. 8.

MITYLENE, mit'-il-e'-ne. Acts 20, 14.

MIZAR, mi'-zar, smallness. Ps. 42, 6.

MIZAR, mi'z-pah (Gilead), a look out.

Jacob and Laban meet at. Gen. 31, 49.

Lephthah at, Judg. 10, 17; 11, 11; 20, 1.

Samuel at, 1 Sam. 7, 5.

— (Mcab). 1 Sam. 22, 3.

MIZPAR, miz'-par, number. Ezra 2, 2.

MIZPAR, miz'-peh, watch-tower. Josh. 11, 3.

MIZRAIN, miz'-ni'-fm, fortresses. Gen. 10, 6.

MIZZAR, miz'-ah. Gen. 36, 13.

MNASON, na'-son, an old disciple. Acts 21, 16,

MOAR, mo'-ab, progeny of a father, Gen. 19, 37. Ezra 1. 8. MOAB, mo'ab, progeny of a father, Gen. 19. 37. his descendants, and territory, Deut. 2. 9, 18: 34. 5. MOADITES, mo'-ab-ites, people of Moab. Deut. 2.9. excluded from the congregation. Deut. 23, 3, conquered by Ehud, Judg. 3, 12; by David, 2.Sam. 8, 2; by Jehoshaphat and Jehoram, 2 Kin. I. 1; 3. Att. 1.1; 3. their overthrow. 2 Chr. 20. 23. prophecies concerning. Ex. 15. 15; Num. 21. 29; 24. 17; Ps. 60. 8; 83. 6; Is. 11. 14; 15; 16; 25. 16; Jer. 9. 26; 25. 21; 48; Ezek. 25. 8; Amos 2. 1; Monthwest States and Adams 25. MOABITESS, mo'-ab-ite-ess, a lady of Moab. Ruth MOADIAH, mo'-ad-i'-ah, festival of Jehovah. Neh, 12, 17, MOLADAH, mo-la/-dah, birth. Josh 15, 26. Molech, mo'-lek, English form for Moloch, Lev. 18, 21, 20, 2. worship of. 1 Kin. 11. 7; 2 Kin. 23. 10; Jer. 32, 35; Amos 5. 26; Acts 7. 43. Моьосн, mo-lok, king. . Amos 5. 26. MOLID, mo'-lid, begetter. 1 Chr. 2. 29. MORASTRITE, mo'-rasth-ite, native of Moresheth. Jer. 26, 18, MORDECAI, mor'-dek-ai, worshipper of Mero-dach (?). Esth. 2. 5. reveals conspiracy against king Ahasuerus. Esth. 2. 21. is hated by Haman. Esth. 3. 5. honoured by the king. Esth. 6. advanced. Esth. 8-10 (Ezra 2. 2; Neh. 7. 7). MOREH, mo'-reh, archer. Gen. 12. 6. MOREHETH-CATH. mo-resh'-eth-gath, the possession of Gath. Mic. 1. 14. sion of Gath. Mic. 1. 14. Moniah, mor-i'-ah, provided by Jehovah. Gen. mount. Gen. 22. David's sacrifice there. 2 Sam. 24. 18; 1 Chr. 21. 18; 22. 1. temple built on. 2 Chr. 3. 1. Mosera, mo-se'-rah, bond. Deut. 10. 6. Moseroth, mo-se'-roth, bonds. Num. 33. 30. Moses, mo'-zes, saved from the water. born, and hidden. Ex. 2 (Acts 7, 20; Heb. 11, 23), escapes to Midian. Ex. 2, 15. revelation from God. Ex. 3; confirmed by signs, Ex. 4
returns to Egypt. Ex. 4. 20.
intercedes with Pharaoh for Israel. Ex. 5—12.
leads Israel forth. Ex. 14.
leads Israel forth. Ex. 14.
brings the law to the people. Ex. 19. 26; 20—23;
34. 10; 33. 1; Lev. 1; Num. 5; 6; 15; 27—30;
36; Deut. 12—26.
instructed to build the tabernacle. Ex. 25—31;
35; 40; Num. 4; 8—10; 18; 19.
his grief at Israel's idolatry. Ex. 32. 19.
his intercession. Ex. 32. 11 (33. 12).
again meets God in the mount. Ex. 34. 2.
skin of his face shines. Ex. 34. 29 (2 Cor. 3. 7, 13).
sets apart Aaron. Lev. 8; 9.
numbers the people. Num. 1; 28.
sends out the sples to Canaan. Num. 13.
sends out the sples to Canaan. Num. 14.13.

intercedes for the murmuring people. Num. 14.13.

Moses-cont.

NAPHISH, na'-fish, cheerful. Gen. 25. 15. NAPHTALI, naf'-tal-i, my wrestling. son of Jacob. Gen. 30. 8; 35. 25; 46. 24; 40. 21; Deut, 33. 23.

MOSES—COM. Korah's sedition against. Num. 16. for his unbelief suffered not to enter Canaan. Num. 20. 12; 27. 12; Deut. 1. 35; 3. 23. his government of Israel in the wilderness. Num. 29; 21.

makes the brazen serpent. Num. 21. 9 (John 3. 14),
recounts Israel's history, and exhorts to obedience. Deut. 1; 3-12; 27-31.
his charge to Joshua. Deut. 3, 28; 31, 7, 23,
his death, Deut. 34. 5; his body, Jude 9,
seen at Christ's transfiguration. Matt. 17, 3;
Mark 9, 4; Luke 9, 30,
his meekness, Num. 12, 3; dignity, Deut. 34,
10; faithfulness, Num. 12, 1; Heb. 3, 2.
Moza, mo'-zah, fountain. 1 Chr. 2, 46;
Mozali, mo'-zah, same as Moza. Josh. 18, 26.
Muppin, mooy'-im, probably written for Shupham,
Gen. 46, 21,
Wissil. mooy'-shi, withdrawn. Ex. 6, 19. Num. 20; 21. MUSHI, moo'-shi, withdrawn. Ex. 6. 19. MUTH-LABBEN, mooth'-la-ben', death to the son (?). Ps. 9, title MYRA, mi'-rah, balsam. Acts 27. 5. MYSIA, mish'-yah. Acts 16. 7. NAAM, na'-am, pleasantness. 1 Chr. 4, 15. NAAMAH, na'-am-ah, pleasant. Gen. 4, 22. NAAMAN, na'-am-an, pleasantness. 2 Kin. 5, 1. the Syrian, his anger. 2 Kin. 5, 11. his leprosy healed. 2 Kin. 5, 14. his request. 2 Kin. 5, 14. NAAMATHITE, ma-amy-ath-ite. Job 2, 11. NAAMITES, na'-am-ites, descendants of Naaman. Num. 26, 40. Num. 20. 40.

Num. 20. 40.

Nahahi, na'-ar-ah, a girl. 1 Chr. 4: 5.

Nahahi, na'-ar-ai, youthful. 1 Chr. 11. 37.

Nahah, na'-ar-an, sume as Nahah. 1 Chr. 7. 28.

Nahahi, na'-ar-aih, to Naarah. Josh. 16. 7.

Nashon, na'-ash-on, enchanter. Ex. 6. 23.

Nakson, na-as'-on, Greek form of Naashon. Matt. 1. 4.

Nabal, na'-bal, foolish. 1 Sam. 25. 3.
conduct to David. 1 Sam. 25. 10.
Abigail intercedes for. 1 Sam. 25. 18.
bis death. 1 Sam. 25. 38.
Nabotti, na'-both, fruits (?).
slain by Jezebel. 1 K In. 21.
bis murder awenged. 2 K in. 0. 21.
Nachon, na'-kon, prepared. 2 Sam. 6. 6.
Nachon, na'-kon, snorting. Josh. 24. 2.
Nadab, na'-dab, liberal. Ex. 6. 23.
son of Aaron, offers strange fire. Lev. 10. 1, 2.
king of Israel, slain by Bashaa. 1 Kin.
14. 20; 15. 25. 28.

Nagoe, na'-e. Greek form of Nogah. Luke 3. 25. 1. 4. 14, 20; 10. 20, 25. NAGGE, nag'-e, Greek form of Nogah. Luke 3, 25. NAHALIAL, na'-hal-al, a pasture. Josh. 21. 35. NAHALIEL, na-hal'-i-el, valley of God. Num. 21. 19. NAHALIAL, na'-hal-al, same as NAHALIAL. Josh. 19. NAHALOL, na'-hal-ol, same as preceding. Judg. 1. NAHAM, na/-ham, consolation. 1 Chr. 4. 19.
NAHAMAN, na/-ham-a/-ni, comforter. Neh. 7. 7.
NAHARAI, na/-ha-rai, one who snores. 1 Chr. 11. 39.
NAHARI, na/-har-i, same-as preceding. 2 Sam. 23. NAHASH, na/-hash, serpent. the Ammonite, invades Jabesh-Gilead, 1 Sam. 11. NAHATH, na'hath, descent. Gen. 36, 13.
NAHBI, nah'-bi, hidden. Num. 13. 14.
NAHBI, nah'-bor, another way of spelling Nachor.
Gen. 11. 22. Abram's brother. Gen. 11, 26; 22, 20; 24, 10. Nahshon, nah'-shon, same as Naashon. Num. 1.7. NAHUM, na/-hoom, comforter, vision of. Nah. 1. 1-3. Naix, na'-in, pasture. 11.
Naix+naide at. Luke 7. 11.
Naix+n naix-oth, habitations. 1 Sam. 19, 18, school of prophets, 1 Sam. 19, 23 20, 1.
Naoxi, na -om-i, pleasant. Ruth 1. 2.

Tribe of, numbered. Num. 1.42; 10. 27; 13. 14; 26. 45; Judg. 1. 33. subdue the Canaanites. Judg. 4.10; 5.18; 6.35; 7.23. curried captive. 2 Kin. 15. 29. See Is. 9. 1; Matt. 4.13. NAPHTUHM, naf'-too-him. Gen. 10. 13. NARCISSUS, nar-sis'-us, benumbing. household of. Rom. 16. 11. NATHAN, na'-than, gift. the prophet. 2 Sam. 7. shews David his sin. 2 Sam. 12. 1. Shews David his sin. 2 Sam. 12. 1. aa; 1 Chr. 29. 29; 2 Chr. 9. 29. son of David. 2 Sam. 5. 14; Zech. 12. 12; Luke 3, 31, Luke 3. 31.

Arthanael, na-than'-a-el, gift of God.

"Israelite indeed." John 1. 45: 21. 2.

Nathan-mellech, na'-than-me'-lek, gift of the king. 2 Kin. 23. 11.

Naum, na'-oom, sume as Nahum. Luke 2. 25.

Nagalense, naz'-ar-een', a native of Nazareth. Acts 24 5 Nazareth, naz-ar-eth, branch. Luke 1, 26. Jesus of. Matt. 2, 23; 21, 11; Luke 1, 26; 2, 39, 51; 4, 16; John 1, 45; 18, 5; Acts 2, 22; 3, 6. NAZARITE, RAZ-ar-ite, one separated. Num. 6. 2, NAZARITE, RAZ-ar-ite, one separated. Num. 6. 2, NAZARITE, lah, of a slope. Josh. 19. 13. NEAFOLIS, ne-a-ro-lis, new city. Acts 16. 11. NEAFOLIS, ne-a-ro-lis, new city. Acts 16. 11. Chr. NEARIAM, ne-a-ri-ah, servant of Jehovah. 1 Chr. NEARIAM, ne'-a-ri-ah, servant of Jehovah. NEBAI, ne'-bai, fruitful. Neh. 10. 19. NEBAIOTH, ne-bai'-oth, high places. 1 Chr. 1, 29. NEBAIOTH, ne-ba'-joth, same as NEBAIOTH. Gen. 25, 13.

NEBALIAT, ne-bal'-at., Neh, 11, 34.

NEBALIAT, ne'-bat, aspect. 1 Kin, 11, 24.

NEBA, ne'-bat, aspect. 1 Kin, 11, 24.

NEBO, ne'-bo, a lotty place. Deut, 32, 49.

NEBUCHANNEZZAH, neb'-u-kad-nez'-ar, another way of spelling the following. 2 Kin, 24, 1, king of Babylon. Jet, 20; 21; 25; 27; 25; 32; 34; Ezck, 26, 7; 29, 19.

captures Jerusalem. 2 Kin, 24; 25; 2 Chr, 36; Jet, 37-39; 52; Dan, 1, 1, his dreams. Dan, 2; 4.

sets up the golden image. Dan, 3, his maduess. Dan, 4, 33.

his restoration and confession. Dan, 4, 34. 25. 13. his restoration and coufession. Dan 4.34.
NEBUCHADREZZAR, neb'-u-kad-rez'-ar, Nebo protect the crown. Jer. 21. 2.
NEBUSHASBAN, neb'-u-shas'-ban, Nebo will save me: Jer. 39. 13.
NEBUZAR-ADAN, neb'-u-zar'-a-dan', Nebo gives posterity. 2 Kin. 25. 8.
his care of Jeremiah. Jen. 39. 11; 40. 1.
NECHO, ne'-ko, conqueror (?). Jer. 46. 2.
NECHOH, same as NECHO. 2 Kin. 23. 29.
NEDABLH, ned'-ab-l'-ah, Jebovah is bountiful (?) 1 Chr. 3. 18.
NEGINARI, neg-een'-ah, a stringed instrument. Pa his restoration and confession. Dan. 4, 34. NEGINAH, neg-een'-ah, a stringed instrument. Ps. 61, title. 61, title.

NEGINOTH. neg-een'-oth, stringed instrume
Ps. 4; 54; 55; 76; 77, title.
NEGO, ne'yo, same as NEBO. Dan. 1.7.
NEHELAMITE, ne-he-lam'-tite. Jer. 29, 24.
NEHEMIAH, ne'-hem-i'-ah, Jehovah comforts,
his grief for Jerusalem. Neh. 1.
his prayer for, Neh. 1.5.
his visit to. Neh. 2.5, 9, 17.
his conduct at. Neh. 4-6; 8-10; 13.
NEHLOTH, ne-hil'-oth, flutes. Ps. 5, title.
NEHUM, ne'-hoom, consolation. Neh. 7.7.
NEHUSHRA, ne-hosb'-4tah, bronze, 2 Kin. 24. stringed instruments. NEHUSHTA, ne-hoosh'-tah, bronze. 2 Kin. 24 8.
NEHUSHTAN, ne-hoosh'-tan, brazen.
the brazen serpent of Moses, idolatrously used by
Ismelitos, so called by Hezekiah, and destroyed
by him. 2 Kin. 18 4.

NEIEL, ni'-el, moved by God. Josh. 19. 27. NEKEB, ne'-keb, cavern. Josh. 19. 21. NEKEB, ne'-keb, cavern. Josh. 19. 33. NEKODA, ne-ko'-dah, a herdman. Ezra 2. 48. NEMUEL, ne-moo'-el, same as JEMUEL (?). Num. 26 9 NEMUELITES, ne-moo'-el-ites, descendants of Nemuel. Num. 26. 12. Nepheg, ne'-feg, sprout. Ex. 6. 21. Nephish, ne'-fish, same as Naphish. NEPHISH, ne'-fish, same as NAPHISH. 1 Chr. 5, 19. NEPHISHESIM, ne-fish'-es-im, expansions. Neh. 7.

NEPHTHALIM, nef'-tal-im, Greek form of Naphtali. Matt. 4, 13.

Matt. 4.15. NEPHTOAH, nef-to/-ah, opened. Josh. 15. 9. NEPHTSM, ne-foos'-im, a better form for Nephi-shesim. Ezra 2.50.

sbesim. Ezm. 2. 50.
NER. light. 1 Sam. 14. 50.
NER. light. 1 Sam. 14. 50.
NER. Sne'.roos. liquid (?).
NERCH. 1 Sam. 14. 50.
NERCH. 1 Sne'.gal. liquid (?).
NERCH. 1 Sne'.gal. share'.zer, Nergal.
NERCH. 1 Sne'.gal. share'.zer, Nergal.
NERL, ne'-ri, Greek form of Neriah. Luks. 2. 7.
NERLAH, ne-ri'.gal. lamp of Jehovah. Jer. 32. 12.
NETIALNEL, neth-au'-e-el, same as NATHANAEL,
NIM. 1 S.

Num. 1. 8.

NETHANIAH, neth/-an-i/-ah, whom Jehovah gave. 2 Kin. 25. 23.

phah. Neh. 12. 28.

NETOPHATHITE, net-of'-ath-ite, same as the preceding. 2 Sam. 23. 28.
NEZIAH, ne-zi'-ah, illustrious. Ezra 2. 54.

NEZIAI, nez-z -sui, hinstnous. Ezra Z. 54. NEZID, nez-zib, garrison. Josh. 15. 43. NIBHAZ, nily-baz. 2 Kin. 17. 31. NISBAN, nily-shan, level (?). Josh. 15. 62. NICANOR, ni-ka'-nor, one of the seven deacons.

Acts 6. 5. NICODEMUS, nik'-o-de'-mus, Pharisee and ruler.

NEODEMUS, nix-o-de-mus, rnarisce and ruler, goes to Jesus by night. John 3. 1. takes His part. John 7. 50. assists at Christ's burlal. John 19. 39. NICOLAITANES, nix-o-la'-it-ans, named after Nicolas, Rev. 2. 6. NICOLAS, nik'-o-las. Acts 6. 5. NICOPOLIS, nik'-o-las. dety of victory. Tit. 3. 12.

NIGER, ni'-ger, black. Acts 13, 1. NIMEAH, nim'-rah, limpid (water). Num. 32, 3. NIMEAH, nim'-rim, clear waters. Is. 15, 6. NIMEOD, nim'-rod, an inhabitant of Marad (?).

Gen. 10. 8.

mighty hunter. Gen. 10. 9.

Ninsul, nim'-shi, discloser (?), 1 Kin. 19. 16.

Ninsul, nim'-shi, discloser (?), Gen. 10. 11.

Jonah's mission to. Jonah 1. 1; 3. 2.

denounced by Jonah. Jonah 3. 4.

repenting, is spared by God. Jonah 3. 5—10.

(Matt. 12. 41; Luke 11. 32).

the burden of. Nah. 1, 1; 2; 3.

Nixeyiris, nim'-ev-ites, inhabitants of Nineveh.

Luke 11. 30.

Nixa, nik-sa, month. Neh. 2. 1; Esth. 3. 7. Gen. 10. 8.

NISAN, ni'-san, month. Neh. 2. 1; Esth. 3. 7. NISBOCH, nis'-rok, eagle (?). 2 Kin. 19. 37; Is. 37.

No, abode (?). Nah. 3. 8. multitude of, threatened. Jer. 46. 25; Ezek. 30.

NO AMON, no a'-mon, abode of Amon. Jer. 46.25, NOADIAH, no ad-i'-ah, whom Jehovah meets, Neh. 6.14.

NoaH, no'-ah, (1) rest. Gen. 5. 29. (2) wandering. Num. 28. 33.

Mum. 20. 38. son of Lamech. Gen. 5. 29. finds grace with God. Gen. 6. 8. ordered to build the ark. Gen. 6. 14. with his family and living creatures enters into the ark. Gen. 7.

flood assuaging, goes forth. Gen. 8.18.

NOAH-cont. God blesses and makes a covenant with. Gen.

is drunken, and mocked of Ham. Gen. 9. 22. his death. Gen. 9. 29.

Norm, none, same as New, 1 cmr. 1, 21, Norm, note, same as Memphis. city, warned, Is. 19, 13; Jer. 2, 16; 46, 14; Ezek. 30, 13.

NOPHAH, no'-fah, windy. Num. 21. 30. Nun, noon, fish. Ex. 33. 11. NYMPHAS, nim'-fas, shortened form of Nymphodorus. Col. 4, 15.

OBADIAH, ob'-ad-i'-ah, worshipper of Jehovah.

Obad. 1.
prophet, his prediction. Obad. 17.
Levite, porter in the temple. Neh. 12. 25.
sent by Ahab to find water. 1 Kin. 18. 3.
meets Elijah. 1 Kin. 18. 7.
how he hid a hundred prophets, 1 Kin. 18. 4, 13.
OBAL, O-bad, hill (?). Gen. 10. 28.
OBED, O-bed, worshipping (God). Ruth 4, 17.
OBED-EDOM, O-bed-e-dom, serving Edom.
prospered while taking charge of the ark. 2 Sam

OBED-EDOM, o'-bed-e'-dom, serving Edom.
prospered while taking charge of the ark. 2 Sam.
6, 10; 1 Chr. 13, 14; 15, 18, 24; 16.
his sons, 1 Chr. 26, 4, 5.
ODL, o'-bli, amel keeper. 1 Chr. 27, 30.
ODOTH, o'-both, bottles (of skin). Num. 21, 10.
OCRAN, OK'-ran, troublesome. Num. 1, 13.
ODED, o'-ded, setting up (?).
prophet. 2 Chr. 15, 1; 28, 9.
OG, circle (?).
king of Bashan, Num. 21, 33; Deut. 3, 1; Ps. 135.
11; 136, 20.

11; 136, 20.
OHAD, o'-had, might. Gen. 46, 10.
OHEL, o'-hel, tent. 1 Chr. 3, 20.
OLIVET, ol'-iv-et, place of olives.

(Olives) mount. 2 Sam. 15. 30; Matt. 21. 1; 24. 3; Mark 11. 1; 13. 3; Luke 21. 37; John 8. 1; Acts 1. 12.

OLYMPA, o-limp'-as, bright (?). Rom. 16, 15, OMAR, o'-mar, talkative. Gen. 36, 11, OMEGA, o'-meg-ah, great O. Rev. 1, 8, 11; 21, 6; 22,

OMMI, om'-ri, like a sheaf (?).
king of Israel. 1 Kin. 16. 16, &c.; Mic. 6. 16.
ON, the sun. Gen. 41. 45.
ONAM, o'-nam, weatthy. Gen. 36. 23.
ONAM, o'-nan, strong. Gen. 38. 4.
ONAM, o'-nan, strong. Gen. 38. 4.
ONAM, o'-nan, strong.

ONESIMUS, o-ne'-sim-us, profitable. Philem. 10. ONESIPHORUS, o'-nes-if'-or-us, bringing profit. 2

Tim. 1. 16. ONO, o'-no, strong. 1 Chr. 8. 12. OPHEL, o'-fel, a hill. 2 Chr. 27. 3. OPHIR. o'-feer.

gold of. Gen. 10, 29; 1 Kin. 9, 28; 10, 11; 22, 48; 1 Chr. 29, 4; 2 Chr. 8, 18; Job 22, 24; Ps. 45, 9; 1s. 13, 12.

18, 13, 12.
OPINI, of'-ril, man of the hill. Josh, 18, 24.
OPINIAN, of'-rah, fawn. 1 Chr. 4, 14.
OREB, o'-reb, raven. Judg. 1, 25.
ORION, o-ren, pine tree. 1 Chr. 2, 25.
ORION, o-ri'-on. Job 9, 9.
ORNAN, or'-nan (Araunah). 2 Sam, 26, 14; 1 Chr.
21, 15.
ORBAN, o'-rah, hind (2).

Z1. 15. ORPAH, orp'-ah, hind (?). Ruth 1. 4. OSEE, o'-zee, same as HOSEA. Rom. 9. 25. OSHBA, o-she'-ah, same as JOSEUA. Num. 13. 8. OTHNI, oth'-ni, powerful (?). I Chr. 26. 7.

OTHNIEL, oth/-ni-el, powerful man of God. Josh. 15, 17; Judg. 1, 13; 3, 9. OZEM, o'-zem, strength. 1 Chr. 2, 15. OZIAS, o-zi-as, Greek form of Uzziah. Matt. 1. S. OZNI, oz-ni, hearing. Num. 26. 16. OZNITES, oz'-nites, descendants of Ozni. Num. 26.

PAARAI, pah'-a-rai, devoted to Peor (?). 2 Sam. 23, 35,

PADAN-ARAM, pa'-dan-a'-ram, the plain of Syria. Gen. 25. 20; 28. 2. PADON, pa'-don, redemption. Ezra 2. 44. PAGEEL, pag'-i-el, intervention of God. Num. 1.

13.

PAILATH-MOAB, pa'-hath-mo'-ab, governor of Moab.
Ezra 2. 6.
PAI, pu'-l, bleating. 1 Chr. 1. 50.
PAILAT, pu'-lal, judge. Neh. 3. 25.
PAILETINA, pai'-es-ti'-nal, land of strangers (?).
predictions about. Ex. 15. 14; 18, 14. 29, 31.
PAILUTES, pai'-oo, distinguished. Ex. 6. 14.
PAILUTES, pai'-oo, pai'-coi-res, descendants of Pallu.
Num. 26. 5.
PAITT, pai'-ti, deliverance of Jehovah. Num. 13. 9.
PAITTIEL, pai'-ti-el, deliverance of God. Num. 34. 25.

PALTITE, palt'-ite, a descendant of Palti. 2 Sam. 23. 26.

Pamphylia, pam-fil'-yah. Paul preaches there. Acts 13, 13; 14, 24; 27. 5. Papios, pa'-fos.

Paul at. Acts 13. 6. Elymas the sorcerer at. Acts 13. 8. PARAH, pa/-rah, heifer. Josh. 18. 23.

PARAH, par-ran, neuter. Jost. 16, 22, 12, 16, 13, 26; PARAN, par-ran, caverirous. mount. Gen. 21, 21; Num. 10, 12; 12, 16; 13, 26; Deut. 33, 2; Hab. 3, 3. PABBAH, par-bar, open apartment. 1 Chr. 26, 18. PARMASHTA, par-mash'-tah, superior (?). Esth.

PARMENAS, par'-men-as, standing firm. Acts 6. 5.

PARNACH, par'-inel. Num. 34, 25, PAROSH, pa'-rosh, flea. Ezra 2, 3, PARSHANDATHA, par'-shan-da'-thah, given to Per-sia (?). Esth. 9, 7,

Sig (f). ESSIN 9.1.
PARTHIANS, parth'-yans. Acts 2.9.
PARUAH, par-oo'-ah, flourishing. 1 Kin. 4.17.
PARVAIM, parv-a'-im, oriental regions (?). 2 Chr.

PASACH, pa/-sak, divider. 1 Chr. 7. 33 PASCAIN, 180-3aa, us vac: 1 1011 1102 1103 PAS-DAMMIX, pas-dam'in, shortened from Ephes-dammin, I Chr. II. 13. PASEAH, pa-se'-ah, lame. 1 Chr. 4. 12. PASHUK, pash'-oor, prosperity round about, his crueity to deremiah. Jer. 20.

PATARA, pat'-ar-ah. Acts 21. 1. PATHROS, path'-ros.

in Mgypt. Is. 11. 11; Jer. 44. 1, 15; Ezek. 29. 14; 30. 14. Patheusim, path-roos'-im, people of Pathros. Gen. 10. 14.

PATMOS, pat'-mos, place of St. John's exile. Rev. 1, 9. PATROBAS, pat'-ro-bas. Rom. 16, 14. PAU, pa'-00, older form of Pai. Gen. 36, 39.
PAUL, or PAULUS, little. Acts 13, 9.
as a persecutor. Acts 7, 58; 8, 1; 9, 1; 22, 4; 26,
5; 1 Cor. 15, 9; Gal. 1, 13; Phil. 3, 6; 1 Tim.

1, 13,

1. 13.
as a convert to the Gospel. Acts 9. 3; 22. 6; 26. 12.
as a preacher. Acts 9. 19, 29; 13, 1, 4, 14; 17. 18
(2 Cor. 11, 32; Gal. 1. 17).
stoned at Lystra. Acts 14. 8, 19.
contends with Barnabas. Acts 15. 36.
is persecuted at Philippi. Acts 16.
the Holy Ghost given by his hands to John's
disciples at Ephesus. Acts 19. 6.
restores Eutychus. Acts 20. 10.
his charge to the elders of Ephesus, at Miletus.
Acts 20, 17,

PAUL-cont. his return to Jerusalem, and persecution there. Acts 21.

his defence before the people and the council.

Acts 22; 23. before Felix, Acts 22; 25; and Agrippa, Acts 26; and Agrippa, Acts 26. appeals to Cæsar at Rome. Acts 25.

appears to Cassar at Rome. Acts 25. his voyage and shipwreck. Acts 27. miracles by, at Meilta. Acts 28. 3, 8. at Rome, reasons with the Jews. Acts 28. 17. his love to the churches. Rom. 1, 8; 15; 1 Cor. 1, 4; 4, 14; 2 Cor. 1; 2; 6; 7; Phil. 1; Col. 1; 1, 2; 2 Thess.

1 & 2 Thes.

his sufferings. 1 Cor. 4. 9; 2 Cor. 11. 23; 12. 7;

Phil. 1. 12; 2 Tim. 2. 11.

divine revelations to. 2 Cor. 12. 1.

detends his apostleship. 1 Cor. 9; 2 Cor. 11; 12;

2 Tim. 3. 10.

commends Timothy, &c. 1 Cor. 16. 10; Phil.

2. 19; 1 Thess. 3. 2

commends Titus. 2 Cor. 7. 13; 8. 23.

blames Peter. Gal. 2, 14,

pleads for Onesimus. Philem.

his epistles mentioned by St. Peter. 2 Pet. 3. 15.

PEDAHEL, pe-dah'-d, God redeemed. Num. 34. 28.

PEDAHEUR, pe-dah'-d, God redeemed. Num. 34. 28.

1. 10.
PEDAIAH, pe-dah-i'-ah, whom Jehovah redeemed.
1 Chr. 27. 20.
PEKAH, pe'-kah, open-eyed.
king of Israel. 2 Kin. 15. 25.
his victory over Judah. 2 Chr. 23. 6.
denounced im prophecy. Is. 7. 1.
PEKAHIAH, pe'-kah-i'-ah, whose eyes Jehovah

opened.

opened. king of Israel. 2 Kin. 15, 22, PEROD, pc'-kod, visitation. Jer. 50, 21. PELAIJI, pe-la'-yah, whom Jehovah made dis-tinguished. 1 Chr. 3, 24. PELAIJAH, pe-lal-l'-ah, whom Jehovah judged. Neh. 11, 12.

PELATIAH, pe'-lat-i'-ah, whom Jehovah delivered. Ezek. 11. 1.

EZEK. II. 1 PELEG, pc'-leg, division. Gen. 10, 25, PELET, pc'-let, liberation. 1 Chr. 2, 47, PELETH, pc'-leth, swiftness. Num. 16, 1. PELETHITES, pcl'-oth-lies, runners. 2 Sam. 8, 18, PELONITE, pcl'-on-lie. 1 Chr. 11, 27, PENIEL, pc-nec'-cl, the face of God. scene of Jacob's wrestling with an angel. Gen.

32, 30,

Gideon's vengeance upon, Judg. 8. 17.
PENINNAH, pe-nin'-ah, coral. 1 Sam. 1. 2. See
HANNAH. PENTECOST, pen'-te-kost, fiftieth.

(feast of weeks), how observed. Lev. 23. 15; Deut. Holy Spirit given at.

Holy Spirit given at. Acts 2. PENUEL, pe-noo'-el, old form of Peniel. Gen. 32. 31.

31.
PEOR, pe'-or, point.
(Baal), Num. 23. 25; 25. 3, 18; Josh. 22. 17.
PERAZIM, pe-raz'-im, breaches. 1s. 28, 21.
PERES, pe'-res, divided. Dan. 5, 28.
PERES, pe'-resh, distinction. 1 Chr. 7, 16.
PEREZ, pe'-rez, breach. 1 Chr. 27, 3.
PEREZ-UZA, pe'-rez-uz'-ah, same as following.
1 Chr. 13. 11.
PEREZ-UZAH. De'-rez-uz'-ah, breach of Uzzah.

PEREZ-UZZAH, pe'-rez-uz'-ah, breach of Uzzah.

2 Sam. 6. 8.

2 Sam. 6. 8.
PERGA, per'-gah.
visited by Paul. Acts 13. 13; 14. 25.
PERGAMOS, per'-ga-mos, citadel (?).
epistle to. Rev. 1, 11; 2. 12.
PERIDA, pe-ree'-dah, a recluse. Neh. 7. 57.
PERIZITES, per'-iz-ties, belonging to a village,
Gen. 13. 7; 15. 20; 34. 30; Judg. 1. 4; 2 Chr. 8. 7.
PERSIA, per'-shah.
kingdom of, 2 Chr. 36. 20; Esth. 1, 3; Ezek. 27.
10; 38. 5; Dan. 6.

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PERSIA-cont. prophecies concerning. Is. 21.2; Dan. 5. 28; 8. 20; 10, 13; 11. 2 PERSIAN, per'-shan, belonging to Persia. Dan. 6.

Persis, per-sis, a Persian woman, the beloved. Rom. 16. 12.

the beloved. Hom. 16.12.
FERTDA, pe-roo'-dah, same as PERIDA. Ezra 2.55.
FETER, pe'-ter, a stone. Matt. 16.18.
APOSTIE, called. Matt. 4.18; Mark 1. 16; Luke
5; John 1.35.
sent forth. Matt. 10.2; Mark 3.16; Luke 6.14.
tries to walk to Jesus on the Christ. Matt. 14.29.

tries to walk to Jesus on the sea. Matt. 14, 29, confesses Jesus to be the Christ. Matt. 16, 16; Mark 8, 29; Luke 9, 20, witnesses the transfiguration. Matt. 17; Mark 9; Luke 9, 28; 2 Pet. 1, 16, his self-confidence reproved. Luke 22, 31; John 13, 36.

Luke 22. 57; John 18. 17. his repentance, Matt. 26. 75; Mark 14. 72; Luke 22. 52.

the assembled disciples addressed by. Acts the Jews preached to by. Acts 2. 14; 3. 12, brought before the council. Acts 4.

condemns Ananias and Sapphira. Acts 5. condemns Anunias and Sappuira. Acts 5. denounces Simon the sorcerer. Acts 8. 18. restores Æneas and Tabitha. Acts 9, 32, 40, sent for by Cornelius. Acts 10. instructed by a vision not to despise the Gentiles. Acts 10, 9. imprisoned, and liberated by an angel. Acts 12, 10. 10. Acts 10. 4. Instruction of the sorting of th

his decision about circumcision. Acts 15. 7.

rebuked by Paul. Gal. 2, 14. bears witness to Paul's teaching. 2 Pet. 3, 15 comforts the church, and exhorts to holy living by his epistles. 1 & 2 Pet.

martyrdom foretold by Christ. John 21. 18; 2 Pet. 1. 14.

PETHAHIA, pe'-thah-i'-ah, whom Jehovah looses, 1 Cbr. 24, 16. PETHOR, pe'-thor. Num. 22, 5. PETHUSL, pe-thod-el, God's opening (?), Joel 1, 1, PEULTIBL, pe-ol'-thai, deed of Jehovah. 1 Chr.

26, 5, PHALEC, fa'-lek, Greek form of Peleg. Luke 3. 35. PHALLU, fal'-oo, an English way of spelling Pallu.

Gen. 46. 9.
PHALTI, fal'-ti, deliverance of Jehovah. 1 Sam. 25, 44

PHALTIEL, fal'-ti-el, deliverance of God. 2 Sam. 3, 15, PHANUEL, fan-oo'-el, Greek form of Penuel. Luke

2 36 PHARAOH, fa'-roh, the sun (title of rulers of Egypt). Gen. 12. 14: Ezek. 29. 3. Abram's wife taken into house of. Gen. 12. 15.

Pharaon plagued because of her. Gen. 12. 17.——(patron of Joseph), his dreams, &c. Gen his hospitality to Joseph's father and brethren.

daughter preserves Moses. Ex. 2. 5, 10; Acts 7. 21. miracles performed before, and plagues sent. miracles performed before, and Ex. 7-10. grants Moses' request. Ex. 12. 31.

repenting, pursues Israel, and perishes in the Red sea. Ex. 14 (Neh. 9. 10; Ps. 135. 9; 136. 15; Rom. 9, 17).

(father-in-law of Solomon). 1 Kin. 3. 1 shelters Hadad, Solomon's adversary, 1 Kin. 11. 19. PHARAOH-HOPHRA, fa'-roh-hof'-rah, Pharaoh the priest of the sun.

his fate predicted. Jer. 44. 30. See Ezek. 30—32. compared to a dragon. Ezek. 29. 3. Pharaoh-Necho, fa'-roh-ne'-ko, Pharaoh the

lame, slays Josiah. 2 Kin. 23, 29; 2 Chr. 35, 20. his wers with Israel. 2 Kin. 23, 33; 2 Chr. 36, 3. PHARES, fa'-res, Greek form of Pharez. Luke 3, 33.

PHAREZ, fa'-rez, breach, Gen. 38. 29; Ruth 4. 18.
PHARISESS, far'-is-ees, the separated.
celebrated ones: Nicodemus, John 3. 1; Simon,
Luke 7; Gamaliel, Acts 5. 34; Saul of Tarsus,
Acts 23. 6; 25. 5; Phill. 3. 5.
Christ entertained by Luke 7. 36; 11. 37; 14. 1.
Christ utters woes against. Matt. 23. 13; Luke

11, 42

11. 42. Christ questioned by, about divorce, Matt. 19. 3; eating, Matt. 9. 11; 15. 1; Mark 2. 16; Luke 5. 30; forgiveness of sin, Luke 5. 21; sabbath, Matt. 12. 2, 10; fasting, Mark 2. 18; tribute, Matt, 22. 17.

22. 17.
deride Christ, Luke 16. 14;
murmur against Christ. Matt. 9. 34; Luke 15. 2,
denounced by Christ. Matt. 5. 20; 16. 6; 21. 43;
23. 2; Luke 11. 39.
people cautioned against. Mark 8. 15; Luke 12. 1,
seek a sign from Christ. Matt. 12. 38; 16, 1,
take counsel against Christ. Matt. 12. 14; Mark

3. 6 Nicodemus remonstrates with. John 7. 51 cast out the man cured of blindness. John 9.

dissensions about. John 9. 16 send officers to take Christ. John 7, 32, contend about circumcision. Acts 15, 5, their belief in the resurrection, &c. Acts 23.8. and publican. Luke 18.

PHAROSH, far'rosh, same as PAROSH. Ezra 8, 3, PHARPAR, far'r-par, swift. 2 Kin. 5, 12. PHARZITES, farz'-ites, descendants of Pharez. Num. 25, 20. PHASEAH, fa-se'-ah, same as PASEAH. Neh. 7.51. PHEBE, fe'-be, moon. Rom. 16. 1. PHENICE, fe-ni'-see, palm tree. Acts 11. 19; 15, 3;

27, 12, PHENICIA, fe-nish'-yah, land of palms. Acts 21. 2. PHICHID, fi'-kol, attentive (?). Gen. 21. 22. PHILADELFHIA, fil'-a-dell'-yah, brotherly love, church of, commended. Rev. 1. 11; 3. 7. PHILEMON, file-e'mon, affectionate.

his four virgin daughters prophesy. Acts 21. 8. —— (brother of Herod). Matt. 14. 3; Mark 6, 17;

Luke 3. 1, 19. Philippi, fil-ip'-i; a town so called after Philip of Macedon. Paul persecuted at. Acts 16. 12. church at, commended and exhorted. Phil. 1-

PHILIPPIANS, fil-ip'-yans, the people of Philippi. Phil. 4, 15. PHILISTIA, fil-ist'-yah, the land of the Philistines. Gen. 21, 34: Ex. 13, 17: Josh. 13, 2: 2 Kin. 8, 2:

Ps. 60. 8. PHILISTIM, fil'-ist-im, wanderers. Gen. 10. 14. PHILISTINES, fil'-ist-ines, same as PHILISTIM. Gen. 21, 34,

21.04 origin of, Gen. 10. 14; 1 Chr. 1. 12. fill up Isaac's wells. Gen. 26, 15. contend with Joshua, Josh. 13; Shamgar, Judg. 3. 31; Samson, Judg. 14—16; Samuel, 1 Sam. 4; 7; Jonathan, 1 Sam. 14; Saul, 1 Sam. 18. David, 1 Sam. 18. their wars with Israel. 1 Sam. 4, 1; 28; 29; 31;

2 Chr. 21. 18.
mentioned. Ps. 60. 8; 83. 7; 87. 4; 108. 9; Is. 2.
6; 9. 12; 11. 14; Jer. 25. 20.

their destruction predicted. Jer. 47; Ezek. 25. 15; Amos 1, 8; Obad. 19; Zeph. 2. 5; Zech. 9. 6. Philologus, fileo-log-us, talkative. Julia, and all saints with them. Rom. 16, 15.

PHINEILS, fin'-e-as, serpent's mouth, Ex. 6, 25, slays Zinni and Cozhi. Num. 25, 7, 11, Fs. 106, 30, sent against the Midianites, Reubenites, and Benjamites. Num. 31, 6; 30sh, 22, 13; Judz. 20, 25, 50 of Ell, his sin and death. 1 Sam. 1, 5;

Son of Ell, his sin and death, 1 Sam. 1, 5; 2, 2; 4, 11.

PHLEGON, fleg-on, zealous, burning. Rom. 16, 14, PHEVGIA, frij-vah. Acts 2, 10; 16, 6; 18, 23, PHCRAH, foor-vah, branch (?). Judg. 7, 10.

PHUTAH, foot-vah, mouth. Gen. 46, 13.

PHYGELLUS, fl-gel-us, little furitive.

and Hermogenes turned away from Paul. 2 Tim. 1, 15 PI-BESETH, pi-be'-seth, the city of Bast. Ezek, 30.

PI-HAHIROTH, pi'-ha-hi'-roth, where sedge grows,

Ex. 14. 2 PHATE, pi'-lat, armed with a javelin (?). Matt.

Pontius, governor of Judæa during our Lord's ministry, sufferings, and death. Luke 3.1. Christ delivered to, admonished by his wife, examines Jesus, washes his hands, but delivers Him to be crucified. Matt. 27; Mark 15; Luke 23; John 18; 19.

23; John 18; 19.
grants request of Joseph of Arimathæa. Matt.
27. 57; Mark 15. 42; Luke 23. 50; John 19. 38.
See Acts 3. 13; 4. 27; 13. 28; 1 Tim. 6. 13.
PILDASH, pil'-dash, steel (?). Gen. 22. 22.
PILEHA, pil'-lah, ploughman (?). Neh. 10. 24.
PILTAI, pil'-tai, whom Jehovah delivers. Neh.

12.17.
PINON, pl'non, darkness. Gen. 38, 41.
PIRAM, pl'ram, like a wild ass. Josh 10. 3.
PIRATION, plr-ahr'thon, leader. Judg. 12. 15.
PIRATIONTE, pir-ahr'thon-lite, an inhabitant of Firathon. Judg. 12. 13.
PISGAM, pir-gah, a part, boundary.
mount. Num. 21. 20; 23. 14; 1beut. 3. 27; 34. 1.
PISIDIA, pis-d'-yah. Acts 13. 14; 14. 24.
PISON, plr-son, flowing stream (?), a river in Eden. Gen. 2. 11.
PISPAH, pis'-pah, expansion. 1 Chr. 7. 38.
PITHOM, pl'-thom.
(and Raamses), cities built by Israelites in E-gypt, Ex. 1, 11.

gypt, Ex. 1. 11.

gypt, Ex. 1. 11.
PITHON, pi'+thon, simple (?). 1 Chr. 8. 33.
PLEHADES, pli'-ad-ees, (coming at) the sailing season (?). Job 9. 9; 38. 31; Amos 5. 8.
POCHERETH of ZERAIN, Do-ke'-reth of Ze-ba'-im, offspring of gazelles (?). Ezra 2. 57.
POLLUX, pol'-ux. Acts 28. 11.
PONTUS, pon'-shus, belonging to the sea. Mat. 27. 2. See PILATE.
PONTUS, pont'-sus, sea. Acts 2. 9.
PORATHA, Do-Tah'-thah, having many chariots (?).
ESth. 9. 8.
PORRUES FYSTER prof. shus fost/aug. Acts 24. 27.

PORCIUS FESTUS, por'-shus fest'-us. Acts 24. 27. POTIPHAR, pot'-i-far, belonging to the sun. Gen. 37. 36.

Joseph's master. Gen. 39. Poti-pheran, pot'-i-fer'-ah, same as Potiphar. Gen. 41. 45

PRISCA, pris'-kah, ancient. 2 Tim, 4. 19. PRISCILLA, pris-il'-ah, diminutive of PRISCA. Acts

(and AQUILA). Acts 18; Rom. 16. 3; 1 Cor. 16. 19. PROCHORUS, prok'-or-us, he that presides over the

PROCHORUS, proft-or-us, he that presides ove choir. Acts 6. 5. PTOLEMAIS, tol-em-a/-is, city of Ptolemy. Paul at. Acts 21. 7. PUA, poo'-ah, same as PHUVAH. Num. 26. 23. PUBLUS, pub'-is-us.

entertains Paul. Acts 28. 7. PUDENS, pu'-dens, shamefaced. 2 Tim. 4. 21.

PUBLIES, pool-hites. 1 Chr. 2, 53.
PUL, pool, (1) a short name for Tiglath-Pileser (?).
2 Kin. 15. 19: (2) son (?). Is. 66. 19.
king of Assyria, 1 Chr. 5, 26.

PUNITES, poon'-ites, descendants of Pua. Num.

PUNNN, poon'-on, same as 71NON. Num. 33. 42. PUR, poor, a lot. Esth. 3. 7. PURDI, poor'-im, lots. Esth. 9. 26. feast of, Esth. 9. 20. PUT, poot, same as PHUT. 1 Chr. 1. S.

PUTEOLI, poo-te'-o-li, wells. (Pozzuoli), seaport of Italy. Acts 28. 13. PUTIEL, poot'-i-el. Ex. 6. 25.

QUARTUS, kwart'-us, the fourth. Rom. 16. 23.

RAAMAH, ra'-am-ah, trembling. Gen. 10. 7. RAAMAH, ra'-am-i'-ah, trembling of Jehovah. Neh. 7. 7.

RAANSES, ra-am'-ses, son of the sun. Ex. 1.11. RABBAH, rab'-ah, capital city. Josh. 13, 25, city, 2 Sam. 11: 12. 26; Jer. 49. 2; Ezek. 21. 20; 25. 5; Amos 1. 14.

20. c; AHROS I. 14.
RABEAH, RAP-4th, same as RABEAH. Deut. 3. 11.
RABEA, rab'-1, master. Matt. 23. 7. 8; John J. 38; 8. 2.
RABEITH, rab'-th, populous. Josh. 19. 29.
RABEON, rab-o'-ni, my master.
title addressed to Christ by Mary. John 28. 16.
RAB-MAG, rab'-sur-is, chief enunch. 2 Kin. 18. 17.
RAB-SARIS, rab'-sur-is, chief enunch. 2 Kin. 18. 17.

RAB-SHAKEH, rab'-sha-kay, chief of the cupbearers.

2 Kin. 18, 17, Z'Rin, 18, 14, reviles Hezekiah. 2 Kin, 18, 19, 19, 17, 18, 36, 4, RACHAB, ra'-kab, Greek form of Rahab. Matt. 1, 5, RACHAL, ra'-kal, traffic. 1 Sam. 30, 29, RACHEL, ra'-chel, ewe. Gen. 29, 6, (Rahel) and Jacob. Gen. 29, 10, 28; 30; 31, 4, 19, 34; 35, 18.

Ration and cal, subduing. 1 Chr. 2. 14.
Racau, rat-gaw, Greek form of Ren. Luke 3. 35.
Racuen, rat-good-el, friend of God. Num. 10. 23.
Rahan, rat-hab, (1) broad. Josh. 2.1. (2) violence.
Ps. 57. 4.

15. 31. 7. the harlot. Josh. 2; 6. 22. See Matt. 1. 5; Heb. 11. 31; James 2. 25. — (EGYPT). Ps. 87. 4; 89. 10; Is. 51. 9. RAHAM, ra'-hell, same as RACHEL, Jer. 31. 15. RAFFM ra'-hell, same as RACHEL, Jer. 31. 15. RAFFM ra'-hell, variented 1 Chr. 7. 16.

RAHEL, RI'-ten, same as RACHEL. John 10. RAKKATH, rak'-ath, shore. Josh. 19. 35. RAKKON, rak'-on, same as RAKKATH. Josh. 19. 46. RAM, high. Ruth 4. 19.

RAMA, ra'-mah, Greek form of Ramah. Matt. 2.18. RAMAH, ra'-mah, high place. Josh. 18. 25; Judy. 4. 5; 1 Sam. 1. 19; 7. 17; 8. 4; 19. 18; 25. 1; Jer. 31. 15.

RAMATH, ra'-math, same as preceding. Josh. 19.8. RAMATHAIM, ra'-math-a'-im, double high place. 1 Sam. 1.1.

RAMATHITE, ra'-math-ite, a native of Ramab. 1 Chr. 27. 27. RAMATH-LEHI, ra'-math-le'-hi, height of Lehi. Judg. 15. 17.

RAMATH-MIZPEH, ra'-math-miz'-peh, height of Mizpeh. Josh. 13. 26. RAMESES, ra'-me-sees, same as RAAMSES. Gen.

47. 11.

47. 11.

RAMIAH, ram-1'-ah, Jehovah is high. Ezra 10. 25.

RAMOTH, ral-moth, plural of Ramah. 1 Chr. 6. 73.

RAMOTH-GILEAU, ra'-moth-gil'-yad, heights of Gi-lead. Deut. 4. 43; 1 Kin. 4. 13, 22; 2 Kin. 8. 28; 9. 1; 2 Chr. 18; 22. 5.

RAPHA, ra'-fah, giant (?). 1 Chr. 8. 37.

RAPHA, ra'-fah, giant (?). 1 Chr. 8. 37.

RAPHA, ra'-fah, giant (?). 1 Chr. 8. 37.

RAPHA, ra'-fah, ahovah has seen. 1 Chr. 5. 5.

REALA, correct form of Rebekah. 1 Chr. 4. 2.

REBA, re'-bah, a fourth part. Num. 31. 8.

REBECA, Greek form of Rebekah. Rom. 9. 10.

REBEKAH, re-bek'-ah, a noose.

history of. Gen. 22; 24. 15, 67; 27. 6, 43; 49. 31;

ROM, 9. 10.

Rom. 9, 10,

RECHAB, re'-kab, horseman. 2 Kin. 10. 15. RECHABITES, re'-kab-ites, descendants of Rechab. Jer. 35. 2.

RECHAII, re'-kah, side (?). 1 Chr. 4.12.
REELAIAH, re'-el-al'-ah, trembling caused by Jehovah. Ezra 2.2.
REEEM, re'-gem, friend. 1 Chr. 2.47.
REEEM:-REECH, re'-gem-me'-lek, triend of the king. Zech. 7.2.
REILABHAI, re'-hab-l'-ah, Jehovah enlarges. 1 Chr.

23, 17,

REIOB, re'-hob, street. 2 Sam. S. 3.
ILEHOROAM, re'-hob-o'-am, who enlarges the people. 1 Kin. 11. 43.
king of Judah. 1 Kin. 11; 12: 14; 2 Chr. 9—12.
REHOROTH, re-ho'-both, roominess. Gen. 10. 11; 26, 22

20.22 re'-hoom, merciful. Ezra 4.8. REI, re'-i, friendly. 1 Kin, 1.8. REIX, re'-kem, same as RAREM. Num. 31.8. REMALIAH, rem'-al-i'-ah, whom Jehovah adorned. 2 Kin. 15.25.

REMETH, re'-meth, a high place. Josh. 19. 21.
REMMON, rem'-on, more correctly spelt RIMMON. Josh, 19, 7,

JOSE 12: ...
REMMON-METHOAR rem'-on-me-tho'-ar, R. stretching (to Neah). Josh. 10, 13.
REMPHAN, rem'-fan. Acts 7. 43.
REPHAEL, re'-fa-el, whom God healed. 1 Chr.

26. 7. RЕРНАН, re'-fah, riches. 1 Chr. 7. 25. RЕРНАГАН, ref-ai'-ah, whom Jehovah healed. 1 Chr.

REPHAIM, re-fa'-im, giants. 2 Sam. 5. 18. REPHAIMS, re-fa'-ims, same as REPHAIM, Gen.

14. 5.

REPHIDIM, re-fee'-dim, supports.
Amalek subdued there by Joshua. Ex. 17.
RESEN, re'-sen, bridle. Gen. 10. 12.
RESER, re'-o', same as RAGUEL. Gen. 11. 18.
REULEN, ro'-ben, behold a son (?).
son of Jacob. Gen. 23, 30; 33; 37; 42; 49; 1 Chr.

REUBENITES, 700'-ben-ites, descendants of Reuben.

REUEENTES, 700-cent-ites, descendants of neinber, their number and possessions. Num. 1; 2; 20; 32; Deut. 3, 12; Josh. 13, 15; 1 Chr. 5, 18, dealings of Mosses and Joshua with, Num. 32; Deut. 33; Josh. 1; 22. go into captivity, 1 Chr. 5, 26 (Rev. 7, 5). KEUEL, roo-el, friend of God. 1 Chr. 9, 8. REUMAH, room-el, exalted. Gen. 22, 24. REZEPH, re-zef, a stone. 2 Kin. 19, 12.

REZIA, 12-221, 2 SIGNE. 2 AND 19, 12 REZIA, 12-74h, delight, 1 Chr. 7, 39, REZIN, 12-21n, firm, king of Syria. 2 Kin, 15, 37; 16, 5, 9; Is. 7, 1. REZON, 12-20n, lean. of Damascus, 1 Kin, 11, 23. RHEGUIN, 12-4/ij. Art. 28 of Damascus, 1 Kin, 11, 23.
RHEGUUN, re'-ji-um. Acts 28, 13.
RHESA, re'-sah, chieftein (?). Luke 3, 27.
RHODA, ro'-dah, a rose. Acts 12, 13.

RHODA, ro'-dah, a rose. Acts 12 13.
RHODES, rodes.
island of. Acts 21. 1.
RHALL, rib'-a1, contemious. 2 Sam. 23. 29.
RHALLAI, rib'-a1, contemious. 2 Sam. 23. 29.
RHALLAI, rib'-a1, fertility. Num. 34. 11.
in Syria. 2 Kin. 23. 35; 25. 6; Jer. 39. 5; 52. 9.
RDMAON-RARE, rim'-on. 19 pomegranate, 2 Sam. 4. 2;
(2) idol. 2 Kin. 5. 18.
RIMMON-RARE, rim'-on-pa'-rez, pomegranate of
the breach. Num. 33. 19.
RINNAH, rih'-ah, shout. 1 Chr. 4. 20.
RIPLATH, ri'-fath. Gen. 10. 3.
RISSAH, ris'-ah, ruin. Num. 33. 21.
RITEMAH, rith'-mah, broom. Num. 33. 18.
RIZEAH, riz'-pah, bot coal. 2 Sam. 3. 7.
RODOAM, rob'-dam, Greek form of Rehoboam.
Matt. 1. 7.
ROGELIM, ro'-gel-im, fullers. 2 Sam. 17. 27.

Matt. 1.7.

ROGELIM, ro'-gel-im, fullers. 2 Sam. 17. 27.

ROHGAH, ro'-gah, outory. 1 Chr. 7. 34.

ROMANTI-EZER, ro-mam'-ti-e-zer, I have exalted help. 1 Chr. 25. 4.

ROMANS, ro'-mans, men of Rome. John 11. 48.

St. Paul's teaching to. See Episite to Romans, also Faith, Works, Rightzousness.

ROME, strength (?).
strangers of, at Pentecost. Acts 2, 10.
Jews ordered to depart from. Acts 18, 2,
Paul preaches there. Acts 28,
ROSH, head. Gen. 45, 21.
RUFTS, roc'-fus, red. Mark 15, 21,
(chosen in the Lord). ROM. 18, 13. RUHAMAH, roo-hah'-mah, compussionated. Hos. A. 1. RUMAH, roo'-mah, height. 2 Kin. 23. 36. RUTH, rooth, friendship (?). Ruth 1. 4. story of. Ruth 1—4. Christ descended from, Matt. 1. 5.

SARACHTHANI, sa-bac-thah'-ni, thou hast forsaken me. Mark 15, 31. SARACH, saba-oth (Hosts), the Lord of. Rom. 9, 29; James 5, 4. Sapelans, sab-e'-ans, people of Seba. Job 1, 15; IS 45, 14, the host (2). Con 13.

18. 49. 14 SADTAH, 8ab-tah, rest (?). Gen. 10. 7. SADTECHA, 8ab-te-kah. 1. Chr. 1. 9. SADTECHAH, 8ab-te-kah. Gen. 10. 7. SACAR, 8ab-kar, hire, reward. 1 Chr. 11. 55. SADDUCEES, 8ad-tu-sees (unamed from Zadok, found-

er of the sect). er of the secty. their controversies with Christ, Matt. 16, 1; 22, 23; Mark 12, 18; Luke 20, 27; with the apostles, Acts 4, 1; with Paul. Acts 23, 6, their doctrines. Matt. 22, 23; Mark 12, 18; Acts

23.0. S. Apoc, Sa'-dok, Greek form of Zadok. Matt. 1, 14. SALA, sa'-lah, Greek form of Salah. Luke 3, 35. SALAH, sa'-lah, sprout (?). Gen. 10, 24, SALAMIS, sal'-am-is. Acts 13, 5.

SALATHIEL, sa-la'-thi-el, Greek form of Shealtiel. 1 Chr. 3, 17. 1 Chr. 3. 17.

SALCIA, or SALCHAH, sal'-kah, road. Deut. 3. 10.

SALEM, sa'-lem, perfect. Gen. 14. 15; Heb, 7. 1.

SALLIM, sa'-lim, Greek form of Salem. John 3. 23.

SALLAI, sal'-oi, same as SALLAI, 1 Chr. 9. 7.

SALMA, sal'-mah, gurment, 1 Chr. 2. 11.

SALMON, sal'-mon, shady. Ps. 03. 14.

SALMONS, sal'-mon, exercise. Acts 27. 7.

SALOME, sal-o'-me, perfect. Mark 15. 40; 16, 1.

SALU, sal'-olo, same as SALLU. Num. 25. 14.

SAMMRIA, Sa-ma'-ri-ah, Greek equivalent of Shomron, which means quard.

ron, which means guard. (city of). 1 Kin. 16, 24; 20. 1; 2 Kin. 6, 24. (region of), visited by Christ. Luke 17, 11;

gospel preached there. Acts 8. gospel preached there. Acus o.
SAMARITAN, sa-mar'-it-am.
parable of the good. Luke 10, 33,
miracle performed on. Luke 17, 16,
SAMARITANS, sa-mar'-it-ans, inhabitants of Samaria. 2 Kin. 17, 29,
SAMGAR-XEEO, sam-gar'-ne-bo, Be gracious, Nebo.

Jer. 39. 3. Jer. 39. 3.

SAMIAH, sam'-lah, garment. Gen. 36, 36.

SAMOS, sa'-mos, a height (?). Acts 20, 15.

SAMOTHACAL, sa'-mo-thra'-shah. Acts 16, 11.

SANON, sam'-son, like the sun. Judg. 13-16.
delivered up to Philistines. Judg. 16. 21.
his death. Judg. 13, 30.

SAMUEL, sam'-u-el, name of God, or, heard of God.
1 Sam. 1, 20.
born, and presented to the Lord. 1 Sam. 1, 19, 26,
ministers to the Lord. 1 Sam. 3.
the Lord speaks to. 1 Sam. 3, 11,
udges Israel. 1 Sam. 7: 8, 1; Acts 13, 20.

the Lord speaks to. 1 Sam. 3, 11, udges Israel, 1 Sam. 7; 8, 1; Acts 13, 20, anoints Saul king. 1 Sam. 10, 1, rebukes Saul for sin. 1 Sam. 13, 13; 15, 16, anoints David. 1 Sam. 16; 19, 18, his death. 1 Sam. 25, 1; 28, 3, his spirit consulted by Saul. 1 Sam. 28, 12, as a propher. Ps. 99, 6; Acts 3, 24; Heb. 11, 32, SAYSARLAR, San-bel'-at. Sin (the moon) giveth 116 (2), Neb. 2 10; 4; 6, 2; 13, 28, SANSANAH, san-san'-ah, palm branch. Josh. 15, 31.

SAPH, threshold. 2 Sam. 21. 18.
SAPHIR, saf'-ir, beautiful. Mie. 1. 11.
SAPPHIRA, saf-i'-rah, Greek form of the above (feminine). Acts 5. 1.
SARA, saf-rah, Greek form of Sarah. Heb. II. 11.
SARAH, saf-rah, princess. Gen. 17. 15.
(Sarai). Gen. 11; 12; 20. 2. See Alexaham. her death and burial. Gen. 23 (Heb. 11. 11; 1 Pet.

3, 6).

Sarat, sa'-rai, contentious (?). Gen. 11. 29. Saraph, sa'-raf, burning. 1 Chr. 4. 22.

Sanara, Su-Tin, Durning. 1 Chr. 4, 22, SARDIS, Sard'-is. church of. Rev. 1, 11; 3, 1, SARDITES, Sard'-ites, descendants of Sered. Num. 26, 26.

Sarepta, sa-rep'-tah, Greek form of Zarephath. Luke 4. 26.

Luke 4. 25.

Luke 4. 25.

Luke 4. 25.

Sand, sar-gon, [God] appoints the king. Is. 20.1.

Sand, sar-fid, survivor. Josh. 19. 10.

Sand, sar-fid, survivor. Josh. 19. 10.

Sand, sar-fid, sar-se-kim. Jer. 39.

Sanucur, sar-se-kim. Jer. 39.

Sanucur, sar-se-kim. Jer. 39.

Luke 3. 35.

Sanucur, sar-se-kim. Jer. 20.

Luke 3. 35.

Sanucur, sar-se-kim. Jer. 20.

Luke 3. 35.

Sanucur, sar-se-kim. Jer. 20.

Luke 3. 35.

Sanucur, sar-fide Juke 3. 35.

Sanucur, sar-fide Ju

his disobedience, and rejection by God. 1 Sam.

14. 31; 15.

slays priests for succouring David. '1 Sam. 22, 9. enquires of the witch of En-dor, 1 Sam. 28, 7. his ruin and suicide. 1 Sam. 28, 15; 31; 1 Chr. 10. his posterity. 1 Chr. 8, 33. — of Tarsus. See PAUL. SCEVA, see-yah, left-handed. Acts 19, 14. SCEVAL, See-bah, man (?). Gen. 10, 7. SEBAR, see-bah, man (?). Gen. 10, 7. SEBAR, see-bah, man (?). Gen. 10, 7. SEBAR, see-bah, man (?). ECCALN, 5e. kalie-kah, enclosure. Josh. 15, 61. SECUNDUS, see-kalie-kah, enclosure. Josh. 15, 61. SECUNDUS, see-cun'-dus, second. Acts 20, 4. SEGUR, see'-goob, elevated. 1 Kin. 16, 34. SEIR, see'-fr, hairy. mount, Edom, land of Esau. Gen. 14, 6; 32, 3; 36, 8, 20; Deut. 33, 2; Josh. 24, 4; Is. 21, 11; Ezek. 25, 8. predictions about. Num, 24, 18; Ezek. 35, 2.

predictions about. Num. 24. 18; Ezek. 35, 2

predictions about. Num, 24.18; Ezek. 33. 2. SEIRATH, se-il-'a-th, vell wooded. Judg. 3. 26. SEIA, se'-lah, rock. Is. 16. 1. SEIA-HAMMHLEKOTH, se'-lah-ham-ah'-lek-oth, rock of escapes. 1 Sam. 23. 28. SEIAH, se'-lah, forte (?), a musical direction, pause. Ps. 3. 2; 4. 2; 24. 6; 39. 5, 11; 46. 3; 48. 8; 50. 6; Hab. 3. 3, 9, 12, &c. SEIED, se'-led, exultation, or burning. 1 Chr. 2. 30. SEIED, se'-led, exultation, or burning. 1 Chr. 2. 30. SEIEDITA, se-loo'-shah, called after Seleucus. apostles at. Acts 13.

apostles at. Acts 13. 4.

apostics at. Acts 13.4. Luke 3.36. SEM, Greek form of Shem. Luke 3.36. SEM, Greek form of Shem. Luke 3.36. SEMACHAIN, sem'-ak-i'-ah, whom Jehovah sustains, 1 Chr. 28.7. SEMEN, sem'-e-i, Greek form of Shimei. Luke 3.26. SEMEN, sem'-al, perhaps thorny. Ezra 2.35. SEMEN, sed'-niz, coat of mail. 1 Chr. 5.23. SEMEN, sed'-niz, coat of mail. 1 Chr. 5.23. SEMACHERIS, sen'-ak'-er-ib, Sin (the moon) multiplies brethren. 2 Kin. 18.13; 2 Chr. 32; 1s. 36.37. SEMAULI, se-noo'-ah, bristling (?). Neh. 11.9. SEOHM, sed'-ar, a numbering. Gen. 10.30. SEPHARYAIM, sed'-far, a numbering. Gen. 10.30. SEPHARYAIM, sed'-far-vad'-im. 2 Kin. 17. 24; 18.34; 19.13.

SERAH, se'-rah, abundance. Gen. 46. 17. SERAIAH, ser-ai'-ah, soldier of Jehovah (?). 2 Sam.

SERAPHIMS, ser'-af-ims, burning ones. Is. 6. 2.

SERED, se'-red, fear. Gen. 46. 14. SERGIUS, ser'-ji-us. Acts 13. 7. SERUG, se'-roog, shoot. Gen. 11. 20.

SETH, substitute.
son of Adam. Gen. 4. 25; 5. 3.
SETHUR, se'-thoor, hidden. Num. 13. 13.
SHALABEN, sha'-al-ab'-in, earths of foxes. Josh.

19, 42, SHAALEIM, sha-alb'-im, same as preceding. Judg.

1, 35,

1, 39.
SHAALBONITE, sha-alb'-on-ite, inhabitant of Sha-albim, 2 Sam, 23, 32.
SHAAPI, sha'-af, anger (?), 1 Chr. 2, 47.
SHAARAIM, sha'-ar-a'-im, two gates, 1 Sam, 17, 52.
SHAASIMAZ, sha-ash'-gaz, beauty's servant (?),
Esth. 2, 14.

SHADDETHAI, shab'-e-thai, born on the sabbath. Ezra 10. 15.

Ezra 10. 15.
SHACHLA, Shad-ki-ah, Justful. 1 Chr. 8. 10.
SHADDAI, shad-ai, Almighty. Num. 1. 6.
SHADDACH, shad-ai, Almighty. Num. 1. 6.
SHADBACH, shad-ai, Dan. 1. 7.
Meshach, and Abed-nego, their faith and sufferings, and deliverance. Dan. 1; 3.
SHAGE, Sha'-ge, wanderer. 1 Chr. 11. 34.
SHAHABAIM, sha'-har-a'-im, two dawns. 1 Chr. 8. 8.

SHAHAZIMAH, sha-ha-zee'-mah, lofty places. Josh. 19. 22.

19.22.
SHALEM, sha'-lem, safe, perfect. Gen. 33. 18.
SHALIM, sha'-lim, foxes. I Sam. 9. 4.
SHALIM, sha'-lim, foxes. I Sam. 9. 4.
SHALISHA, sha-lish'-ah, a third part. 1 Sam. 9. 4.
SHALISHA, shal-led-keth, felling. 1 Chr. 26. 16.
SHALIMA, shal'-oon, spoliation. Neh. 3. 15.
SHALIMAI, shal'-oon, spoliation. Neh. 3. 15.
SHALIMAI, shal'-man, peaceful(?). Ezra 2. 46.
SHALIMA, shal'-man, shortened form of following.

Shalman, shal'-man, shortened form of following. Hos. 10. 14.

SHAINANEER, shal'.man-e'-zer, Shalman be pro-pitious, 2 kin. 17. 3. earlies to rives carries ten tribes captive. 2 kin. 17. 18. 9. SHAMA, sha'-mah, obedient. 1 Chr. 11. 8. 9. SHAMARA, isha'-mah'-ah, whom Jehovah guards. 2 Chr. 11. 19.

SHAMED, sha'-med, destroyer. 1 Chr. 8. 12. SHAMEB, sha'-mer, keeper. 1 Chr. 6. 46.

SHANGAR, sham'-gar, destroyer (?).
judges Israel. Judg. 3, 31; 5, 6.
SHANGAR, sham'-gar, destroyer (?).
judges Israel. Judg. 3, 31; 5, 6.
SHANHARI, sham'-hooth, notoriety (?). 1Chr. 27, 8.
SHANHARI, sham'-ah, desert. 1 Chr. 24, 24.
SHANHAR, sham'-ah, desert. 1 Chr. 7, 37.
SHANMAH, sham'-ah, desert. 1 Chr. 7, 37.
SHANMAH, sham'-ai, wasted. 1 Chr. 2, 28.
SHANMAH, sham'-ai, wasted. 1 Chr. 2, 28.
SHANMAH, sham'-oo-ah, famous. Num. 13, 4.
SHANMAH, sham'-spreeding. 2 Sam. 5, 14.
SHANHARI, sam es preeding. 2 Sam. 5, 14.
SHANHARI, sham'-sher-ai. 1 Chr. 8, 26.
SHAPHAR, shad'-fan, bald. 1 Chr. 5, 12.
SHAPHAR, sha'-fan, coney.
repairs the temple. 2 Kin. 22, 3; 2 Chr, 34, 8.

repairs the temple. 2 Kin. 22, 3: 2 Chr. 34. 8. repairs une telling. Zahn. 22. 57. Zun. 34. 8. Shaphar, sha'-fat, judge. Num. 13. 5. Shaphar, sha'-fer, pleasantness. Num. 33. 23. Sharar, sha'-ai, free. Erza 10. 40. Shararan, shar-a'-im, same as Shaaran. Josh. 15. 36.

SHARAR, shar'-ar, firm. 2 Sam. 23. 33. SHAREZER, shar-e'-zer, [God] protect the king. 2 Kin. 19. 37.

SHARON, Shi/-ron, plain. 1 Chr. 27. 29. rose of. Cant. 2. l. SHARONITE, sha/-ron-ite, one who lives in Sharon. 1 Chr. 27. 29.

ron. 1 Chr. 27. 29.
SHABUHAN, sha-roo'-hen. Josh. 19. 5.
SHABHAT, shash'-ai, pale. Ezra 10. 40.
SHASHAK, sha'-shak, activity (?). 1 Chr. 8. 14.
SHABLAK, sha'-ool, same as SAUL. Gen. 40. 10.
SHAULITES, sha'-ool-ites, the family of Shaul.
Num. 26. 13.
SHAYEH, sha'-vsy, plain. Gen. 14. 17.
SHAYEH KIRIATHAIM, sha'-vay kir-iath-a'-im,
plain of Kiriathaim. Gen. 14. 5.

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ŋ 7 SHAYSHA, shay'-shah, another name of Seraiah. 1 Chr. 18. 16. SHEAL, she'-al, prayer. Ezra 10. 29. SHEALTHEL, she-al'-ti-el, I asked from God. Ezra 3. 2. SHEARIAH, she'-ar-i'-ah, gate of Jehovah. 1 Chr. 8. 38 SHEAR-JASHUB, she'-ar-ja'-shoob, the remnant shall return. Is. 7.3. SHEAR, she'-bah an cath. Gen. 25. 3; 2 Sam. 20. 1; Job 6, 19; Ps. 72. 10; Jer. 6, 20; Ezek. 27. 22; 38. 13. ос. 13. queen of. 1 Kin, 10; 2 Chr. 9; Matt. 12, 42, —— (Benjamite) revolts. 2 Sam. 20. Sheван, seven. Gen. 26. 33. Sheван, she'-bam, fragrance. Num. 32. 3. SHEBANIAH, she'-ban-i'-ah, whom Jehovah hides. 1 Chr. 15. 24. SHEBARIM, She-bar'-im, breaches. Josh. 7. 5. SHEBER, she'-ber, breaking. 1 Ctr. 2. 48. SHEBER, she'-rank, youth (?)... the scribe. 2 Kin, 18. 18; 19. 2; Is. 22. 15; 38. 3; 37. 2. SHEEUEL, she-hoo'-el, captive of God. 1 Chr. 23. 16.
SHECANIAH, she'-kan-i'-ah, same as following.
1 Chr. 24. 11. SHECHANIAH, she'-kan-i'-ah, Jehovah dwells. 1 Chr. 3. 21. Chr. 3. 21.
SHECHEM, she'-kem, back, shoulder. Gen. 34. 2.
the Hivite. Gen. 34.
— city of. Josh II. 7; Ps. 60. 6,
charge of Joshua at. Josh, 24.
its treachery and penalty. Judg. 9, 1, 41.
SHICHEMITES, she'-kem-ites, people of Shechem. Num. 26, 31, SHEDEUR, she'-de-oor, giving forth of light. Num. 1. 5. SHEHARIAH, she'-har-i'-ah, Jehovah seeks. 1 Chr. 8, 26, SHELAH, she'-lah, petition, son of Judah. Gen. 38. 5. Sheranites, she'-lan-ites, descendants of Shelah. Num. 26, 20. Shelemah, she'-lem-i'-ah, whom Jehovah repays. I Chr. 26, 14.
SHILLEH, She'-lef, drawing out. Gen. 10, 26.
SHILLEH, She'-lesh, triad. 1 Chr. 7, 35.
SHILOMI, She-lo'-mi, peaceful. Num. 34, 27.
SHILOMITH, She-lo'-mith, peacefullness, J.ev. 24, 11.
SHILOMITH, She-lo'-moth, same as Shelomith, 1 Chr. 24, 22. 1 Chr. 26. 14. SHELUMIEL, she-loom'-i-el, friend of God. Num. SHEM, name. Gen. 5. 32; 9. 26; 10; 21; 11. 10; 1 Chr. 1, 17. Gen. 1. II.
SHEMA, she'-mah. (1) echo (?), Josh. 15. 26; (2) fame, 1 Chr. 2. 43.
SHEMAH, she-ma'-ah, fame. 1 Chr. 12. 3.
SHEMAHA, she-ma'-ah, Jehovah has heard.
prophet. 1 Kin. 12. 22; 2 Chr. 11. 2; 12. 5 (Jer. 29. 24). 29, 24) SHEMARIAH, she'-mar-i'-ah, Jehovah guards. 1 Chr. 12. 5. SHEMEBER, shem-e'-ber, soaring on high (?). Gen. SHEMER, she'-mer, guardian. 1 Kin. 16. 24. SHEMIDA, shem-i'-dah, fame of wisdom. Num. 26.

mida. Num. 28, 32. SHEMINITH, she-mi'-nith, eighth. 1 Chr. 15, 21.

1 Sam. 7, 12, SHENZAR, she-na'-zan. f Chr. 3. 18. SHENIR, she'-nir, same as SENIR. Deut. 3: 9. SHEPHAM, she'-fam, nakedness. Num. 34. 10.

SHEMUEL, she'-moo-el, same as SAMUEL. Num.

7, 19,

34. 20. SHEN, tooth.

SHI Shephathian, she'-fat-i'-ah, an incorrect way of spelling the next word. 1 Chr. 9. 8. SHEPHATTAH, she'-fat-i'-ah, whom Jehovah de-SHEPHATTAH, She-lat-1-an, whom Jenovan defends. 2 Sam. 3.4 SHEPHI, she'-fi, baildness, 1 Chr. 1.40. SHEPHO, she'-fo, same as SHEPHI. Gen. 33, 23, SHEPHUPHAN, she'-foof-an, serpent (?). 1 Chr. 8.5. SHERAH, she'-rah, consanguintiy. 1 Chr. 7.24. SHEREHAH, she'-reb-i'-ah, heat of Jehovah. Ezra 8. 18. SHERESH, she'-resh, root. 1 Chr. 7. 16.
SHEREZER, sher-e'-zer, same as SHAREZER (?).
Zech. 7. 2. SHESHACH, she'-shak, a name for Babel, Jer. 25, 26; 51, 41. SHESHAI, shesh'-ai, clothed in white (?). Num. 13. 22 SHESHAN, she'-shan, Iily (?). 1 Chr. 2. 31. SHESHBAZZAR, shesh-baz'-ar. Ezra 1. 8; 5. 14. SHETH, shayth, tumult. Num. 24. 17. SHETHAR, she'-thar, star. Esth. 1. 14. SHETHAR-BOZNAI, she'-thar-boz'-nai, bright star. Ezra 5, 3, and Tatnai oppose rebuilding of temple, Ezra SHEVA, she'-vah, vanity. 2 Sam. 20. 25. SHIEDOLETH, shib'-ol-eth, an ear of corn, or a flood. Judg. 12. 6

SHIDMAH, shib'-mah, fragrant. Num. 32. 38.

SHICRON, shik'-ron, drunkenness. Josh. 15. 11.

SHIGGAION, shiz-ai'-on, irregular. Ps. 7, title,

SHIGGONTH, shig'-l-o'-noth. Hab. 3. 1.

SHIGONTH, shig'-l-o'-noth. Hab. 3. 1.

SHIHON, shi'-hon, ruin. Josh. 19. 19.

SHIHOR, shi'-hor, biak. 1 Chr. 13. 5.

SHIHOR-LIBNATH, shi'-hor-lib'-nath. Josh. 19. 25.

SHILLEM, shil'-shim, aqueducts. Josh. 15. 32.

SHILLEM, shil'-shim, aqueducts. Josh. 15. 32.

SHILLOH, shi'-lo, rest, Messiah. Gen. 49. 10.

— site of tabernacle. Josh. 18. 1; Judg. 21. 19;

SHILON, shi'-lo-ni, native of Shiloh. Neh. 11. 5.

SHILON, shi'-lo-ni, native of Shiloh. Neh. 11. 5.

SHILON, shi'-lo-ni, native of Shiloh. Neh. 11. 5.

SHILONT, shi'-lo-ni, native of Shiloh. Neh. 11. 5. Judg. 12. 6. SHILONITE, shi'-lo-nite, same as preceding. 1 Kin. 11. 29. SHILSHAH, shil'-shah, triad. 1 Chr. 7.37. SHIMEA, shim'-e-ah, famous. 1 Chr. 3.5. SHIMEAH, shim'-e-ah, same as SHEMAAH. 2 Sam. 21. 21. SHIMEAM, shim'-e-am, same as preceding. 1 Chr. 9.38. SHIMEATH, shim'-e-ath, fame. 2 Kin. 12. 21. SHIMEATHITE, shir'-me-ath-ite. I Chr. 2.
SHIMEI, shim'-e-i, my fame. Num. 3. 18.
ourses David. 2 Sam. 16. 5.
slain by Solomon. 1 Kin. 2. 36. 1 Chr. 2, 55. SHIMEON, Slim'-e-on, a hearkening. Ezra 10. 31. SHIMHI, shim'-hi, same.as SHIMEI. 1 Chr. 8. 21. SHIMIEL, shim'-i, same as preceding. Ex. 6. 17. SHIMIES, shim'-ites, descendants of Shimei. Num. 3, 21, 3. 21.
SHIMMA, shim'-ah, rumour. 1 Chr. 2. 13.
SHIMMA, shim'-ah, rumour. 1 Chr. 2. 13.
SHIMMAH, shim'-rath, watchfulness. 1 Chr. 8. 21.
SHIMMAH, shim'-rit, watchful. 1 Chr. 4. 37.
SHIMMIH, shim'-rit, vigilant. 2 Chr. 24. 26.
SHIMROM, shim'-rome, watch-post. 1 Chr. 7. 1.
SHIMROM, shim'-rome, watchful. 10 sh, 11. 1.
SHIMRONITES, shim'-ron-ites, descendants of Shimron. Num. 26. 24.
SHIMBON-MERON, shim'-ron-me'-ron. Josh. 12.
20. SHEMIDAH, shem-i'-dah, same as preceding. 1 Chr. SHEMIDAITES, shem-id'-a-ites, descendants of She-SHEMIRAMOTH, she-mi'-ram-oth, most high name. 1 Chr. 15, 18.

20, SHIMSHAI, shim'-shai, sunny. Ezra 4, S. SHIMSHAI, shin'-nab, hostile (?). Gen. 14, 2. SHIMAR, shi'-nar. Gen. 10, 10. SHIPIL, shi'-nar. Abundant. 1 Chr. 4, 37, SHIPIMITE, shif'-mite, a native of Shephau. 1 Chr. 27, 27.

SHIPHEAH, shif'-rah, beauty. Ex. 1. 15. SHIPHTAN, shif'-tan, judicial. Num. 34. 2 SHISHA, shi'-shah, brightness. 1 Kin. 4. 3.

Shishak, shi'-shak, illustrious. 1 Kin. 11. 40. invades and spoils Jerusalem. 1 Kin. 14. 25; 2 Chr. 12. SHITRAL, shit'-rai, official. 1 Chr. 27. 29. SHITTAI, Shif'-rai, olicial. TCBT. 21. 29. SHITTAI, Shif'-lin, acacias. Num. 25. 1. SHITZI, Shif'-zih, cheerful (?). 1 Chr. 11. 42. SHOA, shof-ch, opulent. Ezek. 23. SHOGAR, shof-bab, apostate. 2 Sam. 5. 14. SHOGAR, Shof-bab, porning. 2 Sam. 10. 16. SHOGAI, shof-bab, bright (?). Ezra 2. 42. STOCK, 25. Och 24. Strapp. Gan. 26. 21. Shobal, Sho'-bal, DTISRU(f). EZTR Z. #Z. Shobal, Sho'-bal, Stream. Gen. 36. 20. Shobek, Sho'-bek, forsaker. Neh. 10. 24. Shobel, Sho'-bi, taking captive. 2 Sam. 17. 27. Shocho, Sho'-ko, same as the next word. 2 Chr.

28. 1S Shochoff, sho'-ko, a hedge. 1 Sam. 17. 1. Shoco, sho'-ko, same as the preceding. 2 Chr. 11. 7.

11.7. SHOHAM, sho'-ham, onyx. 1 Chr. 24. 27. SHOHAM, sho'-ham, watchman. 2 Kin. 12. 21 SHOMER, sho'-mer, watchman. 2 Kin. 12. 21. SHOPHACH, sho'-fak, same as SHOBAR. 1 Chr. 19.

SHOPHAN, sho'-fan, baldness. Num. 32. 35. SHOSHANNIN, sho-shan'-im, lilies. Ps. 45, title. SHOSHANNIN-EDUTH, sh.-e'-dooth, lilies a testi-

mony. Ps. 80, title SHUA, Shoo'-ah, wealth. 1 Chr. 2.3. SHUAH, shoo'-ah, depression. Gen. 25. 2. SHUAL, shoo'-al, jackal. 1 Chr. 7.36. SHUBAEL, shoo'-ba-cl, same as SHEBUEL (?). 1 Chr.

94 20. SHUHAM, shoo'-ham, pitman (?). Num. 26, 42. SHUHAMITES, shoo'-ham-ites, the descendants of Shuham. Num. 26, 42. SHUHITE, shoo'-hite, a descendant of Shua. Job

8. 1.

SHULAMITE, shoo'-lam-ite, same as SHELOMITH. Cant. 6. 13.

SHUMATHITES, shoo'-math-ites, people of Shumah. 1 Chr. 2. 53.

SHUNAMUTE shoon am-ite, an inhabitant of Shunem. 1 Kin. 1.3; SHUNEN, shoon em. two resting-places. Josh. 19. 18; 1 Sam. 28. 4; 2 Kin. 4. A; SHUN, shoon 4; quiet. Gen. 45. 16.

SHUNITES, sh Num. 26, 15. shoon'-ites, descendants of Shuni,

SHUPLAM, Shof-fam, serpent. Num. 26, 39, SHUPLAM, Shof-fam-ites, the descendants of Shupham, Num. 20, 318, 7, 12, SHUP, shoot, a fort. Gen. 16, 7, SHUP, shoot, a fort. Gen. 16, 7,

SHUSHAN, Shoo'-shan, etty, Artaxerxes at. Neh. 1. 1; Esth. 2. 8; 3, 15. SHUSHAN-EDUTH, sh-e'-dooth, filly of the testimony. Ps. 60, title. Shuthalhites, shoo'-thal-ites, the descendants of Shuthelah. Num. 20, 35.

SHUTHELAH, shoo-theel'-ah, plantation (?). Num.

SIA, si'-ah, assembly. Neh, 7, 47, SIA N. F. M., ASSEMBLY. Neh. T. 47.
SIBERGAI, Sif'-a-hah, council. Ezra 2. 44.
SIBERGAI, Sib'-e-kai, entangling. 1 Chr. 11. 29.
SIBERGIAI, same as preceding. 2 Sam. 21. 18.
SIBERGIAI, Sib'-o-leth, same as SHIBERGIATH.
Judg. 12. 6.
SIBMAL elb.

SIBMAH, sib'-mah, same as SHIBMAH. Josh. 13. 19.

SIBRAIM, sib-ra'-im, two hills (?). Ezek. 47, 16 SICHEM, St. kem, the shoulder-blade. Gen. 12. 6. SIDDLM, sid-im, the plains. Gen. 14. 3. SIDON, St. don, lishing, son of Canaan. Gen. 10. 15. (Zidom), city of. Josh. 19. 28; 1 Kin. 5. 6;

Acts 27. 3.

Acts 21. 3. StDONLANS, si-do'-ni-ans, persons living in Sidon, Deut. 3. 9. SHON, si'-hon, brush. king of the Armorites. Num. 21. 21; Deut. 1. 4; 2. 26; Ps. 135. 11; 136. 19. SHOOR, si'-hor, same as SHICHOR. Josh. 13. 3.

SILAS, si'-las, shortened form of Silvanus. Acts 15, 22; 16, 19; 17, 4, See 2 Cor. 1, 19; 1 Thess, 1, 1; 1 Pet. 5, 12.

SILLA, sil'ah, way, highway (?). 2 Kin. 12. 20. SILOAM, si-lo'am, same as SHILOAM. John 9. 7. SILVANUS, sil-vane'-us, of the forest. 2 Cor. 1. 19.

SINVANS, Sin'-4e-on, same as SHIMEON, Sim'-e-on, same as SHIMEON, son of Jacob. Gen, 29, 33; 34, 7, 25; 42, 24, his descendants. Gen, 48, 10; Ex e, 15; Num. 1, 22; 28, 12; 1 Chr. 4, 24; 12, 25, prophecy concerning, Gen, 49, 5, — blesses Christ. Luke 2, 25.

Luke 6, 15.

(Pharisee), reproved. Luke 7. (leper). Matt. 26, 6; Mark 14, Luke 7, 36,

— (of Cyrene), bears the cross of Jesus. Matt. 27. 32; Mark 15. 21; Luke 23. 26.

(a tanner), Peter's vision in his house. Acts 9, 43; 10, 6,

(a sorcerer), baptized, Acts 8.9; rebuked by Peter, Acts 8, 18 PETER. See PETER

SIMEI, sim'-ri, same as SHIMEI. 1 Chr. 26. 10.

Gal. 4. 24. SINIT, sin'-lin, Chinese (?). Is, 43. 12. SINITE, sin'-lite. Gen. 10. 17. SION, si'-on, (1) lifted up, Dent. 4. 48; (2) Greek name for Mount Zion, Matt. 21. 5. SIPHMOTH, sif'-moth, bare places (?). 1 Sam. 30.

SIPPAI, sip'-ai, belonging to the doorstep (?). 1 Chr. 20. 4.

SIRAH, si'-rah, withdrawing. 2 Sam. 3. 26. SIRION, Sir'-i-on, a coat of mail. mount. Deut. 3, 9; Ps. 29, 6. SISAMAI, Sis'-a-mai, fragrant (?).

1 Chr. 2. 40. Sisera, si'-ser-ah, binding in chains (?). Judg. 4. 2, 21; 5, 24; 1 Sam. 12. 9; Ps. 83. 9.

SITNAH, sit'-nah, contention. Gen. 26. 21 SIVAN, si'-van, bright. Esth. 8. 9. SMYRNA, smir'-nah, myrrh. Rev. 1. 11. Hebrew form of Egyptian word Shebek. 2

So, Hebrew 10111 Kin. 17.4 SocHo, so v. ko, same as Shocho, 1 Chr. 4. SocHo, some as Shochoff. 1 Kin. 4. 10. Sochos, same as Shochoff. John 15. 35. Social same as Shochoff. John 15. 35. Social same as Shochoff. John 15. 36. 19. Social same as Shochoff. John 16. 1 Chr. 4, 18,

SOCHOH, same as SHOCHOH. 1 Kin. 4. 10. SOCOH, same as SHOCO, Josh. 15. 35. SOH, so-4d, an acquaintance. Num. 13. 10. SODON, sodd-om, burning. Gen. 10. 19. its iniquity and destruction. Gen. 13. 13; 18. 20; 19. 4–24; Deut. 23. 17; 1 Kin. 14. 24. Lot's deliverance from. Gen. 19. a warning. Deut. 29. 23; 32, 32; 1s. 1. 9; 13. 19; Lam. 4. 6; Matt. 10. 15; Luke 17. 29; Jude 7; Rev. 11. 8.

SODOMA, sod'-om-ah, Greek form of the preceding. Rom. 9. 29.

KOM. 9.29.
SODONITES, Sod'-orn-ites, persons who were as wicked as the men of Sodom. 1 Kin. 15. 12.
SOLOMON, Sol'-orn-on, peaceable. 2 Sam. 5. 14.
kinz of Israel. 2 Sam. 12. 24; 1 Kin. 1; 2. 24; 1 Chr. 28. 9; 29.
asks of God wisdom. 1 Kin. 3. 5 (4. 29); 2 Chr.

the wise judgment of. 1 Kin. 3. 16. his league with Hiram for building the temple. 1 Kin. 5; 2 Chr. 2.

A NIL. 5; 2 UR. 2. bull. 5; 1 Chr. 17. 11); 1 Kin. 6; 7; 2 Chr. 3-5; the dedication, 1 Kin. 5; 2 Chr. 5; 2 Chr. 6; 2 Chr. 6; 2 Chr. 6; 2 Chr. 6; 2 Chr. 7. 12. the queen of Sheha visits. 1 Kin. 10; 2 Chr. 9; Matt. 6, 29; 12 42.

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SOLOMON-cont. David's prayer for. Ps. 72 his idolatry, rebuke, and death. 1 Kin. 11. 1, 9, 14, 31, 41; 2 Chr. 9, 29; Neh. 13. 26. his Proverbs and Canticles. Prov. 1. 1; Eccles. 1.1; Cant. I. I.

SON of GOD. See CHRIST.

of MAN. See CHRIST. of Man. See Christ.
Sopater, so'pa-ier. Acts 20. 4.
Sopherestin, so-fer'-eth, scribe. Ezra 2. 55.
Sober, so'-rek, choice vine. Judg. 16. 4.
Sosipater, so-si'-pat-er. Rom. 16. 21.
Sosifater, sos-ti-pat-er. Acts 18. 17.
Soyat, so'-tai, deviator. Ezra 2. 55.
Spain. Rom. 15. 24.
Stachus, sta'-kis, an ear of corn. Rom. 16. 9.
Stippians, ste'-fan-as, crowned. 1 Cor. 1. 16.
Stippien, ste'-fan-as, crowned. 1 Cor. 1. 16.
Stippien, and protompative. Acts 6. 5. 8. 7. 58. DIEMIEN, ste-ven, English form of Stephanas, deacon and protomarity. Acts 6, 5; 7.58.
STOICKS, sto-les, philosophers whose founder taught in a famous porch or Stoa. Acts 17. 18.
SUAH, soo'-ah, sweepings. 1 Chr. 7. 36.
SUCCOTH, sook'-oth, booths.
(Cananh). Gen. 33, 17; Josh. 13. 27; 1 Kin. 7. 46; (Cananh). Gen. 35, 11; Josh. 15, 21; 1 km. 1. 40; Ps. 60, 6, punished by Gideon. Judg. 8, 5, 16.
— (In Egypt). Ex. 12, 37; 13, 20.
Succorn-perorn, suc-confi-be-noth. 2 Kin. 17, 30. Sucharhtriss, sook-ath-ites. 1 Chr. 2, 55.
Sukkinss, sook-i-ims, nomads. 2 Chr. 12, 3.
Suk, Soor. 2 Kin. 11. 6, the inhibitors of Suca SUSANCHITES, 800'-sank-ites, inhabitants of Susa or Susinak, Ezra 4. 9.

or Susinak Ezru 4.9.
SUBANNA, su-san'-ah, lily. Luke 8.3.
SUBANNA, su-san'-ah, lily. Luke 8.3.
SUBA, soo'-si, horseman. Num. 13.11.
SYCHEA, Si'-kern, Greek form of Sheehem. Acts 7.16.
SYENE, si-e'-ne, opening. Ezek. 29. 10.
SYENYYCHE, sin'-ty-kee, fortunate. Phil. 4.2.
SYBRAUSE, si'-ryah. Judg. 10. 6.
SYBLAS, sir'-yah. Judg. 10. 6.
SYBLAS, sir'-yah, Judg. 10. 6.
SYBLAS, sir'-yah, Judg. 10. 6.
SYBLAS, sir'-yah, Judg. 10. 6.
SYBLAS, Sir'-yans. Gen. 25. 20; Deut. 26. 5.
subdued by David. 2 Sam. 8; 10.
contend with Israel. 1 Kin. 10. 23; 11. 25; 20; 22; 2 Kin. 6. 24; 7; 8. 13; 13. 7; 16. 6; 2 Chr. 18. 18. employed to punish Joash. 2 Chr. 24. 23. See 2 Chr. 28. 23; Is. 7. 2; Ezek. 27. 16; Hos. 12. 12; Amos 1. 5.

gospel preached to. Matt. 4. 24; Acts 15. 23; 18. 18; Gal. 1. 21. si'-ro-fee-nish'-yan, Phenician SYROPHENICIAN, living in Syria. Mark 7. 26.

TAANACH, ta'-a-nak, castle (?). Josh. 12. 21. TAANATH-SHLIAH, ta'-a-nath-shi'-lo, fig-tree of Shi-loh (?). Josh. 16. 6. TABBAOTH, tab'-a-oth, rings. Ezra 2. 43.

TABBATH, tab'-a-b, pleasantness. Judg. 7, 22, TABBAL, tab'-e-al, God is good. Is. 7, 6. TABEL, tab'-e-el, another way of writing Tabeal. Ezra 4.7.

EZTA 4, (1)
TABERAH, tab-er'-ah, burning. Num. 11. 3.
TABUTHA, tab'-tit-ah, gazelle. Acts 9. 36.
TABOR, ta'-bor, height. Josh. 19. 22.
(mount. Judg. 4, 14. See Judg. 8. 18; 1 Sam. 10.
3; Ps. 89, 12; Jer. 46, 18; Hos. 5. 1.
TABERMON, tab'-rim-on, Rimmon is good. 1 Kin. 15 18

ID. IS.
TACHMONTE, tak'-mon-ite, same as HACHMON-ITE (?). 2 Sam. 23. 8.
TADMOR, tak'-mor, city of paims (?).
(Paimyra), built by Solomon. 1 Kin. 9. 18.
TAHAN, ta'-han, camp. Num. 26. 35.
TAHANITES, ta'-han-ites, descendants of Tahan.
Num. 26. 35.

TAHAPANES, ta'-ha-pan'-es, head of the land. Jer. 2, 16,

TARPANNES, same as preceding. Jer. 43.7. TARPENES, tah'-pen-es. 1 Kin. 11. 19.

TAHATH, ta'-hath, substitute. 1 Chr. 6, 24.
TAHREA, tah-re'-ah, cunning (?). 1 Chr. 6, 41.
TAHTIN-HOUSEH, tah'-tim-hod'-shi, nether land
newly inhabited (?). 2 Sam. 24. 0,
TALITHA, ta-l'-ti-ha, girl. Mark 5, 41.
TALIMAI, tal'-mai, abounding in furrows. Num.
13 29.

Talmon, tal'-mon, oppressed. 1 Taman, ta'-mah, joy. Neh. 7. 55. Taman, ta'-mar, a palm tree. G 1 Chr. 9, 17, Gen. 38, 6, TAMMUZ, tam'-ooz, son of life (?)

women weeping for. Ezek. 8. 14. FANACH, ta'-nak, same as TANNACH. Josh. 21, 21 ANHUMETH, tan-hoom'-eth, consolation.

22, 23.
TAPHATH, ta'-fath, a drop (?). 1 Kin. 4, 11.
TAPPUAH, tap-oo'-ah, apple. 1 Chr. 2, 43.
TARAH, ta'-rah, station. Num. 33, 27.
TARAHAH, ta'-ra-lah, reeling (?). Josh. 18, 27.
TARAHAH, ta'-ra-lah, reeling (?). Josh. 18, 27.
TAREA, tan-pe'-ah, same as TAUIEA. 1 Chr. 8, 35.
TARPELITES, tar'-pel-ites, people of Tarpel. Ezra

TARSHISH, tar'-shish. Gen. 10. 4; 1 Kin. 10. 22; 2 Chr. 9, 21; 20. 36; Jer. 10. 9; Ezek, 27, 12; 38

Jonah going there. Jonah 1.3. prophecies concerning. Ps. 48. 7; 72. 10; Is. 2. 16; 23; 60. 9; 66. 19.

19; 23; 60, 9; 66, 19.

TARSUS, tar'-sus, city of the apostle Paul. Acts 9.
11; 11, 25; 21, 30.

TARTAR, tar'-tak, 2 Kin. 17, 31.

TARTAR, tar'-tan, military chief. 2 Kin. 18, 17.

TARYAI, tar'-tan, military chief. 2 Kin. 18, 17.

TARYAI, tar'-tan, gift (?).

and Shethar-looznal hinder the rebuilding of the temple. Ezra 5, 3; 6, 13.

TERAI, te'-bah, slaughter. Gen. 22, 24.

TERAILAR, te-bah'-dah, whom Jehovah has immersed. 1 Chr. 26, 11.

TELETH, te'-beth. Esth. 2, 16.

TEHAPINETIES, to-haph'ne-hes, same as TAHA-FANES. Ezek, 30, 18.

TEHINARI, te-hit'-ath, cry for mercy. 1 Chr. 4, 12.

TEREK, te'-kel, weighed. Dan. 5, 25.

TERGA, te-ko'-ah, sound of trumpet (1 Chr. 2, 24; 4, 5).

widow of. 2 Sam. 14 (Jer. 6. 1). TEKOAH, to-ko'-ah, same as TEKOA. 2 Sam. 14. 2. TEKOITE, te-ko'-ite, inhabitant of Tekoah. 2 Sam. 23, 26,

25. 20. TEL-AEIR, tel-a'-bib, hill of ears of corn. Ezek, 3, 15, TELAH, te'-lah. 1 Chr. 7, 25. TELAH, tel-al-din, lamibs. 1 Sam. 15. 4. TELAH, tel-al-din, lamibs. 1 Sam. 15. 4. TELAH, tel-dem, oppression. Ezra 10, 24. TEL-AL, tel-dem, oppression. Ezra 10, 24. TEL-AL, tel-har-e-shah, forest-hill. Neh. 7, 21

7.61

TEL-HARSA, tel-har'-sah, same as preceding. Ezra 2, 59.

2. 59.
TEI-MELAH, tel-me'-lah, salt-hill. Ezra 2, 59.
TEIM, te'-mah, a desert. Gen. 25. 15; Job 6, 19;
Is. 21. 14; Jer. 25, 23.
TEMM, te'-man, on the right hand. Gen. 36, 11;
Jer. 49, 7, 20; Ezek. 25. 13; Amos 1, 12; Obad.
9; Hab. 3, 3.

TEMANI, te'-man-i, descendants of Teman. Gen. 36, 34, TEMANITE, te'-man-ite, same as preceding. Job

2. 11.

2.11
TEMENI, te'-men-i, same as Temani. 1 Chr. 4.6.
TEMENI, te'-rah, a station (?). Gen. II. 24.
TEMENIN, ter'-af-im, nourishers.
of Laban, Gen. 31. 32.
of Micah. Judg. 17. 5; 18. 14.
of Michal. 1 Sam. 19. 13.
TEMESI, te'-resh, severe (?).
TEMETIUS, ter'-shus, the third. Rom. 16. 22.
TERTULUS, ter'-tul'-us (ddm. of TEMETIUS). Acts 24. 1.
TEFRARCH, tet'-rask, ruler of a fourth part of a country. Matt. 14. 1.
THADDEUS, thad-e'-us, Greek form of Theudas.
Matt. 10. 3.

THAHASH, tha'-hash, seal (?). Gen. 22. 24.
THAMAH, tha'-mah, laughter. Ezra 2. 53.
THAMAH, tha'-mar, Greek equivalent of Tamar.
Matt. 1. 3.
THARA, tha'-rah, Greek form of Terah. Luke 3. 34.
THARSHSH, thar'-shish, same as TARSHSH, 1 Kin.
10. 22.

THEREZ, the'-bez, brightness.

Abimelech wounded at. Judg. 9, 50, Thelasar, the!-as'-ar, same as Telassar. 2 Kin. 19, 12

THEOPHILUS, the-o'-fil-us, loved of God. Luke 1.3. THESSALONICA, thes'-al-on-i'-kah.

THESSAIONICA, thes'-al-on-i'-kah,
Paul at. Acts 17,
Ohurch there instructed. 1 & 2 Thess,
Ohurch there instructed. 1 & 2 Thess,
Ohurch there instructed. 1 & 2 Thess,
THEUDAS, thoo'-das, praise (?). Acts 5. 36.
THENDATHAH, thim-nah'-thah, portion. Josh. 19, 43.
THOMAS, tom'-as, a twin.
APOSTLE. Matt. 10. 3; Mark 3. 18; Luke 6. 15;
Acts 1, 13.
his zeal. John 11. 16,
his unbelief and confession. John 20. 24.
THUMIMIA, thoom'-im, truth (?)
on high priest's breastplate. Ex. 28. 30; Lev. 8.
8; Deut. 33. 8; Ezra 2. 63; Neh. 7. 65.
THYATIRA, thi'-at-i'-rah (Acts 16. 14).
angel of. Rev. 1, 11; 2, 18.
THERIAS, ti-be'-ri-as, a place named after Tiberius.
John 6. 1.

John 6. 1.

THIERTAS, ti-be'-ri-as, a place named after Tiperius. John 6.1.
THERTUS, tib-e'-ri-us. Luke 3.1.
THERTUS, tib'-hath, butchery. 1 Chr. 18.8.
THNJ, tib'-ni, made of straw (?). 1 Kin. 16.21.
THDAL, ti'-dal, dread, Gen. 14.1.
TIGLATH-PHLESER, tig'-lath-pil-e'-zer, the son of the temple of Sarra is a ground of confidence (?).
(Tilgath-pilneser, 1 Chr. 5. 6, 26), 2 Kin. 15. 29; 16. 7; 2 Chr. 28. 20.
THNYAH, tik'-vath, same as TINYAH. 2 Chr. 34. 22.
THGATH-PHLNESER, tij'-gath-pil-ne'-ser, same as TIGLATH-PHLNESER, tij'-gath-pil-ne'-ser, sond as TIGLATH-HERES, tim'-nah, a portion. Josh. 15. 10.
TIMNATH, tim'-nah, a portion. Josh. 15. 10.
TIMNATH-HERES, tim'-nath-se'-rah, portion of the remainder. Josh. 19. 50.
Joshua burled there. Josh. 24. 30.
JIMNYER, tim'-nite, a man of Timma. Judg. 15. 6.

TIMNITE, tim'-nite, a man of Timna. Judg. 15. 6. Timon, ti'-mon. Acts 6. 5.
Timotheus, ti-mo'-the-us, honouring God. Acts

16.1.
TRIOTHY, tim'-oth-y, English form of the above, accompanies Paul. Acts 16.3; 17.14, 15; Rom. 16.21; 2 Cor. 1.1, 19. commended. 1 Cor. 16. 10; Phil. 2.19. instructed in letters by Paul. 1 & 2 Tim. Trehsah, tif'-sah, passage. 1 Kin. 4.24. Thas, tif'-sah, passage. 1 Kin. 4.24. Thas, tif-sah, cushing (?). Gen. 10.2. Thathirts, tif-rah-ties, 1 Chr. 2.55. Tirharkah, tir-hah-kah, distance (?). Sennacherib's war with. 2 Kin. 19. 9. Tirharkah, tir'-han-ah, murmuring (?), 1 Chr. 2, 48.

48, TIRIA, tir'-i-ah, fear. 1 Chr. 4, 16. TIRISIATHA, tir-sha'-thah, the feared (?). Ezra 2, 63; Neh. 7, 70. TIRZAH, tir'-zah, pleasantness. Num. 26, 33; 1 Kin. 14, 17; 15, 21; 16, 8, 15; 2 Kin. 15, 16; Cant. 6, 4 (Josh. 12, 24). TISHBITE, tish'-bite, inhabitant of Tishbe. 1 Kin.

17.1.
TITUS, tif-tus, protected. Gal. 2. 3.
Paul's love for. 2 Cor. 2. 13; 7. 6, 13.
instructed by Paul. Tit. 1-3.
TAITUS, tif-zite. 1 Chr. 11. 45.
TOAH, tof-ah, low. 1 Chr. 6. 34.
Tog, tobe, good. Judg. 11. 3.

TOD-ADONIJAH, tob'-a-do-ni'-jah, good is my lord Jehovah. 2 Chr. 17. 8. ToBIAH, tob-i'-ah, Jehovah is good. Ezra 2.60. the Ammonite, vexes the Jews. Neh. 4.3; 6.1, 12, 14; 13.4.

TOBIJAH, tob-i'-jah, same as Tobiah. 2 Chr. 17. S. Tochen, to'-ken, a measure. 1 Chr. 4. 32. 10CHEN, 10'-Ken, a measure. 1 Chr. 4. 32.
TOGARNAH, to-gar'-mah, rugged. Gen. 10. 3.
TOHU, to'-hoo, same as TOAH. 1 Sam. 1. 1.
TOI, to'-l, wanderer. 2 Sam. 8. 9.
TOLA, to'-lah, worm. Gen. 46. 13.
TOTAD, to'-lad, birth. 1 Chr. 4. 29.
TOTALTIES, to'-la-ites, descendants of Tola. Num. 28. 29.

26, 23,

Ториет, to'-fel, lime. Deu. 1. 1. Ториет, to'-fet, burning. Is. 30. 33. Ториети, to'-feth, same as Ториет. 2 Kings 23. 10.

TOPHETH, to '-feth, same as TOPHET. 2 Kings 23, 10, See MoLOCH.
TORMAH, torm'-ah, privily. Judg. 9, 31.
TOU, to'-oo, older form of Toi. 1 Chr. 18, 9.
TRACHONTIS, tra-ko-ni'-tis, rugged. Luke 3, 1.
TROAS, tro'-as, so called from Tros.
visited by Paul. Acts 16, 8; 20, 5; 2 Cor. 2, 12; 2 Tim. 4, 13.
TROANLY Late, and Visited by Acts 20, 15.

TROGYLLIUM, tro-gil'-yum. Acts 20. 15.
TROPHIMUS, trof'-im-us, master of the house (?).
companion of Paul. Acts 20. 4; 21. 29; 2 Tim.

4. 20.

TRYPHENA, tri-fe'-nah, delicate. Rom. 16. 12.

TRYPHENA, tri-fo'-sah, delicate. Rom. 16. 12.

TUEAL, too'-bal, production (2). Gen. 10. 2; Is. 66.

19; Ezek. 27. 13; 32. 26; 38; 39.

TUBAL-cath, too'-bal-kane', producer of weapons (2). Gen. 4. 22.

TYCHICUS, tik'-ik-us, fortuitous.

companion of Paul. Acts 20, 4; 2 Tim. 4, 12; Tit. 3, 12, commended. Eph. 6. 21; Col. 4. 7.

TYRANNUS, ti-ran'-us, tyrant. Acts 19. 9. TYRE, tire, rock. Josh 19. 29. its wealth. Ezek. 27. fall. Ezek. 26. 7.

Christ visits coasts of. Matt. 15. 21.
Paul lands at. Acts 21. 3.
Tyrus, ti'-rus, Latin name of Tyre. Jer. 25. 22.

UCAL, oo'-kal, I shall prevail. Prov. 30. 1.
UEL, oo'-el, will of God (?). Ezra 10. 34.
ULAI, oo'-lai. Dan. S. 2.
ULAI, oo'-laim, foremost. 1 Chr. 7. 16.
ULIA, ool'-ah, yoke. 1 Chr. 7. 39.
UMMAH, oon'-ah, community. Josh. 19. 30.
UNXI, oon'-i, depressed. 1 Chr. 15. 18.
UPHARSI, oo'-far's, and dividers. Dan. 5. 25.
UPHAZ, oo'-faz, gold of. Jer. 10. 9; Dan. 10. 5.

UPHAZ, oo'-faz, gold of. Jer. 10. 9; Dan. 10. 5.
UR, oor, light.
land of. Gen. 11. 28; 15. 7.
URRANE, ur'ban, pleasant. Rom. 16. 9.
URIA, oo'-ri, fiery. Ex. 31. 2.
URIAH, oo'-ri'ah, light of Jehovah,
the Hittite. 2 Sam. 11; 1 Kin. 15. 5; Matt. 1. 6.
URIAS, oo'-ri'as, Greek form of Uriah. Matt. 1. 6.
URIAS, oo'-ri'as, Greek form of Uriah. Matt. 1. 6.
URIJAH, oo'-ri-jah, Same as URIAH.
(priest). 2 Kin. 18, 10. 16.
— (prophet). Jer. 26. 20.
URIM, oo'-rim, light. Ex. 28. 30. See ThumMIM.

MIM.

UTHAI, oo'-thai, helpful. 1 Chr. 9. 4. Uz, fertile, Gen. 10. 23.
UzAI, oo'-zai, hoped for (?). Neh. 3. 25.
UzAI, ooz'-al, wanderer. Gen. 10. 27.
UZZA, ooz'-ah, strength. 2 Kin. 21. 18.
UZZAI, another form of Uzza. Neh. 3. 25.

UZZAL, AHOLBET TOTIN OI UZZA, his trespass. 2 Sam. 6.3. his death. 1 Chr. 13.7. UZZEN-SHERAH, ooz'-en-she'-rah. 1 Chr. 7.24. UZZI, ooz'-i, shortened form of Uzziah. 1 Chr. 6. 5.

Uzzia, ooz-i'-ah, another form of Uzziah. 1 Chr. 11. 44.

UZZIAH, 00Z-i'-ah, might of Jehovah. 2 Kin. 15. 13. See AZARIAH.

Uzziel, ooz'-i-el, power of God. Ex. 6. 18. Uzzielites, ooz'-i-el-ites, descendants of Uzziel. Num. 3. 27.

VAJEZATHA, va'-je-za'-thah, strong as the wind (?). Esth. 9. 9.

VANIAH, va-ni/-ah, distress (?). Ezra 10. 36. VASHINI, vash'-ni, strong (?); but perhaps not a proper name. 1 Chr. 6. 28. VASHII, vash'-ti, beautiful. Esth. 1. 9. VASHII, vash'-ti, beautiful. Esth. 1. 1. 1. 14.

Vophsi, vof'-si, expansion (?). Num. 13. 14.

ZAANAIM, za'-an-a'-im, wanderings (?). Judg. 4. 11. ZAANAN, zu'-a-nan, place of flocks. Mic. 1. 11. ZAANANIM, za'-a-han'-im, same as ZAANAIM. Josh, 19. 33.

Zaccai, zak'-ai, pure. Ezra 2.9.
Zaccai, zak'-ai-e'-us, Greek form of Zaccai.
Luke 19. 2.

Luke 19. 2. Zacchur, zak'-oor, mindful. 1 Chr. 4. 26. Zacchur, zak'-oor, mindful. 1 Chr. 4. 26. Num. 13. 4. Zaccur, zak'-oor, same as preceding. Num. 13. 4. Zacharian, zak'-ar-i'-ah, whom Jehovah re-

members last king of Israel of Jehu's race, as foretold by the word of the Lord, begins to reign. 2 Kin. 14.29.

smitten by Shallum, who succeeds him. 2 Kin. 15, 10,

Zacharias, zak'-ar-i'-as, Greek form of preceding, father of John the Baptist, with Elisabeth his wife, accounted righteous before God. Luke 1. 6. is promised a son. Luke 1. 13. doubting, is stricken with dumbness. Luke 1.

his recovery and song. Luke 1.64, 68.

"son of Barachias," slain "between the temple and the altar." Matt. 23.35; Luke 11.

temple and the aftar." Matt. 23, 35; Luke 11, 51. See ZECIABRIM.
ZACHER, za'-ker, memorial. 1 Chr. 8, 31, ZADOK, za'-dok, just.
priest. 2 Sam. 8, 17; 15, 24; 20, 25, anoints Solomon king. 1 Kin. 1, 39, ZAHAM, za'-ham, loathing. 2 Chr. 11, 19, ZARR, za'-17, small. 2 Kin. 8, 21, ZALRO, za'-lar, wound (?). Neb. 3, 30, ZALMON, za'-mon, shady. 2 Sam. 23, 28, ZALMONAH, zal-mo'-nah, same as preceding. Num. 33, 41

33. 41. Zalmunna, zal-moon'-ah, shelter denied. Judg.

8.5. description of the Ammonites, Deut. 2, 20, 21. ZANGAII, 22-no'-ab, marsh. Josh, 15, 34. ZAPENATH-PAANAH, ZAT'-nath-pa'-a-ne'-ah, prince of the life of the age. Gen. 41, 45. ZAPENA, 24'-fon, north. Josh, 13, 27. ZARA, 22'-fon, north. Josh, 13, 27. ZARA, 22'-fon, for mof Zerab. Matt. 1, 3.

Zaha, 22-ian, virtes form of Zahan, 24-ian, 25. Zahan, 24-rah, sunriss (?). Gen. 38, 30. Zahan, 24-ra-ah, hornet. Neh. 11, 25. Zahan, 15, 25. 25. Inhabitants of Zareah, 1 Chr. 2, 55. Zahan, 27-red, exuberant growth. Num. 21, 12.

ZAREPHATH, zar'-ef-ath, workshop for refining

(Sarepta), Elijah there. 1 Kin. 17. 10. See ELIJAH. (Sarepus, Enjan there, IAI, II, 10, See EdiJai, ZARETAN, 23-ret-an, same as ZARTAN, Josh, 3, 16, ZARETT-SHAHAR, zz'-reth-sha'-har, the splendour of the morning. Josh, 13, 19.
ZARHITES, zar'-hites, persons descended from Zerah, Num. 28, 13.
ZARTANAH, zar-tah'-nah, 1 Kin, 4, 12.

ZARTHAN, zar'-than, same as ZARETAN. 1 Kin. 7, 46, ZATTHU, znt'-thoo, same as ZATTU. Nh. 10, 14, ZATTU, Zh'-coo, iruscible (?). Ezra 2, 8, ZATU, Za'-van, same as ZAAVAN. 1 Chr. 1, 42, ZAZA, za'-zah, 1 Chr. 2, 23,

ZEBADIAH, zeb'-ad-i'-ah, full form of ZABDI. 1 Chr.

S. 15.
ZEBAH, ze'-bah, sacrifice.
and Zaimunna. Judg. S. 5, 21; Ps. 83, 11.
ZEBAHD, ze-ba'-im, same as ZEBOIM. Ezra 2, 57.
ZEBEDBE, zeb'-ed-ee, Greek form of Zebadiah.
Matt. 4, 21; Mark 1, 20.
ZEBINA, ze-bi'-nah, bought. Ezra 10, 43.
ZEBINA, ze-bi'-nah, zezelles. Gen. 10, 10; 14, 2.

ZEDOM, Ze-Dr-inat, Dought. EZIA 10, 49. ZEDOM, Ze-Do'-im, gazelles. Gen. 10. 19; 14. 2; 19. 25; Deut. 29. 23; Hos. 11. 8. ZEBUDAH, ze-boo'-dah, given. 2 Kin. 23. 36. ZEDUL, ze'-booh, habitation. Judg. 9. 28.

ZEBULONITE, ze-bool'-on-ite, a member of the tribe of Zebulum. Judg. 12.11.

ZERULUN, 28-bool'-on, Gen. 30, 20; 35, 23; 49, 13; Num. 1, 30; 28, 28; Deut. 33, 18; Josh. 19, 10; Judg. 4, 6; 5, 14, 18; 6, 35; 2 Chr. 30, 11, 18; 68, 27; Ezek. 48, 20; Rev. 7, 8. Christ preadnes in the land of (Is. 9, 1); Matt,

4. 13

d. 10. ZEBULUNITES, ze-bool'-on-ites, a less correct way of spelling Zebulonites. Num. 26, 27. ZECUARIAH, zek'-ar-i'-ah, a better way of spelling Zachariah.

son of Jehoiada, stoned in the court of the Lord's house. 2 Chr. 24. 20, 21.
——son of Jeberechiah. Is. 8. 2.

house. 2 Chr. 24. 20, 21.
— son of Jeberechiah. Is. 8. 2.
— the prophet, his exhortations to repentance, his visions and predictions. Zech. 1—14.
ZEDAD, ze'-dad, hunting (?). Num. 34. 8.
ZEDERIAH, zed'-dad-ha, justice of Jehovah, faise prophet. 1 Kin. 22. II; 2 Chr. IS. 10, 23.
— another. Jer. 29. 22.
— (Mattaniah), king of Judah. 2 Kin. 24. 17; 25; 2 Chr. 36. 10, 11; 2 r. 37; 88; 39; 52.
ZEER, ze'-eb, wolf. Judg. 7. 25.
ZEELAH, ze'-lek, fissure. 2 Sam. 23. 37.
ZELOTES, ze-lo'-tees, Greek equivalent of Canaanite, an emulator. Luke 6. 15.
ZELZAH, zel'-zah, shade in the heat. 1 Sam. 10, 2.
ZEMARAH, zel'-zah, shade in the heat. 1 Sam. 10, 2.
ZEMARATE, zem'-ar-ite. Gen. 10, 18.
ZENAN, ze'-nan, same as ZAANAN, Josh. 15, 37.
ZENAS, ze'-nan, sume as ZAANAN, Josh. 15, 31.

ZEXAS, ze'-nas, contraction of Zenodorus. Tit. 3. 13. ZEFIANIA, zel'-an-i'-ah, whom Jehovah hid. 2 Kin. 25, 18. priest. Jer. 29, 25; 37, 3. prophet. Zeph. 1; 2; 3. ZEFIATH, ze'-fath, watch-tower (?). Judg. 1, 17. ZEFIATH, ze'-fath-ah. 2 Chr. 14, 10. ZEPHI, ze'-fi, same as ZEPHATH. 1 Chr. 1. 36. ZEPHO, ze'-fo, older form of Zephi. Gen. 36. 11.

ZEPHO, ze'-fo, older form of Zephi. Gen. 38.11. ZEPHON, ze'-fon, a looking out. Num. 28.15. ZEPHONITES, ze'-fon-ties, descendants of Zephon. Num. 26. 15. ZEP, flint (?). Josh. 19. 35. ZEP, flint (?). Josh. 19. 35. ZEP, flint (?). Josh. 19. 35. ZEPAH, ze'-rah, dawn. 2 Chr. 14. 9; 16. 8. ZEPAHIJAH, zer'-ah-i'-ah, whom Jehovah caused to rise. I Chr. 6. 6. ZEPED, ze'-red, same as ZARED. Deut. 2. 13. ZEPEDA, ze-red'-dah, cool. I Kin. 11. 26. ZEPEDATIAH, ze-re-dah'-thah, same as preceding. 2 Chr. 4. 11. 26.

2 Chr. 4, 17.

2 Chr. 4.17.

ZERERATH, ze-re'-rath. Judg. 7. 22.

ZERESH, ze'-resh, gold. Esth. 5. 10.

ZERESH, ze'-resh, gold. Esth. 5. 10.

ZERITH, ze'-rish, gold (?). 1 Chr. 4. 7.

ZERI, ze'-ri, same as Izri. 1 Chr. 25. 3.

ZEROR, ze'-ror, bundle. 1 Sam. 9. 1.

ZERURABER, ze-roo'-ah, leprous. 1 Kin. 11. 26.

ZERURABER, ze-roo'-ah-el, scattered in Babylon.

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ZERUIAH, ze-roo'-yah. 1 Sam. 26. 6.
ZETHAM, ze'-tham, olive. 1 Chr. 23. 8.
ZETHAM, ze'-tham, olive. 1 Chr. 23. 8.
ZETHAM, ze'-tham, same as ZETHAM, 1 Chr. 7. 10.
ZETHAR, ze'-than, Esth. 1. 10.
ZETHAR, ze'-than, Esth. 1. 10.
ZIA, zi'-bah, planter. 2 Sam. 9. 2.
ZIBA, zi'-bah, planter. 2 Sam. 9. 2.
ZIBAL, zib'-i-ah, gazelle (?). 1 Chr. 8. 9.
ZIBAL, zib'-i-ah, same as ZIEIA. 2 Kin. 12. 1.
ZICHAH, zib'-i-ah, same as ZIEIA. 2 Kin. 12. 1.
ZICHAH, zib'-i-i, famous. 2 Chr. 23. 1; 28.
ZIDKIM, zid'-im, sides. Josh. 19. 3.
ZIDKIMAL, zid-ki'-jah, justice of Jehovah. Neh. 10. 1. 10. 1.

JUDON, zi'-don, fishing. Gen. 49. 13; Josh. 11. 8; Judg. 10. 6; 18. 7; 1 Kin. 11. 1; Ezra 3. 7; Luke 4. 26; Acts 12. 20.

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ZIDOMANS, zi-done'-yans, inhabitants of Zidon.
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ZIF, Dlossom. 1 Kin. 6. 1.

ZIHA, zi'-hah, drought. Ezra 2. 43.

ZIKLAG, zik'-lag, Josh. 15. 31; 1 Sam. 27. 6; 30. 1;

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ZILLAH, zii'-ah, shade. Gen. 4. 19.

ZILPAH, zii'-ah, dropping. Gen. 29, 24.

ZILTHAI, zii'-hah, shady. 1 Chr. 8, 20.

ZIMMAH, zim'-ah, planning. 1 Chr. 6, 20.

ZIMMAH, zim'-ran, celebrated. Gen. 25. 2.

ZIMRA, zim'-ran, celebrated. Gen. 25. 2.

ZIMRA, zim'-ran, celebrated. Gen. 25. 2.

ZIMRA, zim'-ha, Same as ZIMRAN. 1 Kin. 16. 9.

ZIN, thorn.

wilderness of. Num. 13. 21; Josh. 15. 1.

ZINA, zi'-nah, abundance (?). 1 Chr. 23. 10.

ZIX, tnorm.
wilderness of. Num. 13. 21; Josh. 15. 1.
ZIXA, zi'-nah, abundance (?). 1 Chr. 23. 10.
ZIOS, zi'-on, sunny.
(mount). 2 Sum. 5. 7; 1 Kin, 8. 1; Rom. 11, 26;
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ZIOB, zi'-or, smallness. Josh. 15. 54. ZIPH, zif, flowing. 1 Chr. 4. 16. ZIPHAH, zi'-fah, feminine of ZIPH. 1 Chr. 4. 16. ZIPHIMS, zif'-ims, inhabitants of Ziph. Ps. 54, ZIPHITES, zif'-ites, same as ZIPHIMS, 1 Sam. 23. ZIPHION, zif'-yon, same as ZEPHON. Gen. 46. 16.

ZIPHRON, zif'-ron, sweet smell. Num. 34. 9. ZIPPOR, zip'-or, bird. Num. 22. 2. ZIPPORAH, zip-or'-ah, fem. of ZIPPOR. Ex. 2 21;

4 90 ZTHERI, zith'-ri, protection of Jehovah (?). Ex. 6. 22. ZIZ, a flower. 2 Chr. 20. 16. ZIZA, zi'-zah, abundance. 1 Chr. 4. 37.

ZIZA, ZI-7an, aoundance. 1 (dr. 4.3). ZIZAH, Yulness. 1 (dr. 23.1). ZOAN, 20'-an, low region. Num. 13. 22; Ps. 78. 12. ZOAN, 20'-an, jow region. Num. 13. 22; Ps. 78. 12. (Is. 15. 5); Leut. 34. 3; Jur. 48. 34. ZOBA, 20'-bah, p plantation. 2 Sam. 10. 6.

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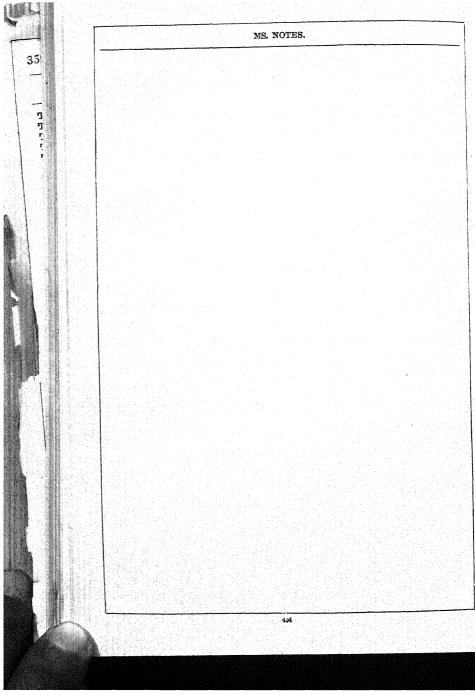
1 Kin. 11. 23.
ZOBERAH, zo-be-bah, walking slowly. 1 Chr. 4. 8.
ZOHLAER, zo-har, light. Gen. 23. 8.
ZOHLLEFH, zo-be-leith, serpent stone. 1 Kin. 1. 9.
ZOHLETH, zo-be-leith, strong (?). 1 Chr. 4. 20.
ZOPHAH, zo'-fah, a cruse (?). 1 Chr. 7. 35.
ZOPHAH, zo'-phal, honeycomb. 1 Chr. 6. 26.
ZOPHAH, zo'-rah, chatterer. Job 2. 11; 11; 20; 42. 9.
ZOPHAH, zo'-rah, a place of hornets.
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ZORODABEL, zo-rob'-ab-el, Greek form of Zerub-babel. Mat. 1. 12.

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ZUAR, 200'-ar, same as ZOAR. Num. 1. 8.
ZUPH, 200f, flag, sedge. 1 Sam. 1. 1.
ZUR, 200r, roke. Num. 25. 15.
ZURIEL, 200r'-i-el, God is the Rock. Num. 3. 35.
ZURISHADDAI, 200r'-i-shad'-ai, whose Almighty is the Rock. Num. 1. 6.
ZUZIMS, 200z'-ims, giants. Gen. 14. 5.

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LVIII.

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^{*}It is the opinion of some eminent commentators that the sermons on the mount and on the plain were one and the same.

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Hab. 1. 1; Haggai, Ezra 5. 1; 6. 14; Hagg. 1. 1;
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1 Kin. 16. 34; Jonah, 2 Kin. 14. 25; Jonah 1. 1;
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Deut. 34. 10; Nahum, Nah. 1. 1; Nathan, 1 Kin.
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I. DAVIDIC (i.--xli.).

II. DAVIDIC (xlii.—lxxii.).
III. ASAPHIC (lxxiii.—lxxxix.).
IV. OF THE CAPTIVITY (xc.—cvi.).
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Or may be classified according to their subjects,

(I.) PSALMS OF SUPPLICATION. 1. On account of sin, Ps. 6; 25; 32; 38; 51;

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4, public worship, Ps. 26; 27; 42; 43; 63; 65; 84; 92; 95—100; 118; 122; 132; 144; 145—150.
5, trust in God, Ps. 3—5; 11; 12; 16; 20; 23; 27; 28; 31; 42; 43; 52; 54; 56; 57; 59; 61—64; 71; 77; 86; 106; 115; 118; 121; 125; 131; 138; 141.
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(IV.) DIDACTIC 1. Shewing the blessings of God's people and the Shewing the blessings of God's people and the misery of His enemies, Ps. 1; 3; 4; 5; 7; 9 —15; 17; 24; 25; 32; 34; 36; 37; 41; 50; 52; 53; 58; 62; 73; 73; 82; 84; 91; 99; 94; 101; 112; 119; 121; 125; 127—129; 133; 149.
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WEEKS, feast of, Deut. 16, 9.
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YEAR, beginning of, changed, Ex. 12. 1; Lev.

23.5 YOKE of Christ, easy, Matt. 11. 30; 1 John 5. 3. YOKES, typical, Jer. 27. YOUNG, exhortations to, Lev. 19. 32; Prov. 1. 8; Eccles. 12. 1. — The 2. 45 EU. 71; 2. 4. 1 Pet 5. 5.

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CONCORDANCE

THE HOLY SCRIPTURES. TO

[Note.—This Concordance has been specially prepared for the Delegates of the Clerendon Press. As it is intended to be used conjointly with the Dictionary of Scripture Proper Names and Subject-Index, which precede it in this Volume, all references to Proper Names, &c., included in the Dictionary and Index, have been designedly omitted from the Concordance.]

ABASE. Ezek, 21, 26, and a, him that is high. Jan, 4, 37, walk in pride, he is able to a. Mat, 23, 12; Lu, 14, 11; 18, 14, whosoever exalter himself shall be a. Phil. 4, 12, I know how to be a. See Job 40, 11; 18, 31, 4; 2 Cor. 11, 7.

ABATED. Gen. 8. 3; Lev. 27. 18; Deut. 34. 7; Judg. 8. 3.

ABHOR. Ex. 5. 21, made our savour to be a. Job 18, 19, my inward friends a. Ps. 78. 59, Lord wroth, and a. Israel. 80. 38, thou hast cast off and a. 58. 38. thou hast cast off and a. 107. 18, soul a. all manner of meat. 119. 163. I hate and a. lying. Prov. 22. 14, a. of the Lord shall fall there, 1sa. 7. 16, land thou a. shall be forsaken. 65, 24, they shall be an a. unto all fisch, Ezek. 16, 25, made thy beauty to be a. Amos 6. 8. I a. the excellency of Jacob, Sec Lev. 26. 11, 100 42. 6; Rom. 12. 9.

ABIDE. Gen. 44. 33, let servant a. instead of lad. Ex. 16, 29, a. every man in his place. Num. 24. 2, he saw Israel a. in tents. 31.19, a. without camp seven days. 1 Sam. 5.7, ark of God not a. with us. Job 24. 13, nor a. in the paths thereof. Ps. 15. 1. Lord who shall a. in thy tabernacle. 91.1, shall a under the shadow.

Prov 15.3, reproof a among wise.

Eccl. 1.4, the earth a for ever.

Jer. 22.10, if ye will still a in this land.

49.18, 33; 50.40, there shall no man a.

Hos. 3.3, thou shalt a, many days.

Joel 2.11, day very terrible, who can a. it.

Mat. 10.11; Mk. 6.10; Lu. 9.4, there a. till ye go.

Lu. 2.8, shepherds a. in field.

19.5, to-day I must a. at thy house,

24.20, a. with us, it is toward evening,

John 3.36, wrath of God a. on him.

5.38, not his word a in you.

14.16, another Comforter that he may a.

15.4, a. in me. 91. 1, shall a. under the shadow

15.4, a. in me.
5, he that a. in me bringeth.
10, a. in my love.

Acts 16, 15, come to my house and a. 1 Cor. 3, 14, if any man's work a. 13, 13, now a. faith, hope, charity. 2 Tim. 2, 13, if we believe not he a. See Gen. 29, 19; Num. 35, 25; Eccl. 8, 15.

ABILITY. Ezra 2.09, they gave after their a. Dan. 1.4, had a. to stand in the raises. Matt. 25.18, to each according to a. 1 Pet. 4.11, as of the a. God giveth. See Lev. 27.8; Neh. 5.8; Acts 11.29.

ABJECTS. Ps. 35. 15, the a. gathered themselves together.

ABLE. Deut. 16.17, every man give as he is a. Josh. 23. 9, no man a. to stand before you. 1 Sam. 6. 20, who is a. to stand before God. 1 Kings 3. 9, who is a. to judge. 2 Chron. 2. 6, who is a. to build. Prov. 27. 4, who is a. to stand before envy, Amos 7. 10, land not a. to bear his words, Mat. 3. 9, God is a. of these stones, 9.28, believe ye that I am a. 20. 22, are ye a. to drink of cup.

Lu. 12. 26, not a. to do least. Acts 6, 10, not a. to resist wisdom. Rom. 4. 21, what he had promised he was a. 8. 39, a. to separate us from love of God. Cor. 10. 13, tempted above that ye are a. 1 COr. 10, 13, tempted above that ye are a. 2 Cor. 3, 6, a ministers of new testament. Eph. 3, 18, a. to comprehend with all saints. Phil. 3, 21, a. to subdue all things, Heb. 2, 18, a. to succour tempted. Jas. 4, 12, a. to save and destroy. Jude 24, a. to keep you from failing. Rev. 5, 3, no man a. to open book. 6.17, who shall be a. to stand. See Ex. 18.21. ABOARD, Acts 21, 2,

ABODE (n.). John 14.23, we will come and make our a. See 2 Kings 19.27; Isa. 37, 28.

ABODE (r.). Gen. 49, 24, his bow a. in strength. Ex. 24, 16, glory of the Lord a. or, Sinner Judz. 21, 21 the people a. there before God. 1.u. 1.55, Mary a. with her three months, John 1.32, the Spirit, and it a. on hira. 39, they came and a, with him. 8, 44, a murderer, and a, not in truth Acts 14. 3, long time a., speaking boldly.

18. 3, Paul a. with them and wrought. See 1 Sam. 7. 2; Ezra 8. 15. See 1 Sam. 1.2; Ezra c. 10.

ABOLISH. 2 Cor. 3.13, the end of that which is a.

Eph. 2.15, a. in his flesh the enmity.

2 Thm. 1.10, Christ, who hath a. death.

See 1sa. 2.18; 5.16; Ezek. 6.6.

ABOMINABLE. 1 Kings 21.26, Ahab a. in following table.

lowing idols.

lowing idols.
Job 15. 16. how much more a. is man.
Ps. 14. 1; 53. 1. they have done a. works.
Isa. 14. 19. cast out like a. branch.
65. 4; Jer. 16. 18. broth of a. things.
Jer. 44. 4, this a. thing that I hate.
Tit. 1. 16, in works they deny him, being a.
I Pet. 4. 3, walked in a. idolatries.
See Lev. 11. 43; Peut. 14. 3; Rev. 21. 8.
LBOMINATION. Gen. 43. 32; 46. 34, a. to Egyptians.
Lev. 18. 26, shall not commit any a.
Deut. 7. 26, nor bring a. into house.
18. 9. after the a. of nations.

18.9, after the a, of nations.

18. 3, after the a, of nations, 12, because of a, the Lord doth drive, 25, 16, do unrighteously are a, to God, 1 Sam, 13. 4, Israel had in a, with Philistines, Prov. 3, 32; 11. 20, froward a, to the Lord. 8.7, wickedness an a, to my lips. 15. 8, 9, 26; 21. 27, sacrifice, etc. of wicked are a. 28. 9, even his prayer shall be a. 18a, 44, 19, residue thereof an a.

15. 1. put away tiline a out of sleht.
6. 15; 8. 12, ashamed when committed a.
Ezek. 5. 9, the like, because of all thine a.
33. 29, land desolate because of al.
Dan, 11. 61; Mat. 24. 16; Mk. 13. 14, a. of deso-

lation. Ru. 16. 15, esteemed among men a. with God. Rev. 21, 27, in no wise enter that worketh a. See Lev. 7, 18; 11, 41; Mal. 2, 11; Rev. 17, 4. ABOUND. Prov. 28, 20, faithful shall a, with

blessing Rom. 15, 13, that ye may a. in hope. η 7

1 Cor. 15. 58, always a. in work.
2 Cor. 1. 5, as sufferings a. so consolation a.
See Rom. 3. 7, 5. 15; Phil. 4. 12.
ABOVE. Deut. 28. 13, a. only and not beneath,
Job 31. 2, portion of God from a.
Prov. 15. 24, way of lite a. to wise.
Mat. 10. 24; Lu. 6. 40, disciple not a. master.
John 3. 31, cometh from a. is a. all.
8. 23, I am from a.
Rom. 14. 5, one day a. another.
1 Cor. 4, 5, a. that which is written.
Gal. 4. 25, Jerusalem a. is free.
See Gen. 48. 22; Ps. 138. 2; Jann. 1. 17.
ABSENT. 1 Cor. 5. 3; Col. 2. 5, a. in body.
2 Cor. 6, a. from Lord.
See Gen. 31. 49; 2 Cor. 10. 1.
ABSTAIN. Acts 15. 20. 29. a. from pollutions

fidals. See Gen. 31, 49; 2 Cor. 10, 1.
ABSTAIN. Acts 15, 20, 29, a. from pollutions of 1 Thess. 5, 22, a. from all appearance of evil. 1 Pet. 2, 11, a. from fleshly lusts.

See 1 Thess. 4.3: 1 Tim. 4.3. ABSTINENCE, Acts 27, 21, after long a. Paul stood forth. fplaint.

ABUNDANCE. 1 Sam. 1. 16, out of a. of my com-1 Kings 18. 41, sound of a. of rain. 1 Chron. 29. 21, offered sacrifices in a. 1 Chron. 29. 21, offered sacrifices in a. Ps. 52. 7, trusted in a. of riches. 72. 7; Jer. 33. 6, a. of peace. Eccl. 5. 10, loveth a. with increase, 12, a. of rich not suffer to sleep. Mat. 12. 34; Lu. 21. 4, out of a. of heart. 13. 12; 25. 29, he shall have more a. Lu. 12. 15, life consistent not in a. 2 Cor. 8. 2, of affliction the a. of their joy. 12. 7, through a. of revelations. See Job 36, 31; Rom. 5. 17; Rev. 18. 3. PLINDA W.T. 16. 26. 28. sleeped stop and d.

ABUNDANT, Job 36. 28, clouds drop and distil a. Fig. 145. 7. a. utter the memory. Isa. 56. 12, as this day and more a. [all. 1 Cor. 15. 10; 2 Cor. 11. 23, laboured more a. than 1 Tim. 1.14, grace was exceeding a. Titus 3. 6, shed a. through Jesus Christ. 2 Pet. 1.11, entrance administered a. See Ex. 34. 6; Isa. 55. 7; 1 Pet. 1. 3.

ABUSE. 1 Cor. 7. 31, use world as not a. 9. 18, that I a. not my power. See 1 Sam. 31. 4; 1 Chron. 10. 4.

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ACGEPT. Gen. 4.7, shalt thou not be a. Ex. 28, 33; Lev. 10. 19, a. before the Lord. Deut. 33. 11, a. the work of his hauds. 1 Sam. 18, 5, a. in sirn of all people. 2 Sam. 24, 23, the Lord thy God a. thee. Esth. 10. 3, a. of his brethren.

Job 13, 8; 32. 21, will ye a. his person. 42, 8, 9, him will 1 a. Prov. 18, 5, not good to a. wicked. Jer. 14, 12; Amos 5, 22, 1 will not a. them. 37, 29; 42. 2, supplication be a. Ezek 20, 40; 43. 27, 1 will a. Mal. 1. 13, should I a. this. Lu. 4. 24, no prophet is a. Acts 10, 35, he that worketh righteousness is a. Rom. 15, 31, service a. of saints.

Rom. 15, 31, service a, of saints.

Kom. 19. 31, service a. of saints. 2 Cor. 5. 8, present or absent we may be a. See Ps. 119. 108; Eccl. 12. 10; Mal. 1. 8. ACCESS. Rom. 5. 2; Eph. 2. 18; 3. 12. ACCOMPLISH. Job 14. 8. a. sa an hireling. Ps. 64. 6, they a. diligent search. Froy. 13. 18, desire a. is sweet.

Prov. 13. 19, desiro α. 13 στου.
1sa. 40. 2, her warfare is α.
Lu. 12. 50, straitened till it be α.
1 Pet. 5. 9, afflictions are α. in brethren.
8ce 1sa. 55. 11; Lu. 18. 31; 22. 37.

ACCORD. Acts L. 14; 4, 24; 8, 6; Phil. 2, 2. ACOORDING. Ex. 12, 25, a, as he hath promised. Deut, 18, 19, a, as God hath blessed thee. Job 34, 11; Jer. 17, 10; 25, 14; 32, 19, a to wavs. Mat. 16, 27; Rom. 2, 6; 2 Tim. 4, 14, a, to works. John 7, 24, a, to the appearance. Rom. 3, 25, called a, to his purpose,

Rom. 12. 6, gifts differing a. to grace. 2 Cor. 8. 12, a. to that a man hath. See Mat. 9. 29; Tit. 3. 5.

CCOUNT. Mat. 12. 36, give a. in day of judgment. Lu. 16. 2. give a. of stewardship. 20. 35, a. worthy to obtain.

Rom. 14, 12. every one give a. to God. Roll. 3. 6, a. to him for righteousness. Heb. 13. 17, watch as they that give a. See Job 33. 13; Ps. 144. 3; 1 Pet. 4. 5.

ACCURSED. Josh, 6, 18: 7, 1: 22, 20: 1 Chron 2 7. a. thing. 7, a. tanno. Rom. 9, 3, wish myself a. from Christ. 1 Cor. 12, 3, no man calleth Jesus a. Gal. 1, 8, 9, preach other gospel, let him be a. See Deut. 21, 23; Josh. 6, 17; Isa, 65, 20.

See Bett. 21. 25; Josh. 0. 17; JSB. 05. 20. ACOUSATION. Lu. 10. 8, anything by false a, 1 Tim. 5. 19, against elder receive not a. 2 Pet. 2. 11; Jude 9, railing a. See Mat. 27. 37; Mk. 15. 26; Lu. 6. 7.

See Mat. 27, 37; Mk. 15, 26; Lu. 6, 7.

ACUISE. Pro. 30, 10, a. not servant to his master. Mat. 27, 12, when a. he answered nothing. Lu. 16, 1, was a. that he had wasted. John 5, 46, 1 will a. you to the Father. Tit. 1, 6, not a. of riot or unruly. See Mat. 12, 10; Mk. 3, 2; Lu. 11, 54; Rev. 12, 10, Ko. 3, 2; Lu. 11, 54; Rev. 12, 10, ACKNOWLEDGE. Ps. 32, 5; 51, 3, 1 a. my sin. Prov. 3, 6, in all thy ways a. him. Isa. 63, 16, though Israel a. us not. 1 John 2, 23, he that a. the Son.

See Dan. 11, 39; Hos. 5, 15.

ACCHAINT. Tob 29, 21, Ps. 139, 3, Feet 2, 3, 1 a.

ACQUAINT. Job 22.21; Ps. 139.3; Eccl. 2.3; Is, ACQUAINTANCE. Job 19. 13; Ps. 31, 11; 55, 13. ACQUIT. Job 10.14; Nah. 1. 3.

ACTIVITY, Gen. 47, 6.

ADDER. Gen. 49. 17; Ps. 58. 4; 91. 13; 140. 3; Prov. 23, 32.

ADDICTED. 1 Cor. 16. 15. ADDITION. 1 Kings 7. 29, 30, 36. ADJURE. Josh. 6. 26; 1 Sam. 14. 24; 1 Kings 22. 16; 2 Chyon. 18. 15; Mat. 26. 63; Mk. 5. 7;

Acts 19, 13, ADMINISTER, 1 Cor. 12. 5: 2 Cor. 8, 19. 20: 9, 12, ADMIRE. 2 Thess. 1.10; Jude 16; Rev. 17. 6.

ADMONISH. Acts 27, 9, Paul a, them. Rom, 15, 14; Col. 3, 16, a, one another. 1 Thess, 5, 12, over you in Lord and a, you, 2 Thess, 3, 15, a, him as a brother, Heb, 8, 5, Moses was a, of God. See Eccl. 4, 13; 12, 12; Jer. 42, 19.

ADMONITION, 1 Cor. 10, 11; Eph. 6, 4; Tit. 3, 10. ADO. Mk. 5, 39. ADOPTION, Rom. 8, 15, 23; 9, 4; Gal. 4, 5; Eph. 1, 5.

ADORN. 15a, 61. 10; Rev. 21. 2, bride a. herself. 1 Tim. 2. 9; 1 Pet. 3. 3, 5, women a. Tit. 2. 10, a. doctrine of God. See Jer. 31. 4; Lu. 21. 5. ADVANCED. 1 Sam. 12. 6; Esth. 3. 1; 5, 11; 10. 2.

ADVANCED. I Statil 12.0; Issain 5.1; 6.14. ADVANTAGE. I.u. 9.25, what is a man a. Rom. 3.1; 1 Cor. 15. 32, what a.? 2 Cor. 2.11, lest Satan get a. See Job 35. 3; Jude 16.

ADVENTURE. Deut. 28.56; Judg. 9.17; Acts 19.31.

ADVERSARY. Deut. 28.56; Judg. 9.17; Acts 19.31.
ADVERSARY. Deut. 32. 43; Ps. 59. 42; Isa. 59.
18; Jer. 46, 10; Nab. 1. 2; Lu. 13, 17, his a.
Num. 22, 22; anyel stood for a.
1 Kings 5. 4, neither a, nor evil.
11, 14, 23. Lord stirred up a.
Job 31, 35; that mine a, had written.
Ps. 38, 20; 69, 19; 109, 4, 20, 20; Isa. 1, 24, my a.
74, 10, how long shall a, repressed.

PS. 50. 20; W. 13; 103. 3, 20, 23; 183. 1. 2 74. 10, how long shall a, reproach. Isa. 50. 8, who is mine a. 64. 2; Jer. 30. 16; Mic. 5. 9, thy a. Amos 3. 11, a. shall be round the land. Mat. 5. 25, agree with thine a.

ADVERSITY. Lu. 12. 58, when thou goest with thine a.
1 Cor. 16. 9, there are many a.
Phil. 1. 28, terrified by your a.
1 Tim. 5. 14, give no occasion to a.
Heb. 10. 27, indignation shall devour a.
1 Pet. 5. 8, 9, because your a. the devil.
See 1 Sam. 2. 10; Isa. 9. 11; 11. 13.
ADVERSITY. 1 Sam. 10. 19; 2 Sam. 4. 9; 2
Chron. 15. 6, all a.
Ps. 10. 6, 1 shall never be in a.
44. 13; Prov. 24. 10; Eccl. 7. 14, day of a.
Prov. II. 11, brother is born for a.
Isa. 30. 20, bread of a.
Heb. 13. 3, remember them which suffer a.
See Ps. 31. 7; 35. 15.
ADVERTISE. Num. 24. 14; Ruth 4. 4.
ADVICE. 1 Sam. 25. 33, blessed be thy a. ADVICE, 1 Sam. 25. 33, blessed be thy a. 2 Sam. 19, 43, that our a, should not be first. 2 Chron. 10, 9, 14, what a give ye. Prov. 20. 13, with good a. make war. 2 Cor. 8, 10, herein I give my a. See Judg. 19, 30; 20, 7; 2 Chron. 25, 17. ADVISE. Prov. 13. 10, with the well a. is wisdom. Acts 27. 12, the more part a. to depart. See 2 San. 24. 13; 1 Kings 12. 6; 1 Chron. 21. 12. ADVISEMENT. 1 Chron. 12. 19. ADVOCATE. 1 John 2. 1, an a. with the Father. ADVOCATE. 1 John 2. 1, an a. with the Father. AFAR OFF. Jer. 23, 23, a God a.

30, 10; 46, 27, I will save them from a.
Mat 26, 55; Mk. 14, 54; Lu, 22, 54, followed a.
Acts 2, 39, promise to all a.
Eph. 2.17, preached to you a.
Heb. 11, 13, seen the promises a.
See Gen. 22, 4; Ezra 3, 13.
AFFARS. 1 Chron. 26, 32, pertaining to God and AFFAIRS. 10mon. 20, 32, pertaining to tool and a, of king.
2 Tim. 2.4, entangleth himself with a, See Dan. 2. 49; 3.12; Eph. 6. 21, 22. [thren. See Dan. 2. 44; 3. 12; Eph. 6. 21, 22. [thren. 4.17, 18, Sealously a. See Lam. 3. 51. [God. See Lam. 5. 51.

AFFECTION. 1 Chr. 29. 3, have set a. 1

Rom. 1. 25, vile a.

31; 2 Tim. 3, 3, without natural a.

12. 10, be kindly a. one to another,

Gal. 5. 24, crucified flesh with a.

Col. 3. 2, set your a. on things above.

5, inordinate a. 1 Chr. 29. 3, have set α . to house of See 2 Cor. 7. 15. AFFINITY. 1 Kin. 3. 1; 2 Chr. 18. 1; Ezra 9. 14. AFFIRM. Acts 25. 19, Jesus, whom Paul a. to be alive. See Rom. 3.8; 1Tim. 1.7; Tit. 3.8. See Rom. 3.5; 11 min. 1.; 11. 3.8; 5.5, 5, a, your souls.

5, a, your souls.

Num. 11, 11, wherefore hast thou a, Ruth 1. 21, Almighty hath a, me.

14, Almighty hath a, me.

15, 13, 15, 11 so, 1 will a, seed of David.

2 Chr. 6. 26; 1 Kin. 8, 35, turn when thou dost a.

10b 6.14, 10 a, pity should be shewed.

Ps. 44, 2, how thou didst a, people.

55, 19, God shall hear and a.

82, 3, do justice to the a.

90, 15, the days wherein thou hast a.

119, 67, before I was a.

140, 12 maintain cause of a.

Prov. 15, 15, days of the a. evil.

22, 22, neither oppress the a.

31, 5, pervert judgment of a.

1sa, 51, 21, hear hou a. and drunken.

53, 4, 7, smitten of God and a.

54, 11, thou a. tossed with tempest.

63, 9, in all their a. he was a.

1am. 1. 5, 12, the Lord hath a.

Nah. 1. 12, I will a no more.

Zeph. 3. 12, I will eave an a. people.

2 Cor. 1. 6. a. it is for consolation.

1 Tim. 5, 10, if she have relieved the a.

Heb. 11, 37, destitute, a., tormented. AFFLICT. Lev. 16. 29, 31; Num. 29, 7; Isa. 58, 3,

Jas. 4. 9, be a, and mourn and weep, 5. 13, is any a, let him pray. See Ex. 1. 11, 12; 22, 23, AFFLICTION. Gen. 29, 32; Deut. 26, 7; Ps. 25. 18, looked on a. Ex. 3. 7; Acts 7. 10, 11, 34, have seen a. of people. Deut. 16. 3; 1 Kings 22. 27; 2 Chron. 18. 26, bread of a.

2 Chron. 20. 9. ery to thee in a.

33. 12, in a. besought the Lord.
Job 5. 6. a. cometh not forth of the dust.
30. 16, 27, days of a. 30. 16, 27, days of a,
36. S, cords of a.
Ps. 34. 19, many are a. of righteous.
119. 59, this my comfort in a.
132. 1, remember David and all his a.
1sa. 50, 20, water of a.
4s. 10, furnace of a.
Jer. 16. 19, refuge in day of a.
Lam. 3. 1, man that hath seen a.
Hos. 5. 15, in their a. they will seek.
Mk 4 17. a. ariseth for the word's sake. Hos. 5, 15, in their a, they will seek. Mk. 4. Ir., a ariseth for the word's sake. Acts 20, 23, bonds and a, abide me, 2 Cor. 2, 4, out of much a. I wrote, 4. Ir., light a, for moment.

8. 2, great trial of a.

Phil. 1, 16, add a, to bonds.

Heb. 10, 32, great fight of a.

11, 25, suffer a, with people, Jas. 1. 27, visit fatherless in a.

See 2 Kings 14, 26; Col. 1, 24, EFFICHET. 18, 21, 4 for things a will be a considered as the constant of FFRIGHT. Isa. 21. 4, feurfulness a. me. Mk. 16. 5; Ln. 24. 37, they were a. 6, be not a. ye seek Jesus. See Deut. 7. 21; 2 Chron. 32. 18; Jer. 51. 32. AFOOT. Mk. 6. 33; Acts 20. 13. AFORETIME. Dan. 6. 10, prayed as α. AFORETIME. Dan. 6, 10, prayed a Rom. 15, 4, things were written a. See Isa, 52, 4; Jer. 30, 20. AFRAID. Mat. 14, 27; Mk. 5, 36; 6, 50; John 6, 20, be not a. Gen. 20. 8; Ex. 14. 10; Mk. 9. 6; Lu. 2. 9, sore a Lev. 26, 6; Job 11, 19; Ist. 17, 2; Ezek. 34, 28; Mic. 4, 4; Zeph. 3, 13, none make a. 13dug, 7, 3, whosever is fearful and a. 1Sam. 18, 29, Saul yet the more a. Neh. 6, 9, they all made us a.

Job 3, 25, that I was a. of is come.

9, 28, I am a. of sorrows.

Ps. 27, 1, of whom shall I be a. 56. 3, 11, what time I am a. 65. 8, a. at thy tokens. bb. S. a. at thy tokens.
91. 5. a. for terror by night.
112. 7. a. of evil tidings.
113. 51. 12. be a. of a man that shall die,
Mk. 9. 32; 10. 32, a. to ask him.
John 19. 8. Pilate was more a.
Gal. 4. 11. I am a. of you.
Heb. 11. 23, not a. of commandment.
See Deut. 1. 17; Ps. 3. 6.
EFERSH. Heb. 6. 6. AFRESH. Heb. 6. 6. AFTERNOON. Judg. 19. 8. AFTERWARDS. 1 Sam. 24. 5, a. David's heart smote him. Ps. 73.24, a. receive me to glory. Prov. 20.17, deceit sweet, but a. 24. 27, prepare work and a build. 29.11, wise man keepeth till a. John 13. 36, thou shalt follow me a. 1 Cor. 15. 23, a. they that are Christ's, See Ex. 11. 1; Mat. 21. 32; Gal. 3. 23. AGAINST. Lu. 2.34; Acts 19.36; 28.22, spoken a. See Gen. 16.12; Mat. 12.30; Lu. 11.23. AGATE. Ex. 28. 19; 39. 12, an a. Is. 54. 12, make thy windows of a. Ezek. 27. 16, and a. AGED. 2 Sam. 19. 32; Job 15. 10; Tit. 2. 2, a. men. Philem. 9, Paul the a. See Job 12. 20; 29. 8; 32. 9.

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AGES. Eph. 2.7; 3.5, 21; Col. 1.26. AGONE, 1 Sam. 30.13, AGONY, Lu. 22, 44. AGREE. Amos 3. 3, except they be a. Mat, 5, 25, a. with adversary. sint, o, 25, a, with an errary. 18, 19, two of you shall n of. Mk, 14, 56, 59, witness a, not. Acts 15, 15, 10 this a, words of the prophets. 1 John b, b, these three a, in one. See Mat. 20, 2; Lu. b, 35; Acts b, 9; Rev. 17, 17. AGREEMENT. Isa, 28, 15; 2 Cor. 6, 16. AGROUND. Acts 27. 41.

AHA. Ps. 35. 21; 40. 15; 70. 3; Isa. 44. 16; Ezek.

25. 3; 26. 2; 30. 2. AILETH. Gen. 21. 17; Judg. 18, 23; 1 Sam. 11. 5; 2 Sam. 14. 5; Ps. 114. 5; Isa. 22. 1. AIR. Job 41, 16, no a, can come between, 1 Cor. 9. 26, as one that beateth the a. 14. 9, ye shall speak into a.

1 Thess. 4. 17, meet Lord in a.

See 2 Sam. 21. 10; Eccl. 10. 20; Acts 22. 23; Rev. ALARM (how sounded). Num. 10. 5, when ye blow an a. Jer. 4. 19; 49. 2, a. of war. Joel 2. 1, sound a. in holy mountain. See 2 Chron. 13. 12; Zeph. 1. 16. ALAS. 2 Kings 6, 5, 15, a. my master. Ezek, 6, 11, stamp and say a. See Num. 24, 23; Jer. 30, 7; Rev. 18, 10. ALBEIT. Ezek. 13.7; Philem. 19. ALIEN. Deut. 14.21, sell it to an a.

Ps. 60, 8, an a. unto my mother's children.
Eph. 2.12, a. from commonwealth.
Heb. 11. 34, armies of the a.
See Ex. 18. 3; Job 19. 15; Isa. 61. 5; Lam. 5. 2.
ALIENATED. Ezek. 23, 17; Eph. 4, 18; Col. 1, 21. Alike. Job 21.26, lie down a. in dust. Ps. 33.15, fashioneth hearts a. Eccl. 9.2, things cometh a. to all. See Ps. 130.12; Eccl. 11. 6; Rom. 14. 5. ALIVE. Lev. 16. 10, scapegoat presented a. Num. 16. 33, went down a. into pit. Num. 16, 33, went down ā. into pit. Dent. 44, are a, every one of you. 32, 39; 1 Sam. 2, 6, I kill and I make ā. Ezek, 13, 18; 18, 27, saye soul ā. Mk. 16, 11, heard that he was ā. Lu. 15, 24, 23, san was dead and is ā. 24, 23, angels who said he was ā. Acts 1.3, showed binnsel ā. Rom. 6, 11, 13, a. to God. 1 Cor. 15, 22, all be made ā. 1 Thess. 4, 15, we who are ā. and remain. Rev. 1, 18, 1 am ā, for evernore. Rev. 1. 18, I am a. for evermore. See 2 Kings 5. 7; Dan. 5. 19; Rev. 2. 8; 19. 20. ALLEGING. Acts 17. 3. ALLEGORY. Gal. 4.24, which things are an a. ALLOW. Lu. 11. 48; Acts 24. 25; Rom. 7. 15; 14. 22. ALLOWANCE. 2 Kings 25. 30.
ALL THINGS. 1 Cor. 6. 12, a. are lawful, but not expedient.

ALLURE. Hos. 2. 14; 2 Pet. 2. 18.
ALMIGHTY. Ex. 6. 3, by the name of God A.
Job 11. 7, canst thou find out the A.
29. 5, when A. was yet with me.
Ezek. 1. 24; 10. 5, 1 heard as voice of A.
Rev. 1. 5; 4. 8; 11. 17, A. who was, and is.
See Gen. 17. 1; Job 21. 15; Fs. 91. 1.
ALMS. Mat. 6. 1; Lu. 11. 41; 12. 33; Acts 10. 2.
ALMOND. Num. 17. 8, and yielded a.

Jer. 1. 11, a rod of an a tree.

Eccl. 12. 5, a tree shall flower.

ALOES. Ps. 45. 8, smell of . . . , and a.

Cant. 4. 14, a, with all the chief spices.

John 18. 39, a mixture of myrth and a.

ALONE. Num. 11. 14; Deut. 1. 9, bear all these

people a.

1 Kings 11. 29, they two a. in field.
Job 1. 15. escaped a. to tell.
Ps. 136. 4. a. doeth great wonders.
Mat. 4. 4. Lu. 4. 4. not live by bread a.
Lu. 9. 18, 39. John 6. 15. Jesus was a.
13. 8, let a. this year also.
See Gen. 2. 18; Mat. 18. 15; Jas. 2. 17. [3.16.
LREADY. Eccl. 1. 10; Mal. 2. 2; John 3. 18; Phil. ALTAR. Mat. 5. 23, bring gift to a. 23. 18, swear by a. 1 Cor. 9. 13; 10. 18, wait at a. Heb. 13. 10, we have an a. See 1 Kings 13. 2; Isa. 19. 19; Acts 17. 23. See 1 ALUS 10. 2; ISA 19. 19; Acts 17, 23. ALTER, Ps. 80. 34, nor-a thing gone out of my lips. Ln. 9, 29, fashion of countenance a. See Lev. 27, 10; Dam. 6, 8. ALTOGETHER, Ps. 14. 3; 53. 3, a. become flithy. 59, 21, a. such an one as thyself. Cant. 5, 16, he is a. lovely. See Ps. 19, 9; 30. 5; 139. 4. see rs. 10. 1; 50. 5; 139. 4. ALWAYS, Job 7. 16, 1 would not live α. Ps. 103. 9, not α. chide. Mat. 28. 20, 1 am with you α. Mk. 14. 7; John 12. 8, me ye have not α. Phil. 4. 4, rejoice in Lord α. See Ps. 16. 8; Iss. 57. 16; John 11. 42. Mk. 2. 12; Lu. 5. 26, a., and glorified God.

14. 33, he began to be sore a. Lu. 9. 43, a. at mighty power of God. See Ezek, 32, 10; Acts 3, 10; 1 Pct. 3, 6. AMBASSADORS. 2 Chron. 32, 31, the business of the a. 2 Cor. 5, 20, we are a. for Christ. See Prov. 13. 17; Isa. 18. 2; 33. 7; Jer. 49. 14; Obad. 1. Eph. 6. 20. AMBER. Ezek. 1. 4, 27; 8, 2, as the colour of a. AMEN (tantamount to an oath). Num. 5, 22, the MEN (tantamount to an oath). Num. 5 woman shall say, A.
Deut. 27. 15—26, the people shall say, A.
106. 48, let all the people say, A.
106. 48, let all the people say, A.
107. 14. 16, of the unlearned say, A.
2 Cor. 1, 20, and in him, A.
Rev. 3. 14, These things saith the A.
See Rev. 22. 20. AMEND. Jer. 7. 3; 26. 13; 35. 15; John 4. 52, AMIABLE. Ps. 84. 1. AMISS. 2 Chr. 6. 37; Dan. 3. 29; Lu. 23. 41; Jas. ANCHOR. Heb. 6. 19, have as an a. of the soul. ANCIENT OF DAYS. Dan. 7.22, until the a. came. ANGEL. Gen. 48. 16, the A. who redeemed me. Ps. 34, 7, a. of Lord encampeth. Ps. 34, 7, a. of Lora encampeu.
78, 25, man did eat a, food.
Eccl. 5, 6, nor say before a, it was error.
Isa, 63, 9, a, of his presence saved them.
Hos. 12, 4, he had power over a.
Mat. 13, 39, reapers are the a.
Mat. 12, 25; Lu. 20, 33, are as a. in heaven,
Lu. 22, 43, an a, strengthening him.
John 5, 4, went down at a certain seaso I.u. 22. 43, an a strengthening him.
John 5. 4, a went down at a certain season.
Acts 12. 15, it is his a.
1 Cor. 6. 3, we shall judge a.
2 Cor. 11. 14, transformed into a. of light.
Heb. 2. 2, word spoken by a.
13. 2, entertained a. unawares.
17 Pet. 1. 12. a. desire to look into.
See Gen. 19. 1; Ps. 8. 5; Mat. 25. 41; Heb. 2. 7.
NACER Gen. 40. 7 a uvezed be their a. ANGER. Gen. 49. 7, cursed be their a. NGER. Gen. 49, 7, oursed be their a. Neh. 9. 17, slow to a. Ps. 6. 1; Jer. 10. 24, rebuke me not in a, 30. 5, a, endureth but a moment. Prov. 15. 1, grievous words stir up a, 19. 11, discretion deferreth a. Eccl. 7. 9, a resteth in bosom of fools. Mk. 3. 5, he looked on them with a.

Col. 3. 8, put off a., wrath, malice. See Ps. 37. 8; 85. 3; 90. 7; Prov. 16. 32. See rs. of. o; o.o; ov. 1; Frov. 10, 32.

ANGRY. Ps. 7. 11, God is a. with the wicked.

Prov. 14, 17, he that is soon a.

22, 24, make no friendship with a. man. 25. 23, so doth an a. countenance.

29, 23, so doth an *a*. countenance.
Jonah 4.4, doest thou well to be *a*.?
Mat. 5.22, whosoever is *a*. with brother.
John 7.23, are ye *a*. at me.
Eyh. 4.26, be *a*. and sin not.
Tit. 1.7, bishop not soon *a*.
See Gen. 18.30; Prov. 21. 19; Eccl. 5.6; 7.9.

ANGUISH. Ex. 6. 9, hearkened not for a. Job 7. 11, I will speak in a. of spirit. Rom. 2. 9, tribulation and a. on every soul, 2 Cor. 2. 4, out of much a. of heart. See Gen. 42. 21; Isa. 8. 22; John 16. 21.

ANOINT. Deut. 28. 40; 2 Sam. 14. 2, a. not thyself. Isa. 21. 5, arise and a. shield. 61. 1: Lu. 4. 18, a. to preach. Mk. 14. 8, a. my body to burying.

Mk. 14. S. a. my body to burying. Lu. 7. 46, my head thou didst not a. John 9. 6, a. eyes of blind man. 12. 3, Mary a. feet of Jesus. 2 Cor. 1. 21, he which a. us is God. 1 John 2. 27, the same a. teacheth. Rev. 3. 18, a. thine eyes with eyesalve. See Judg. 9. 8; Ps. 2. 2; 84. 9; Jas. 5. 14. ANOINTED. 1 Sam. 26. 9.

ANOINTING OIL. Ex. 30. 25, it shall be an holy a. 37. 29, he made the holy α .

ANON. Mat. 13. 20; Mk. 1. 30. ANOTHER. Prov. 27. 2, let a. praise thee. 2 Cor. 11. 4; Gal. 1. 6, 7, a. gospel. Jas. 5. 16, pray one for a. See 1 Sam. 10, 6; Job 19. 27; Isa. 42. 8; 48. 11.

ANSWER (n.), Job Ja; 32, 3; Cant. 5, 6; Mic. 3, 7; John 19, 9, no a. Prov. 15, 1, a. soft a turneth. Prov. 16, 1, a. of tongue from the Lord. 1 Pet. 3, 15, be ready to give a.

21, a. of good conscience. See Job 35, 12; Lu. 2, 47; 2 Tim. 4, 16.

See Job 35. 12; Lu. 2. 47; 2 Tim. 4. 16.

ANSWER (v.), Job 11. 2, multitude of words be α.

Ps. 65. 5, by terrible things witt thou α.

Prov. 1. 25, 1 will not α.

18. 13, α. a matter before he heareth.

26. 4, 5, α. not a fool.

Eccl. 10. 19, money α. all things.

Lu. 21. 14, meditate not what to α.

2 Cor. 5. 12, somewhat to α.

Col. 4. 6, how ye ought to α.

Tit. 2. 9, not α. again.

See 1 Kings 18. 29; Ps. 138. 3; Isa. 65. 12, 24.

ANTIQUITY. Isa. 23. 7.

ANTIQUITY. Isa. 23. 7.

APART. Mat. 14, 13, desert place α. 23; 17, 1; Lu. 9, 28, mountain α. Mk. 6, 31, come ye yourselves α. See Ps. 4, 3; Zech. 12, 12; Jas. 1, 21. APPARENTLY. Num. 12.8.

AFPEAR. Col. 3. 4; 1 Tim. 6. 14; 2 Tim. 1. 13; 4.8; Tit. 2. 13; Heb. 9. 25; 1 Pet. 1. 7, a. of Christ. 1 Sam. 16. 7, man looketh on the outward a. Ps. 42. 2, when shall 1 a. before God. 90. 16, let thy work a. Cant. 2. 12, flowers a. on earth. Mat. 6. 16, a. to men to fast. 32, 82. Mutravally, a sinkteous

23, 28, outwardly a, righteous. Rom. 7, 13, that it might a. sin. 2 Cor. 5. 10, we must all α . 12, glory in a. 1 Thess. 5. 22, a. of evil. 1 Tim. 4. 15, profiting may a. See Ex. 23, 15; Mat. 24, 30; Lu. 19, 11.

APPEASE. Gen. 32. 20; Prov. 15. 18; Acts 19. 35. APPERTAIN. Num. 16. 30; Jer. 10. 7; Rom. 4. 1.

APPETITE, Job 38, 39; Prov. 23, 2; Eccl. 6, 7; Isa. 20, 8,

APPLY. Ps. 90, 12; Prov. 2, 2; 22, 17; 23, 12; Eccl. 7, 25.

Eccl. 7, 25, APPOINT. Job 7, 3, wearisome nights are a. 14, 5, thou hast a, bounds, 30, 23, house a, for all living, Ps. 70, 11; 192, 20, preserve those a, to die, Mat 24, 51; Lu, 12, 26, a, him his pertion. Acts 6, 3, seven men whom we may a. 1 Thess, 5, 9, not a, to wath.

See Job 14, 13; Ps. 104, 18; Acts 17, 31, APPPEHEND, Acts 14, 20, 20, 11 (2), Ph. 15.

See Job 14, 15; PS, 104, 19; ACB 14, 31, APPREHEND. Acts 12, 2; Cor. 11, 21; Phil. 3, 12, APPREACH. Isa, 58, 2, take delight in α, God. Lu. 12, 33, where no thief α, 1 Tim. 6, 16, light no man can α, Heb. 10, 25, as ye see the day α. See Deut. 31, 14; Job 40, 19; PS, 25, 4. APPROVE. Acts 2. 22, a man a. of God. Rom, 16. 10, a. in Christ.
Phil. 1. 10, a. things that are excellent.

2 Tim. 2. 15, show thyself a. See Ps. 49. 13; 1 Cor. 11. 19; Phil. 1. 10. 2 Kings 24. 16; 1 Tim. 3. 2; 2 Tim. 2. 24.

ARCHANGEL. 1 Thess. 4. 16, voice of a. Jude 9, Michael the a. contending. ARCHERS. Gen. 21, 20, and became an a.

49, 23, the a. have sorely grieved him. x_0, x_0 and a have sorely grieved him. 1 Sam. 31, 3, and the a hit him. 2 Chron. 35, 23, and the a, shot at king Josiah, Job 16, 13, his a, compass me. See 1 Kin. 22, 34.

ARGUING. Job 6, 25, ARGUMENTS. Job 23, 4.

ARIGHT, Ps. 50, 23; 78. 8; Prov. 15. 2; 23. 31.

ARIGHT. Ps. 50, 23; 78. 8; Prov. 15, 2; 23. 51.
ARISE. I. Kings 18. 44, there a. a little cloud.
Neb. 2, 20, a. and build.
Ps. 68. 1, let God a.
88. 10, dead a. and praise thee.
112. 4, to upright a. light.
Mal. 4, 2, Sum of righteousness a.
Mk. 2, 11; Lu. 7, 14; 8, 54; Acts 9, 40, I say a.
Lu. 15, 18, I will a. and go.
Eph. 5, 14, a. from the dead.
2 Pet. 1, 19, till daystar a.
See Isa. 26, 19; Jer. 2, 27.
ARMOUR. (Golighths, 1 Sum. 17, 54, but he y.

ARMOUR (Goliath's), 1 Sam. 17. 54, but he put

ARMOUR (Goliath's), 1 Sun. 17. 54, but he put his a, in his tent.

1 Kin. 22. 38. and they washed his a,
18. 22. 8. didst look in that day to a.
Lu. 11. 22. his a, wherein he trusted.
Rom. 13. 12, let us put on a, of light.
2 Cor. 6. 7, approving by a, of righteousness.
Eph. 6. 11, 13, put on the a, of God.
See 2 Cor. 10. 3; 1 Thess. 5. 8.
ARMS. Deut. 35. 27, underneath are the everlastive a

See Gen. 40. 24; Job 22. 9; Ps. 37. 17; Mk. 10. 16. See Cent. 40. 24; 300 24. 3; PS. 31, 11; MK. 10 ARMY. 1 Sam. 17, 10; I defy the a of Israel. Job 25. 3, is there any number of his a. Lu. 21. 20. Jerusalem compassed with a. Acts 23. 27, then came I with an a. Heb. 11. 34, a. of the aliens. See Caut. 6. 4; Ezek. 37, 10.

MRAY. Dr. 43. 12, shall a himself with land. Mat. 6, 29; Lu. 12, 27, a like one of these.

1 Tim. 2, 9, not with costly a.

Rev. 7, 13, a. in white robes.

See Job 40, 10; Rev. 17, 4; 19, 8 ARRIVED. Lu. 8. 26; Acts 20. 15. 1 Sam. 2, 3; Prov. 8, 13; Isa, 13.

ARROGANCY, 1 11; Jer. 48, 29.

11; Jer. 48; 29.
ARROW. Num. 24, 8, pierce through with a.
Ps. 33, 2, thine a. stick fast.
76, 3, brake the a. of the bow.
91, 5, a. that flieth by day.
Prov. 25, 18, false witness sharp a.
26, 18, casteth a. and death.
Fzek 5. 16, evil a. of famine.
See Deut. 32, 23; 2 Sam, 22, 15; Job 6, 4; 41, 23.

ŋ ŋ ARTIFICER. Gen. 4, 22; 1 Chron. 29.5; 2 Chron. 34. 11; Isa, 3. 3. ARTILLERY, 1 Sam. 20. 40. ASCEND. Ps. 68. 18; Rom. 10. 6; Eph. 4. 8, a. on John 1. 51, angels of God a. John 1, 51, angels of God a.
3, 13, no man hath a. to heaven.
20, 17, 1 am not yet a.
Rev. 8, 4, smoke of incense a.
11, 12, they a. up to heaven.
See Ps. 24, 3; 139, 8. ASCRIBE. Deut. 32, 3; Job 36, 3; Ps. 68, 34, ASHAMED. Job 11. 3, shall no man make a. Ps. 25. 3, let none that wait be a. 31. 1, let me never be a. 34. 5, their faces were not a. Isa. 45. 17, not a. world without end. 65. 13, ye shall be a. Jer. 2. 25, as a thief is a. 6. 15; 8. 12, were they a. 12. 13, a. of your revenues. 14. 4, plowmen were a. Inu. 16. 3, to beg I am a. Rom. 1. 16, not a. of Gospel. 5. 5. home maketh not a. 34, 5, their faces were not a. tion. I. 10, not a. of Gospel.

5. 6, hope maketh not a.

9. 33; 10. 11, believeth shall not be a.

2 Tim. 1. 8, not a. of testimony.

2 15, workman that needeth not to be a.

Heb. 2. 11, not a. to call them brethren. 11. 16, not a, to be called their God.
1 Pet. 4. 16, suffer as Christian, not be a.
See Gen. 2. 25; 2 Tim. 1. 12. ASHES, Gen. 18. 27, which am but dust and α . Job 2, 8, and he sat down among the α . 13. 12, remembrances are like unto α . 30. 18, and become like dust and α . 30. 19, and become like dust and a. 42. 6, and repent in dust and a. Ps. 102. 9. I have eaten a. like bread. 1sa. 44. 29, he feedeth on a. Jonah 3. 6, king sat in a. Heb. 9. 13, if the a. of an heifer. See 28.m. 13. 19; Esth. 4.1; Isa. 58. 5; Mat. 11. 21. See 28.m. 13. 19; Esth. 4.1; Isa. 58. 19. 1 ASIDE. 2 Kings 4.4; Mk. 7.33; Heb. 12.1. ASIDE. 2 Kings 4.4; Mk. 7.33; Heb. 12. 1.

ASK. Ps. 2.5; Iss. 45. 11, a. of me.

Iss. 65. 1, sought of them that a. not.

Mat. 7.7; Lu. 11. 9, a. and it shall be given.

21. 22, whatsoever ye a.

Mk. 6. 22, a. what thou wilt.

John 14. 13; 15. 15, a. in my name.

Jas. 1.5, let him a. of God.

1 Pet. 3. 15, a reason of hope.

1 John 3. 22; 5, 14, whatsoever we a.

See Deut. 32. 7; John 4. 9, 10; 1 Cor. 14. 35.

ASLEEP. Mat. 8. 24; Mk. 4. 35, but he was a. See Deut. 32. 1; Jonn 4. v., 10; 1 Cor. 14. 35.

ASLEEP. Mat. 8. 24; Mk. 4. 38, but he was α.
23. 40; Mk. 14. 40, disciples α.
1 Cor. 15. 5, some are fallen α.
1 Thess. 4. 13, 15, them that are α.
2 Pet. 3. 4, since fathers fell α.
See Cant. 7. 9. ASP. Deut. 32. 33, the cruel venom of a. Job 20, 14, 16, it is the gall of a. Isa. 11. 8, play on the hole of the a. Rom. 3, 13, the poison of a. Kom. 3. 15, the poison of a.

ASS. Num. 22, 39, am not I thine a.

Frov. 26, 3, bridle for a.

Isa. 1, 3, a his master's crib.

20, 22, 19, burtal of an a.

20, 22, 19, burtal of an a.

10, 1, 5, a. fallen into pit.

2 Pet. 2, 16, dumb a. speaking.

See Gen. 49, 14; Ex. 23, 4; Deut. 22, 10. ASSAULT. Esth. 8. 11; Acts 14. 5; 17. 5. SSAY. Acts 9, 26, Saul a. to join disciples. Acts 16, 7, they a. to go to Bithynia. Heb. 11, 29, Expyrians a. to do. See Deut. 4, 34; 1 Sam. 11, 39; Job 4, 2. ASSAY.

ASSENT. 2 Chron. 18, 12; Acts 24, 9. ASSIGNED. Gen. 47, 22; Josh. 20, 8; 2 Sam. 11, 16.

ASSIST. Rom. 16. 2.
ASSOCIATE. Isa. 8. 9.
ASSURANCE. Isa. 8. 2. 17, effect of righteousness a. Col. 2. 2, full a. of understanding.
1 Thess. 1. 5, gospel came in much a.
Heb. 6. 11; 10. 22, full a. of hope.
See Deut. 25. 65; Acts 17. 51.
ASSIND. 2710: 21.1 Jahr. 2. 75. See Deut. 23, 66; Acts 17, 31.
ASSURE. 27im. 3.14; 1 John 3.19.
ASSWAGE. Gen. 8.1; Job 16, 5.
ASTONIED. Ezra 9, 3; Job 17, 8; Dan. 3, 24; 4.19.
ASTONISHED. Mat. 7, 28; 22, 33; Mk. 1, 22; 6, 2;
11. 18; Lu. 4, 32, a. at his doctrine.
Lu. 2, 47, a. at his understanding.
5, 9, a. at draught of fishes.
24, 22, women made us a.
Acts 6, 6 and trambling and a. Acts 9. 6, Saul trembling and a. Acts 9. 0, Saul trembing and a. 12. 16, saw Peter, they were a. 13. 12, deputy believed, being a. See Job 26. 11; Jer. 2. 12. ASTONISHMENT. 2 Chron. 29. 8; Jer. 25. 9, a. ASIONISH MEN. 2 Solution and hissing.
Ps. 60, 3, made us drink wine of a.
Jer. 8.21, a. hath taken hold.
See Deut. 28, 28, 37; Ezek. 5, 15.
ASTROLOGERS. Isa. 47, 13, let now the a.
Dan. 2, 2, 4, 7, 5, 7, the a.
ATHIRST. Mat. 25, 44; Rev. 21, 6; 22, 17.
TEXENISTED Law 23, 28, 29, 9, a day of a. ATHERST. Mat. 25. 44; 164. 22. 52. 9, a day of a. 2 Sam. 21. 3, wherewith shall I make a. Rom. 5. 11, by whom we received a. See Lev. 4. 20; 16. 17; Num. 8. 21. ATTAIN. Ps. 130. 6, I cannot a. to it. 2 Sam. 23. 19:1 Chron. 11. 26, he a. not to first three. Zonan, 25, 18; 1 Candon, 11, 25, 162, 163 to 11 St. Infect. Rom. 9, 30, Gentiles a, to righteousness. Phil. 3, 11, 12, 16, that I might a.

See Gen. 47, 9; Prov. 1, 5; Ezek. 46, 7; 1 Tim. 4, 6. ATTEND. Ps. 17. 1; 61. 1; 142. 6, a. to my cry. Prov. 4, 20, my son a. to my words. See Ps. 55. 2; 86, 6. TTENDANCE. 1 Tim. 4.13; Heb. 7.13. ATTENT. 2 Chron. 6.40; 7.15. ATTENTIVE. Neh. 1.6; Job 37. 2; Ps. 130. 2; Lu. 19. 48. ATTIRE. Jer. 2. 32; Ezek. 23. 15. ATTIRE. Jer. 2. 32; Ezek. 23. 15.
AUDIENCE. 1 Chron. 28. 8, in a. of our God.
Lu. 7. 1; 20. 45, in a. of people.
Acts 13. 16, ye that fear God give a.
See Ex. 24. 7; Acts 15. 12.
AUGMENT. Num. 32. 14.
AUSTERE. Lu. 19. 21.
AUTHOR. 1 Cor. 14. 33; Heb. 5. 9; 12. 2.
AUTHORITY. Mat. 7. 29; Mk. 1. 22, as one having a. ing a. 8.9; Lu. 7.8, I am a man under a. Mat. 21. 23; Lu. 4. 36, by what a. Mat. 21. 23; Lu. 4. 36, by what a. Lu. 9. 1, power and a. over devils. 19. 17, have a. over ten cities. John 5. 27, a. to execute judgment. 1 Cor. 15. 24, put down all a. 1 Tim. 2. 2, kings and all in a. 12, suffer not a woman to usurp a. Tit. 2. 15, rebuke with all a. 1 Pet. 3. 22, angels and a. subject. See Prov. 29, 2; 2 Cor. 10. 8; Rev. 13. 2. AVAILETH. Esth. 5. 13; Gal. 5. 16; Jas. 5. 16. AVAILETH. Esth. 5. 13; Gal. 5. 16; Jas. 5. 16. AVENGE. Deut. 32. 43, he will a. blood. Josh. 10. 13, sun stayed till people a. *18am. 24. 12, the Lord judge and a. 28am. 22. 48; Ps. 18. 47, it is God that a. me. Esth. 8. 13. Jews a. themselves. Iss. 1. 24, I will a. me of mine enemies. Lu. 18. 3. a. me of my adversary. See Gen. 4. 24; Lev. 19. 18; Jer. 5. 9; 9. 9. AVENGER. Ps. 2. 44 16 enemy and a. AVENGER. Ps. 8.2; 44.16, enemy and a. 1 Thess. 4.6, the Lord is the a. See Num. 35.12; Deut. 19.6; Josh. 20.5. AVERSE. Mic. 2.8.

AVOID. Prov. 4. 15, a. it, pass not by it. 1 Tim. 6. 20; 2 Tim. 2. 23; Tit. 3. 9, a. babblings. See Rom. 16. 17; 2 Cor. 8. 20. AVOUCHED. Deut. 26, 17, 18.

AWAKE. Ps. 17.15, when I a., with thy likeness. 73. 20, as a dream when one a. Prov. 23. 35, a. I will seek it again.

Prov. 25, 53, a., a., put on strength.
Joel 1.5, a., ye, drunkards.
Zech. 13.7, a. 0 sword.
Lu. 9, 32, when a. they saw his glory.
Rom. 13.11, high time to a.
1 Cor. 15, 34, a. to righteousness. Eph. 5. 14, a. thou that sleepest. See Jer. 51. 57; John 11. 11.

AWARE. Cant. 6. 12; Jer. 50. 24; Lu. 11. 44. AWE. Ps. 4.4; 33.8; 119.161.

AWL. Ex. 21.6; Deut. 15. 17.

AXE. Ps. 74.5, famous as he had lifted up a. Isa. 10. 15, shall the a. boast. Mat. 3. 10; Lu. 3.9, the a. is laid to root. See 1 Sam. 13. 20; 1 Kings 6. 7; 2 Kings 6. 5.

BABBLER. Eccl. 10. 11; Acts 17. 18. BABBLING. Prov. 23. 29; 1 Tim. 6, 20; 2 Tim. 2, 16. BABE. Ps. 8.2; Mat. 21. 16, out of mouth of b. 17. 14, leave their substance to b. 18. 3. 4, b. shall rule over them. Mat. 11. 25; Lu. 10. 21, revealed to b.

Mar. 11. 25; Id. 10. 21; Pevesied to 5. 1 Cor. 3. 1, b. in Christ. 1 Pet. 2. 2, newborn b. See Ex. 2. 6; Lu. 2. 12, 16; Heb. 5. 13.

BACK. Josh 8.26, drew not his hand b. 1 Sam, 10.9, he turned his b. 1 Sam. 10. 3, he tuned ans b. Neh. 9, 26, cast law behind b. Ps. 129. 3, plowers plow on my b. Prov. 10. 13; 19. 29; 26. 3, rod for b. Isa. 38. 17, cast sins behind b.

50. 6, gave b. to smiters. See Num. 24. 11; 2 Sam. 19. 10; Job 26. 9. BACKBITERS. Rom. 1. 30.

BACKBITING. Ps. 15.3; Prov. 25, 23; 2 Cor. 12, 20. BACKSLIDER. Prov. 14. 14, b. in heart filled with

his own ways. Jer. 3. 6, 8, 11, 12, b. Israel. 8. 5, perpetual b. 8.5, perpetual b.
14.7, our b. are many.
14.8, 16.1 as a b. heifer.
11.7, bent to b. from me.
14.4, will heal their b.
See Jer. 2.16; 5.6; 31.22; 49.4.
BACKWARD. 2 Kings 20.10; Isa. 38. 8, let sha-

dow return b.

dow return b.
Job 23. 8b. but I cannot perceive.
Ps. 49.14; 70.2, driven b.
Isa. 59.14, judgment is turned b.
Jer. 7.24, they went b. and not forward.
See Gen. 9.23; 49.17; John 18.6.

AD, Gen. 24, 50; 31, 24, 29; Lev. 27, 12, 14, 33; Num. 13, 19; 24, 13; 2 Sam. 13, 22; 14, 11; 1 Kings 3, 9; Mat. 22, 10; 2 Cor. 5, 10, good or h, See Lev. 27, 10; Ezra 4, 12; Jer. 24, 2; Mat. 13, 48.

DADGERS' SKINS. Ex. 25. 5, and b. 26. 14, a covering above of b. DADNESS. Gen. 41, 19.

BAG. Deut. 25. 13: Prov. 16. 11; Mic. 6. 11, b. of weights.

weights, Job 14.17, transgression sealed in b, Isa, 46.6, lavish gold out of b, Hag. 1.6, b, with holes, Lu. 12.33, b, that wax not old, John 12.6; 13.29, a thief, and had the b, See I Sam. 17.40; 2 Kings 5 23; Prov. 7.20

BAKE. Gen. 19. 3; Lev. 26. 26; 1 Sam. 28, 24; Isa. 44. 15, b. bread

Ex. 12. 39; Lev. 24. 5, b. cakes. See Gen. 40. 17; Ex. 16. 23; Lev. 2. 4; Num. 11. S.

BAKER. Gen. 40.1; 41. 10; 1 Sam. 8. 13; Jer. 37, 21; Hos. 7. 4.

BALANCE, Lev. 19, 36; Prov. 16, 11; Ezek, 45, 10. just b.

Job 37, 16, the b. of clouds. Ps. 62, 9, laid in b., lighter than vanity. Prov. 11, 1; 20, 23; Hos. 12, 7; Amos 8, 5; Mic. 6. 11, false b. Isa. 40, 12, 15, weighed hills in b.

46.6, weigh silver in the b. Rev. 6.5, a pair of b. See Job 6.2; 31.6; Jer. 32.10.

BALD. 2 Kings 2.23, go up, thou b. head. Jer. 48.37; Ezek. 29.18, every head b. See Lev. 13.40; Jer. 16.6; Ezek. 27.31.

BALDNESS. Isa. 3. 24, instead of well set hair b. 22. 12, call to weeping and b. Mic. 1. 16, enlarge thy b. as eagle. See Let. 21. 5; Deut. 14. 1; Ezek. 7. 18; Amos 8. 10.

BALL. Isa. 22. 18. BALM. Jer. 8. 22; 46. 11, b. in Gilead. See Gen. 37. 25; 43. 11; Jer. 51. 8; Ezek. 27. 17.

BANISHED, 2 Sam. 14. 13; Ezra 7. 26; Lam. 2. 14.

BANK. Lu. 19. 23, gavest not money into b. See Gen. 41. 17; 2 Sam. 20. 15; Ezek. 47. 7. BANNER. Ps. 20.5, in name of God set up b. See Ps. 60.4; Cant. 2.4; 6.4; Isa. 13.2.

BANQUET. Esth. 5. 4; Job 41. 6; Cant. 2. 4; Dan. 5; Amos 6. 7. BAPTISM. Mat. 20, 22; Mk. 10. 38; Lu. 12. 50, to

be baptised with b. 21, 25; Mk, 11, 30; Lu, 7, 29; 20, 4; Acts 1, 22; 18, 25; 19, 3, b, of John. Mk. 1. 4; Lu. 3. 3; Acts 13. 24; 19. 4, b. of repent-

Rom. 6.4; Col. 2.12, buried with him by b. Eph. 4.5, one Lord, one faith, one b. Heb. 6.2, doctrine of b. See Mat. 3.7; 1 Pet. 3.21.

BAPTIZE. Mat. 3. 11; Mk. 1. 8; Lu. 3. 16; John 1. 26, b. with Holy Ghost. 14. I have need to be b.
16. Jesus when b. went up.
Mk. 16. 16, he that believeth and is b.

Lu. 3.7, multitude came to be b. 12; 7.29, publicans to be b. 21, Jesus being b., and praying, 7.30. Pharisees and lawyers being not b. John 1.33, he that sent me to b.

3. 22, 23. tarried with them and b. 4. 1, 2, Jesus made and b. more. Acts 2. 38, repent and be b. 41, gladly received word were b. 8.12, b. both men and women. 16, b. in name of Jesus. what doth hinder to be b. 9. 18. Saul arose and was b.

9. 18. Saul arose and was b.
10. 47, can any forbid b.
16. 15, 33, b. and household.
18. 5, many believed and were b.
22. 16, be b. and wash away thy sins.
Rom. 6. 3; Gall 3. 27, were b. into Jesus,
1 Cor. 1.13, were ye b. in name of Paul,
10. 2, were all b. into one body.
12. 13, all b. into one body.
1 Cor. 1.5. 29, b. for the dead.
See Mat. 28. 19; John 1. 25, 28, 31.
ARRAPIANS. Acts 28, 4. Form. 1. 14. 16.

BARBARIANS. Acts 28. 4; Rom. 1, 14; 1 Cor. 14. 11. BARBAROUS. Acts 28. 2. BARBED. Job 41.7.

3

BARBER. Ezek. 5.1. BARE (v). Ex. 19.4; Deut. 1.31; Isa. 53, 12; 63.9; Mat. 8.17; 1 Pet. 2.21.
BARE (ad.). Isa. 52.10; 1 Cor. 15. 37.

BARLEY, Ex. 9. 31, b, was in the ear. Deut. 8, s, land of wheat and b. Ruth. 1, 22, beginning of b, harvest. John 6, 9, five b, loaves.

Rev. 6, 6, three measures of b.

BARKED. Joel 1.7.

BARN. JOS. 12. gather thy seed into b. Mat. 6.26; Lu. 12.24, nor gather into b. 13.39, gather wheat into b. Lu. 12.15, pull down my b. See 2 Kings 6.27; Joel 1. 17; Hag. 2.19.

BARREL. 1 Kings IT. 12, 14; 18.33. BARREN. 2 Kings 2.19, water naught and ground b. Ps. 107.34, turneth fruitful land into b. Ps. 107, oct. turneth framed fand into 0. Isa. 54.1, sing, O b., thou that didst not bear, 2 Pet. 1.8, neither b. nor unfruitful. See Ex. 23. 26; Job 24. 21; Lu. 23. 20.

See Ex. 23. 26; Job 24. 21; Lu. 25. 29.

BARS. Joh II. 16, down to the b. of the pit.

Ezek. 35; II. having neither b. nor gates.

See I Sun. 23. 7; Job 38. 10; IPs. 107. 10; Iss. 45. 2.

BASE. Job 39. 8; children of b. men.

Mal. 2. 9, I have made you b.

Acts 17. 5, fellows of b. sort.

1 Cor. 1. 25, b. things of the world.

2 Cor. 10. 1, in presence am b.

See 2 Sun. 6. 22; Iss. 3. 5; Ezek. 17. 14; Dan. 4. 17.

BASKET. Deut. 28. 5, II. blessed be thy b.

Amos 8. 1, b. of summer fruit.

Mat. 14. 20; Mk. 6. 43; Lu. 9, 17; John 6. 13,

Mat. 14, 20; Mk. 6, 43; Lu. 9, 17; John 6, 13, twelve b.

15.37; Mk. 8.8, seven b. 10.9; Mk. 8.19, how many b. See Gen. 40.16; Ex. 29.23; Judg. 6.10; Jer. 24. 2.

Dee Gull. 49, 10; EAL 20, 20; Jung. 6, 10; 361, 24; BASON. John 13.5, poureth water into a b. See Ex. 12, 22; 24.6; 1 Chron. 28, 17; Jer. 52, 19. BASTARD. Deut. 23, 2, a b. shall not enter. Zech. 9, 6, b. shall dwell in Ashdod. Heb. 12, 8, b. and not sons.

BATH (a measure). 1 Kin. 7. 26, it contained two thousand b.

anousand b. 2 Chron 2. 10, twenty thousand b. of wine. Ezra 7. 22, an hundred b. of wine. 1s. 5. 10, shall yield one b.

BATHE, Lev. 15,5; 17, 16; Num. 19,7; Isa. 34,5, BATS. Lev. 11. 19; Deut. 14. 18; Isa. 2. 20.

BAIS. Lev. 11. 18; Dett. 14. 15; 1882. 20. b ATTLE. 15am. 17. 20, host shouted for b. 17; 2 Chron. 20, 15, the b. is the Lord's. 1 Chron. 5, 20, they cried to God in b. Ps. 18, 30, strength to b. 55, 18, delivered my soul from b. Eccl. 9, 11, nor b. to strong. 19: 50, 22, sound of b. in land. Seo Job 30, 25; 41. 8; Ps. 76, 3; 140. 7. PATTLEVENTS. Deatt 29. 8; Jer. 5, 10.

BATTLEMENTS. Deut. 22.8; Jer. 5. 10.

BAY TREE, Ps. 37. 35. BEACON. Isa. 30. 17.

BEAM. Ps. 104.3, who layeth b, in waters. Mat. 7.5; Lu. 6.42, cast out b. See Judg. 16.14; 2 Kings 6.2; Hab. 2.11.

DEAR (c). Gen. 413, greater than I can b. 13, 6; 33, 7, land not able to b. 43, 6; 33, 7, land not able to b. 43, 9; 44, 32, let me b. blame. Ex. 28, 12, Aaron b. names before Lord. Num. 11, 4; Deut. 1, 0, not able to b. people. Ps. 1, 12; Mat. 4, 6; Lu. 4, 11, they shall b.

Ps. 91. 12; mat. 4. 6, the architecture, these up. Prov. 18. 14, wounded spirit who can b. 18a. 52. 11, elean that b. vessels. Jer. 31. 19, b. reproach of youth. Lam. 3. 27, good to b. yoke in youth. Mat. 3. 11, not worthy to b. 27, 32; Mt. 15. 21; Lu. 23. 36, b. cross. 30 hn 16. 12, cannot b, them now.

Rom. 13. 4, b. not sword in vain.
15. 1, b. infirmities of the weak.
1 Cor. 13. 7, charity b. all things.
15. 49, b. image of the heavenly.
Gal. 6, 2, 5, b. burdens.
17, b. in my body.
Esth. 122; fer. 5, 31; Dan. 2, 39, b. rule.
Lev. 24. 15; Ezek. 23, 49; Heb. 9, 28, b. sin.
Ex. 20, 16; 1 Kings 21, 10; Lu, 11, 48; John 1.7;
5, 31; 8, 18; 15, 27; Acts 23, 11; Rcm. 8, 16;
1 John 1.2; 5, 8, b. winness.
See Ex. 23, 33; Deut. 1, 21; Prov. 12, 24,
1EAR (m.) Isa, 11.7, cow and b. shall feed.

BEAR (n.). Isa. 11.7, cow and b. shall feed.

EATE (h.): ISS. 11. 4, 50. In the state of the first of t

BEARD. 2 Sam. 10. 5; 1 Chron. 19. 5, till b. be

grown. Ps. 133. 2, even Aaron's b. Ezek. 5. 1, cause razor to rass on b. Eze Lev. 13. 29; 1 Sam. 21. 13; 2 Sam. 20. 9.

See Lev. 10. 29; 1 Sunn. 21. 13; 2 Sunn. 20. 0. BEARING. Ps. 126, 6, b precious seed. John 19. 17, b. cross. Rom. 2, 15; 9. 1, conscience b. witness. 2 Cor. 4, 10, b. about in body dying of Jesus. Heb. 13. 13, b. his reproach. See Gen. 1, 26; Num. 10. 17; Mk. 14. 13.

See Gen. I. 23; Xum. 10. 11; MK. 14. 13, BEAST. Job 12. 7, ask b., they shall teach, 18. 3, counted as b. Ps. 49. 12, like b. that perish. 73, 22, as b. before thee. Prov. 12. 10, regardeth life of b. Eccl. 3. 19, no pre-eminence above b. 1 Cor. 15, 32, fought with b.

1 Cor. 15, 32, fought with b.
1 Ass, 3.7, every kind of b. is tamed.
2 Pet. 2, 12; as natural brute b.
See Lev. 11, 47; Ps. 50, 10; 147, 9; Rom. 1, 23.
BEAT. 1sa, 2, 4; Joel 3, 10; Mic. 4, 3, b. swords.
Lu. 12, 47, b. with many stripes.
1 Cor. 9, 28, as one that b. the air.
See Prov. 23, 14; Mic. 4, 13; Mk. 12, 5; 13, 9.

See Prov. 23. 14; Mic. 4. 15; Mic. 12. 5; 13. 9. BEAUTIFUL. Ps. 48. 2, b. for situation is Sion. Ecol. 3. 11, every thing b. in his time. Cant. 6. 4, thou art b., O my love. 1sa. 4. 2, the branch of the Lord be b. 52. 1, O Zion, put on thy b. garments. 7. Rom. 10. 15, how be are the feet. 64. 11, b. house is burnt up. Jer. 13. 20, where is thy b. flock? Mat. 23. 27. sepulchres which appear b. Acts 3. 2, 16, at the gate called b. BEAUTY. 1 Chron. 16. 29: 2 Chron. 20. 21: Ps. BEAUTY. 1 Chron. 16. 29: 2 Chron. 20. 21: Ps.

Aug. 3. 4, 10, 11 ne gate canet 0.

BEAUTY. 1 Chron. 16, 29; 2 Chron. 20, 21; Ps. 20, 2; 96, 9; 110, 3, b, of holiness.

Ezra 7, 27, to b, the Lord's house.

Ps. 27, 4, behold b, of the Lord.

39, 11, b, to consume away.

50, 2 refrection of b.

50. 2, perfection of b. Prov. 31, 30, b. is vain. See 2 Sam. 1.10; Ps. 90.17; Zech. 9.17.

DEAUTY AND BANDS. Zech. 11.7, two staves, b. BECKON. Lu. 1. 22; John 13. 24; Acts 12. 17;

BECOMETH, Ps. 93. 5, holiness b. thy house. Rom. 16. 2; Eph. 5. 3, as b. saints. Phil. 1. 27, 1 Tim. 2, 10; Tit. 2, 3, as b. gospel. See Prov. 17. 7; Mat. 3. 15.

See Fiv. 11. 1; Mat. 5. 15.

BED. Job 7. 13, when I say my 5, shall comfort.

33. 15, in slumberings upon 5.

Ps. 63, 6, when I remember thee upon my 5.

Mat. 9. 65; Mk. 2. 9; John 5. II, take up 5.

See 2 Kings 4. 10; Isa, 28, 20; Mk. 4. 21; Lu.

8, 16, BEDSTEAD. Deut. 3. 11, was a b. of iron. BESS. Deut. 1. 44; Judg. 14. 8; Ps. 118. 12; Isa. BEEVES. Lev. 22. 19; Num. 31. 28, 33.

BEFALL. Gen. 42, 4; 44, 29, mischief b, him.

BEG. Gen. 49. 1; Deut. 31. 29; Dan. 10. 14. b. in last days.
Judg. 6.13, why is all this b. us?
Ps. 01.10, no evil b. thee.
Eccl. 3.19, b. men, b. beasts, one thing b.
See Lev. 10.19; Deut. 31.11; Acts 20.19.
DEG. Ps. 37. 25; 109.10; Prov. 20. 4; Lu. 16. 3. BEGGARLY. Gal. 4. 9. BEGIN. Ezek. 9. 6, b. at my sanctuary. 1 Pet. 4. 17, judgment b. at house of God. See 1 Sam. 3. 12; 2 Cor. 3. 1. BEGINNING. Gen. 1. 1, in the b. God created EGIANING. Ucti. 1. 1, in the 6 code beaven.

Job 8.7, though thy b. was small.

Ps. 111. 10; Prov. 1.7; 0. 10, b. of wisdom.

110, 160, word true from b.

Eccl. 7. 8, better end than b.

Mat. 19. 8, from b. not so.

Lu. 24.47, b. at Jerusalem.

John 1. 1, in the b. was the Word.

9 11. this b. of miracles. 30in 1. 1, in the 5. Was the Word. 2. 11, this b. of miracles. Heb. 3. 14, hold b. of confidence. Rev. 1. 8; 21. 6; 22. 13, I am the b. See 1 Chron. 17. 9; Prov. 8. 22, 23; Col. 1. 18. BEGOTTEN. Ps. 2.7; Acts 13. 33; Heb. 1.5; 5.5, this day have 1 b. thee. 1 Pet. 1.5, b. to a lively hope. See Job 33, 28; I Cor. 4. 15; Fillem. 10. BEGUILE. Gen. 20. 25; Josh. 9. 22, wherefore hast thou b. me. 2 Pet. 2.14, b. unstable souls. See Num. 25. 18; 2 Cor. 11. 3. BEGUN. Gal. 3. 3, having b in Spirit. Phil. 1. 6, hath b good work. See Deut. 3. 24; 2 Cor. 8. 6; 1 Tim. 5. 11. BEHALF. Job 36. 2, speak on God's b. Phil. 1. 29, in b. of Christ. See 2 Chron. 16. 9; 2 Cor. 1. 11; 5. 12.

BEHAVE. 1Sam. 18. 5, 14, 15, 30, David b. wisely. 1 Chron. 19. 13, b. ourselves valiantly. Ps. 101. 2, I will b. wisely. 1s. 3. 5, child shall b. proudly. 1 Thess. 2, 10, how unblameably we b. 1 Tim. 3, 2, bishop of good b. See Ps. 131. 2; I Cor. 13, 5; Tit. 2, 3.

BEHEADED. Mat. 14. 10; Mk. 6. 16; Lu. 9. 9; Rev. 20. 4.

Rev. 20. 4.

BEH1ND. Ex. 10. 28. not hoof be left b.
Phil. 3. 13, things which are b.
Col. 1. 24, fill up what is b.
See 1 Kings 14. 9; Neh. 9. 26; 2 Cor. 11. 5.
BEH0LD. Ps. 37. 37, b. the upright.
Mat. 18. 10, their angels always b.
John 17. 24, that they may b. glory.
2 Cor. 3. 18, b. as in a glass.
See Num. 24. 17; Ps. 91. 8; 119. 37.
BEH0VED. Lu. 24. 46. Heb. 2. 17.

BEHOVED. Lu. 24, 46; Heb. 2, 17.

BELIEF. 2 Thess. 2.13. BELIEVE. Num. 14.11, how long ere they b. me. 2 Chron. 20. 20. b. Lord, b. prophets. Ps. 78. 22, they b. not in God. Prov. 14.15, simple b. every word. Mat. 8, 13, as thou hast b. so be it. 9, 28, b. ye that I am able. 21, 25; Mk. 11, 31, why then did ye not b.

27. 42, come down and we will b. 21. 22, come town and we will b. Mk. 5. 36; Lu. 8. 50, only b. 9. 23, canst b. all things possible. 11. 24, b. that ye receive. 16. 13, neither b. they them. Lu. 1.1, things most surely b.

8.13, which for a while b. 24. 25, slow of heart to b.

41, b, not for joy,
John 1.7, all through him might b,
2.22, they b, the scripture,
3.12, b, heavenly things,
5.44, how can ye b, which receive honour.

John 5. 47, how shall ye b. my words. John b. 47, how shall ye b. my we 6. 26, seen me and b. not.
7. 5, neither did his brethren b.
48, have any of the rulers b.?
10. 38, b. the works.
11. 15, to intent ye may b.
26, never die, b. thou this?
48, all men will b.
12. 36, b. in the light.
17. 21, the world may b.
20. 25, I will not b.
29, have not seen yet have b. 29, have not seen yet have b.

Acts 4.32, multitude of them that b.

13.39, all that b. are justified.

48, ordained to eternal life b.

16.24 b. b. b. b. b. b.

48, ordained to eternal life b.
16. 34, b. with all his house.
Rom. 4. 11, father of all that b.
18, against hope b. in hope.
9. 33, b. not ashamed.
10. 14, how shall they b.
1 Cor. 7. 12, wife that b. not.
2 Cor. 4. 13, we b. and therefore speak.
Gal. 3. 22, promise to them that b.
2 Thess. 1. 10, admired in all that b.
Heb. 10. 39, b. to saving of soul.
11. 6. must b. that be;

Heb. 30, 35, 40, 58 kH gi 53 soli.
11. 6; must 5, that he is.
Jas. 2.10; devils b, and tremble.
1 Fet. 2. 6, he that b, shall not be confounded.
See Ex. 4. 5; 10, 9; 1s., 43, 10; Mat. 21, 22; John
8. 24; 10, 37; Acts 9, 26.

BELLY. Gen. 3. 14; Job 15. 2; Mat. 15. 17; Mk. 7. 19; John 7. 38; Rom. 16. 18; Phil. 3. 19; Tit. BELONGETH. Deut. 32. 35; Ps. 94. 1; Heb. 10. 32.

BELOVED. Deut. 33, 12, b. dwell in safety. ELOVED. Deut. 33. 12, b. dwell in salety. Ps. 127. 2, giveth his b. sleep. Dan. 9. 23; 10.11, 19, greatly b. Mat. 3. 17; 17. 5; Mk. 1. 11; 9. 7; Lu. 3. 22; 9. 35; 2 Pet. 1.17, b. son. Rom. 11. 28, b. for fathers' sakes. Eph. 1. 6, accepted in the b. Col. 4. 9; Philem. 16, b. brother. See Neh. 13. 26; Cant. 2. 16; Rom. 16. 9. 2300. AN. 1. 164. 201. Jer. 15. 5: Nah. 3. 7.

BEMOAN. Job 42.11; Jer. 15.5; Nah. 3.7. BEND. Ps. 11. 2; Isa. 60. 14; Ezek. 17. 7. BENEATH. Prov. 15. 24, depart from hell b.

Isa, 14. 9, hell from b. is moved. John 8, 23, ye are from b. See Deut. 4, 39; Jer. 31, 37. BENEFACTORS. Lu. 22, 25,

BENEFIT. Ps. 68, 19, loadeth us with b. 1 Tim. 6, 2, partakers of the b. See 2 Chron. 32, 25; Ps. 103, 2; 2 Cor. 1, 15; Philem. 14. BENEVOLENCE. 1 Cor. 7. 3.

BEREAVE. Gen. 42, 36; 43, 14, b. of children. Eccl. 4, 8, b. my soul of God. Jer. 15, 7; 18, 21, I will b. thee. See Ezek. 5, 17; 36, 12; Hos. 13, 8.

See Ezek, b. 11; 30.12; HOS. 13. 8.
BESEECH, Job 42, 4, hear, I b. thee.
Mat. 8, 5; Lu. 7, 3, centurion b. him.
Lu. 9, 38, I b. thee look on my son.
Cor. 5, 20, as though God did b. you.
Eph. 4, 1, b. you to walk.
Philem, 9, for love's sake b. thee.
See Ex. 33, 18; Jonah I. 14; Rom. 12, 1.
EESET. B. 29, 19, 130, 5, Mos. 7, 2, M.

BESET. Ps. 22. 12; 139. 5; Hos. 7. 2; Heb. 12. 1. BESIDE. Mk. 3. 21; Acts 26, 24; 2 Cor. 5. 13. BESIEGE. Deut. 28. 52; Eccl. 9.14; Isa. 1. 8.

DESIGNE. Dett. 25. 52; Eccl. 9.14; 18a. 1.5.
BESOUGHT. Ex. 32. 11; Deut. 3. 22; 1 Kings 13.
6; 2 Chron. 33. 12; Jer. 26. 19, b. the Lord.
Mat. 8, 31; Mk. 5. 10; Lu. 8. 31, devils b. him.
34; Lu. 8, 37, b. him to depart.
John 4. 40, b. that he would tarry.
2 Cor. 12. 8, 1 b. the Lord thrice.
See Gen. 42. 21; Esth. 8, 3. BEST. 1 Sam. 15. 9, 15, spared b. of sheep.

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Ps. 39. 5, at b. state vanity. Lu. 15, 22, b. robe. 1 Cor. 12, 31, b. gifts. See Gen. 43, 11; Deut. 23, 16; 2 Sam. 18. 4. BESTEAD. Isa. 8. 21. BESTIR. 2Sam. 5. 24.

DESTOW. Lu. 12. 17, no room to b, my fruits, 1Cor. 15. 10, grace b, on us not in vain, Gal. 4. 11, lest I have b, labour in vain, 1John 3.1, manner of love Father b, See I Chron. 20. 25; Isa. 63. 7; John 4. 38. BETHINK. 1 Kings 8. 47; 2 Chron. 6. 37.

Gen. 26. 31; 2 Chron. 36. 15; Job 8. 5; BETIMES. Prov. 13. 24. BETRAY. Mat. 26, 16; Mk. 14, 11; Lu. 22, 21, 22,

opportunity to b.
27. 4, 1 b. innocent blood.
1 Cor. 11. 23, same night he was b.
See Mat. 24. 10; Mk. 14. 18; John 6. 64; 21. 20.

BETROTH. Hos. 2.19, 20.

DETTER. 1Sam. 15. 22, to obey b. than sacrifice. 1Kings 19, 4, I am not b. than my fathers. Ps. 63, 3, lovingkindness b. than life. Eccl. 4. 9, two are b. than one. 7. 10, former days b. than these.
Mat. 12, 12, man b. than a sheep.

Lu. 5, and b, than a sneep. Lu. 5, 39, he saith the old is b. Phil. 2. 3, each esteem other b, than himself, Heb. 1. 4, much b, than angels.

11. 16, a b. country. 2 Pet. 2. 21, b. not have known the way. See Eccl. 2. 24; Cant. 1. 2; Jonah 4. 3. EEWAIL. Lu. 8. 52, all wept and b. her. Lu. 23. 27, of women which also b. 2 Cor. 12. 21, b. many who have sinned. See Deut. 21. 13; Judg. 11. 37; Rev. 18. 9.

See Beau 21. 10, 3 uag and 1, 160 kg. 18 EWARE. Judg. 13. 4, 5, and drink not wine, Job 35, 18, b. lest he take thee away. Mat. 16, 6; Mr. 8, 15; Lu. 12. 1, b. of leaven, Mr. 12. 38; Lu. 20. 46, b. of scribes. Lu. 12. 15, b. of covetousness. Phil. 3. 2, b. of dors, b. of evil workers, See Deut. 6. 12; 8. 11; 15. 9.

BEWITCHED. Acts 8. 9; Gal. 3. 1. BEWRAY. Isa, 16. 3; Prov. 27, 16; 29, 24; Mat. 26 73

BEYOND. Num. 22, 18; 2 Cor. 8, 3; Gal. 1, 13;

1 Thess. 4. 6. BIER. 2 Sam. 3. 31; Lu. 7. 14. BILLOWS. Ps. 42.7; Jonah 2.3.

BIND. Prov. 6, 21, b. them continually upon heart.

Mat. 12, 29; Mk. 3, 27, b. strong man. 16, 19; 18, 18, b. on earth. See Num. 30, 2; Job 26, 8; 38, 31.

See Hum 60. 2; 500 20. 6; 68. 61. HRD. 25am. 2. 10, suffered not b. to rest. Cant. 2. 12, time of the singing of b. Jer. 12. 9, heritage like a speckled b. Mat. 8. 20; 1. 10, 9. 58, b. of air have nests. See Ps. 11. 1; 124. 7; Prov. 1. 17; Eccl. 10. 20.

BIRTH. John 9.1, blind from b. Gal. 4.19, of whom I travail in b. See Eccl. 7.1; Isa. 66. 9; Lu. 1.14.

BIRTHDAYS. Gen. 40. 20, which was Pharaoh's b. Mat. 14. 6; Mk. 6. 21, when Herod's b. was kept. BIRTHRIGHT. Gen. 25. 31; 27. 36; Heb. 12. 16. BISHOP (qualifications of). 1 Tim. 3.1, if a man

desire office of b.
Tit. 1.7, b. must be blameless.
1 Pet. 2.25, Shepherd and B. of your souls.
See Acts 1. 20; Phil. 1.1.

BIT. Ps. 32. 9; Jas. 3. 3. BITE Prov. 23. 32, at last it b. like serpent. Mic. 3. 5, prophets that b. with teeth. Gal. 5.15, if ye b. and devour one another. See Eccl. 10. 8; Amos 5. 19; 9. 3.

BITTER. Ex. 12, 8; Num. 9, 11, with b. herbs, Deut. 32, 24, devoured with b. destruction. Job 13, 26, writest b. things. Isa. 5, 29, that pub b. for sweet. 1sa. 5. 20, that put b. for sweet.
24. 9. drink b. to them that drink it.
1pc. 2. 19, an evil thing and b.
Mat. 26. 75; Lu. 22. 62, Peter wept b.
Col. 3. 19, be not b. against them.
See Ex. 1. 14; 15. 23; 2 Kings 14. 26.

BITTERNESS. Job 10.1; 21. 25; Isa. 38.15, in b. of soul Orsoll.

Prov. 14. 10, heart knoweth own b.

Acts 8. 23, in the gall of b.

Eph. 4. 31, let all b. be put away.

Heb. 12. 15, lest any root of b.

See 1 Sam. 15. 32; Prov. 11. 25; Rom. 3. 14.

BLACK. Mat. 5. 36; Jude 13; Rev. 6. 5. BLADE. Judy 3. 22; Mat. 13. 26; Mk. 4. 28. BLAME. 2 Cor. 6.3; 8.20; Gal. 2.11; Eph. 1.4.

BLAMELESS. 1 (Cor. 1.8, be b. in day of the Lord. Phil. 2.15, that ye may be b. See Mat. 12.5; Phil. 3.6; Tit. 1.6, 7. BLASPHEME. 2Sam. 12.14, occasion to enemies

to b.

1sa. 52. 5, my name continually is b.

Mat. 9. 3, scribes said, this man b.

Mk. 3. 29, b. against Holy Ghost.

Acts 26, 11, I compelled them to b.

Rom. 2, 24, name of God is b. through you.

Jas. 27, b. that worthy name.

See 1 Kings 21, 10; Fs. 74, 10, 18; 1 Tim. 1, 20.

BLASPHEMY. Mat. 12, 31, all manner of b.

26, 65; Mk. 14, 64, he hath spoken b.

Lu, 5. 21, who is this which speaketh b.

See 2 Kings 10, 3; Ezek, 35, 12; Mat. 15, 19.

LAST. Gen. 21, 6; Dent. 28, 22; 1 Kings 8, 37 to b

BLAST. Gen. 41.6; Deut. 28. 22; 1 Kings 8. 37. BLAZE, Mk. 1. 45. BLEATING. Judg. 5. 16; 1 Sam. 15. 14.

BLEMISH. Dan. 1. 4. children in whom was no b. Eph. 5. 27, holy and without b. 1 Pet. 1. 19, a lamb without b. and spot. See Lev. 21. 17; Deut. 15. 21; 2 Sam. 14. 25.

See Lev. 21. 11; Deut. 16. 21; 2 Salini 42. 26. BLESS. Deut. 28. 3. b. in city, b. in field. 1 Chron. 4. 10, Oh that thou wouldest b. me. Prov. 10, 7, memory of just is b. 15a. 32. 20, b. are ye that sow. 65. 16, b. himself in God of truth. Mat. 5. 44; Lu. 6, 28; Rom. 12, 14, b. them that

Curses, 25, more b. to give than receive. 2 (20: 11. 31, b. for evermore. Tit. 2. 3, looking for that b. hope. Rev. 4. 13, b. are dead that die in Lord. See Gen. 22. 17; Hag. 2. 19; Jas. 3. 9, 10. BLESSING. Deut. 23, 5; Neh. 13. 2, turned curse

into b.

Dob 20.13, b. of him that was ready to perish. Prov. 10. 22, b. of Lord maketh rich. 28, 20, faithful man shall abound with b. 18a, 65, 8, destroy it not, a b. is in it. Mal. 2, 2, I will curse your b.

Mal. 2. 1 Will curse your of 3.10, pour you out a b. Rom. 15. 29, fulness of b. of Gospel. 1 Cor. 10, 16, cup of b. which we bless. Jas. 3. 10, proceed b. and cursting. Rev. 5. 12, worthy to receive honour and b. See Gen. 27. 35; 39. 5; Deut. 11. 25, 29.

BLIND (v.). Ex. 23. 8, the gift b. the wise. 2 Cor. 3. 14; 4.4, their minds were b. 1. John 2. 11, darkness hath b. See Deut. 16. 19; 1 Sam. 12. 3.

BLINDNESS. Eph. 4. 18, because of b. of their See Deut. 28. 28; 2 Kings 6. 18; Zech. 12. 4.

BLOOD. Gen. 9. 6, whoso sheddeth man's b. Josh. 2. 19; 1 Kings 2. 32, b. on head. Ps. 51. 14, deliver me from b-guiltiness. 12. 14, precious shall b, be in his sight.

Prov. 29. 10, the b.-thirsty hate upright. Frov. 23. 10, the *b*-tnirsty nate uprignt. Iss. 9.5, garments rolled in *b*. Jer. 2. 34, the *b*. of poor innocents. Ezek. 9.9, land is full of *b*. Is. 13: 33. 5, his *b*. be upon him, Hab. 2. 12, buildeth a town with *b*. Mat. 9. 20; Mk. 5. 25; Lu. 8. 43, issue of *b*. 15. 17; ilesh and *b*. hath not revealed. 16.17, flesh and b. hath not reveal 27.4, I have betrayed innocent b. 21. 4, 1 lawe bertayed inflocents.

25, his b. be on us and our children.

Mk. 14. 24; Lu. 22. 20, my b. shed.

Lu. 22. 20; 1 Cor. II. 25, new testament in my b.

44, sweat as drops of b. falling. 43, sweat as grops of b. falling. John 1. 13, born not of b. 6. 54, 55, 56, drinketh my b. Acts 15, 20; 21. 25, abstain from b. 17. 26, made of one b. 20, 28, church purchased with his b. 20, 28, church purchased with his b.
Rom, 3.25, through faith in his b.
5.9, justified by his b.
11. 27, guilty of body and b. of the Lord.
15.50, flesh and b. cannot inherit.
Eph. 1. 7; Col. 1.14, redemption through his b.
Heb. 9.22, without shedding of b.
10, 29; 13, 20, b. of the covenant. 10, 23; 13, 23, b, b, of the Covenant.

1 Pet. I. 19, with precious b of Christ.

Rev. 7, 14; 12, 11, in the b of the Lamb.

See Gen. 9, 4; Ex. 4, 9; 12, 13; Lev. 3, 17; Ps. 55. 23; Rev. 16. 6; 17. 6. BLOSSOM. Isa. 35.1, desert shall b. as the rose. Hab. 3.17, fig tree shall not b. See Gen. 40.10; Num. 17.5; Isa. 27.6. BLOT. Ex. 32, 32; Ps. 69, 28; Rev. 3, 5, b, out of book.

Jsa. 44. 22, b. out as thick cloud.

Acts 3. 13, repent that sins may be b, out.

Col. 2. 14, b. out handwriting.

See Deut. 9. 14; 2 Kings 14. 27; Jer. 18. 23. BLUSH. Ezra 9. 6; Jer. 6. 15; 8. 12, BOAST (n.). Ps. 34. 2; Rom. 2. 17, 23; 3. 27. BOAST (n.). 1 Kings 20.11, not b. as he that put-teth it off.
Ps. 46, 6; 94.4, b. themselves.
Prov. 27.1, b. not of to-morrow.
2 Cor. II. 16, that I may b. myself a little.
Eph. 2. 9, lest any man should b.
Jas. 3.5, tongue b. great things.
See 2 Chron. 25. 19; Prov. 20. 14; Jas. 4. 16. BOATS, John 6, 22; Acts 27, 16, 30, BODY, John 0. 25; Acts 2.1 10, 00.
BODY, Job 19. 26, worms destroy this b.
Prov. 5. 11, when thy flesh and b. are consumed.
Mat. 5. 29, b. cast into hell.
6. 22; Lu. 11, 34, b. full of light.
25; Lu. 12, 22, take no thought for b.
Mt. 5. 29, felt in b. that she was healed.
Lu. 11 37 where sower the b. July 17, 37, wheresoever the b. is. John 2, 21, the temple of his b. Acts 19, 12, from his b. were brought. Rom. 6, 6, b. of sin destroyed. 7. 24, b. of this death. 12.1, present your b. a living sacrifice.
4; I Cor. 12.14, many members, one b.
1 Cor. 9, 27, I keep under my b. 13.3, though I give my b. to be burned. 2 Cor. 5.8, absent from the b. 2.2. whether in b. or out of the b. Gal. 6.17, I bear in b. marks.
Phil. 3.21, like to his glorious b.
1 Pet 2.24, in his own b. on tree.
See Gen. 47.18; Deut. 28. 4; Rom. 12. 5. BODILY. Lu. 3. 22; 2 Cor. 10. 10; Col. 2. 9; 1 Tim.

BOLD. Eccl. 8.1, the b, of face changed, John 7.28, he speaketh b. 2 Cor. 10.2, I may not be b. Eph. 3.12, we have b. and access. Heb. 4.16, let us come b. to throne.

1 John 4.17, have b. in day of judgment, See Prov. 28.1; Acts 13.46; Rom. 10. 20. BOND. Acts S. 23, in b. of iniquity. Eph. 4. 3, b. of peace. Col. 3. 14, b. of perfectness. See Num. 30. 2; Ezek. 20. 37; Lu. 13, 16. ONDAGE. John 8, 33, never in b, to any man. See Rom. 8, 15; Gal. 5, 1; Heb. 2, 15. BONDAGE. DONDMAID. Lev. 19. 20, a woman that is a b. 25. 44, and thy b. BONDMAN. Deut. 15. 15; 16. 12; 24. 18. EONDMEN. Lev. 25. 39, both thy b. DONDWOMAN. Gen. 21.10; Gal. 4, 30. BONE. Ex. 12. 46; Num. 9. 12, neither shall ye break a b. thereof.
Job 20. 11, b. full of sin.
40. 18, b. as pieces of brass. 70.1c, b. as pieces of brass. Prov. 12. 4, as rottenness in his b. Mat. 23. 27, full of dead men's b. Lu. 24. 30, spirit hath not flesh and b. See Gen. 2. 23; Ezek. 37. 7; John 19. 36. See Gen. 2. 23; Ezek. 37. 7; John 19. 36.

BOOK. Job 19. 23, printed in a b.
31. 35, adversary had written a b.
1st. 34. 16, seek out of the b. of the Lord.
Mal. 3. 16, b. of remembrance.
Lu. 4. 17, when he had opened b.
John 21. 25, world could not contain b.
Phil. 4. 3; Rev. 3. 5; 13. 8; 17. 8; 20. 12; 21. 27;
22. 19, b. of life.
Rev. 22. 19, take away from words of b.
See Ex. 17. 14; Ezra 4. 15; Acts 19. 19; 2 Tim.
4. 13. BOOTH. Job 27.18; Jonah 4.5. BOOTHS. Lev. 23, 42, ye shall dwell in b. Neh. 8, 14, Israel shall dwell in b. BOOTY. Num. 31. 32; Jer. 49. 32; Hab. 2.7; Zeph. 1.13 ORN. Job 5.7, man b. to trouble.
14. 1; 15. 14; 25. 4; Mat. 11. 11, b. of a woman.
Ps. 57. 4, this man was b. there.
Isa. 9, 6, unto us a child is b. BORN. 1sa. 9.6, unto us a cnnd is b.
66, 8, shall a nation be b. at once.
John 3. 3; 1 Pet. 1. 23, b. again.
6, 8, b. of Spirit.
1 Cor. 15. 8, as one b. out of due time.
1 Pet. 2. 2, as new-b. babes.
John 1. 13; 1. John 4. 7; 5. 1, 4, 18, b. of God.
See Job 3. 3; Prov. 17, 17; Eccl. 3. 2. BORNE. Ps. 55.12, an enemy, then I could have b. it. b. ft. 18a, 53, 4, b. our griefs, carried our sorrows. Mat. 23, 4; Lu. 11, 48, grievous to be b. See Job 34, 31; Lam. 5, 7; Mat. 20, 12. BORROW Deut. 15. 6; 28, 12, lend but not b. Fs. 37. 21, whicked b. and payeth not. Prov. 22. 7, the b. is servant. Mat. 5. 42, him that would b. of thee. See Ex. 3, 22; 11. 2; 22. 14; 2 Kings 4. 3. Bosom. Ps. 35. 13, prayer returned into own b. Prov. 6. 21, take fire in his 6. Isa. 40. II., earry lambs in b. Lu. 16. 22, carried into Abraham's b. John 1. 15, in the b. of the Father.

13. 23, leaning on Jesus' b. See Ex. 4. 6; Deut. 13. 6; Job 31. 33. BOSSES. Job 15, 26, BOTCH. Deut. 28, 27, 35, BOTTLE. Judg. 4.19, a b. of milk 1 Sam. 1. 24; 10. 3; 16. 20; 2 Sam. 16. 1, a b. of wine Ps. 56. 8, put thou my tears into thy b. 119. 83, like a b. in the smoke. See Gen. 21. 14, 15; Hab. 2, 15. BOTTLES. Josh. 9, 13, these b. of wine. 1 Sam. 25, 18, and two b. of wine. Hos. 7, 5, sick with b. of wine.

Job 32, 19, ready to burst like new b. Mat 9, 17; Mk. 2, 22; Lu. 5, 37, new wine in old b. BOTTOMLESS. Rev. 9. 1; 11. 7; 17. 8; 20. 1, 2, the b. pit. UGH. Gen. 49. 22; Judg. 9. 48; Deut. 24. 20; Job 14, 9; Ps. 80, 10; Ezek. 31. 30. BOUGH.

BOUGHT. Lu. 14. 18; 1 Cor. 6. 20; 7. 23; 2 Pet. 2. 1.

BOUND, PS. 107.10, being 5, in affliction, Prov. 22, 15, feelishness b, in heart of child. Acts 20, 22, b, in spirit to Jerusalem, 1 Cor. 7. 7, art thou b, to a wife. 2 Tim. 2. 9, word of God is not b. Heb. 13. 3, in bonds as b, with them. See Gen. 44. 30; Mat. 16, 19; Mk. 5. 4.

BOUNTY. 1 Kings 10.13; 2 Cor. 9.5.

BOUNTY. 1 Kings 10. 13; 2 Cor. 9. 5.
BOUNTIFUL. Prov. 22, 9. a. b. eye shall be blessed.
18a. 32. 5. nor churi said to be b.
See Ps. 13. 6; 116. 7; 119. 17; 2 Cor. 9. 6.
BOWELS. Gen. 43. 30, his b. did yearn.
1sa. 63. 15, where is sounding of thy b.
2 Cor. 6, 12, strattened in b.
Gol. 3. 12, b. of mercies.
Phil. 1. 8. after you in b. of Christ.
2. 1. if there be any b.
1. John 3. 17. b. of compassion

2.1, if there be any b.
1.John 3.17, b. of compassion.
See 1.5, 17, b. of compassion.
See 1.5, 18, Philem. 12,
BOWLS, Num. 7, 25, one silver b.
Bed. 12, b, golden b, be broken.
Amos 6, b, that drink wine in b.
Zeth. 4, 2 with a b, upon the top of it.

BRACELET. Gen. 24, 30; Ex. 35, 22; Isa, 3, 19. BRAKE. 2 Kings 23, 14; 2 Chron. 34, 4, Josiah b.

images. Mat. 14. 19; 15. 36; 26. 26; Mk. 6. 41; 8. 6; 14. 22; Lu. 9. 16; 22. 19; 24. 30; 1 Cor. 11. 24, blessed

See Ex. 32, 19; 1 Sam. 4, 18; Lu. 5, 6; John 19, 32.

BRAND. Judg. 15. 5, set the b. on fire. Zech. 3. 2, as a fire b. plucked out. DRASS. Deut. 8.9; 28, 23; 1 Cor. 13.1.

BRAVERY. Isa. 3. 18. BRAWLER. Prov. 25. 24; 1 Tim. 3. 3; Tit. 3. 2. BRAY. Job 6.5; 30.7; Prov. 27, 22.

DREACH. Isa. 58. 12, the repairer of the b. Lam. 2. 13, thy b. is great like the sea. See Lev. 24. 20; Ps. 106. 23; Amos 4. 3; 6. 11. BREAD. Deut. 8. 3; Mat. 4. 4; Lu. 4. 4, not live

by b. alone.
Ruth I. 6, visited people in giving them b.
I Kings I7. 6, ravens brought b. and flesh.
Job 22. 7, withholden b. from hungry.
33. 20, soul abhorreth b.
Ps. 132. 15, satisfy poor with b.
Prov. 9. 17, b. eaten in secret.
12. 11; 20. 13; 28. 19, satisfied with b.
31. 27, eateth not b. of idleness.
Ecc. 1. 11. cast b. on waters. by b. alone.

Eccl. 11. 1, cast b. on waters. 1sa, 33, 16, b. given and waters sure. 55, 2, money for that which is not b.

55. 2, money for that which is not b.
10, seed to sower, b. to eater.
Mat. 4.3; Lu. 4.3, stones made b.
6. 11; Lu. 11. 11, give us daily b.
15. 26; Mk. 7. 27, take children's b.
Lu. 24, 35, known in breaking b.
Acts 24; 20, 7; 27.35, breaking b.
2 Thess. 3, 8, eat any man's b, for nought.
See Ex. 16, 4; 23, 25; Josh, 9, 5; Judg. 7, 13.
BREAK. Cant. 2, 17; 4, 6, day b, and shadows flee.
Iss. 42, 3; Mat. 12, 20, bruised reed shall he not b,

Jer. 4, 3; Hos. 10, 12, b. up fallow ground. Acts 21, 13, to weep and b. my heart. See Ps. 2, 3; Mat. 5, 10; 9, 17; 1 Cor. 10, 16.

BRUIT.

See F.S. 2.5; Mat. 5.14; 9.17; 1.107, 10.16; BREATH, Gen. 2.7; 6.17; 7.15; b. of life. Isa. 2.22; cease from man whose b. Ezek. 37, 5.10; I will cause b. to enter. Acts 11, 25; he giveth to all life and b. See Job 12.10; 33, 4; Ps. 146, 4; 150, 6.

BREATHE, Ps. 27, 12; Ezek. 37, 9; John 20, 22, BREECHES. Ex. 28, 42; Lev. 6, 10; 16, 4; Lzek. 44. 18.

BRETHREN. Mat. 23.8, all ye are b.
Mk. 10, 29; Lu. 1: 29, no man left house or b.
Col. 1.2, faithful b. in Christ.
1, John 3.14, because we love the b.
See Gen. 42.8; Prov. 19.7; John 7.5.

BRIBE. 1 Sam. 12. 3, have I received any b. Ps. 26. 10, right hand is full of b. See 1 Sam. 8. 3; Isa. 33. 15; Job 15. 34.

BRICK. Gen. 11.3; Ex. 1. 14; 5.7; Isa. 9. 10; 65. 3. BRIDE. Isa. 61. 10; Jer. 2. 32; Rev. 21. 2; 22. 17. BRIDEGROOM. Mat. 25. 1, to meet the b. John 3. 29, because of b. voice. See Ps. 19. 5; Isa. 62. 5; Mat. 9. 15.

DRIDLE. Prov. 26. 3, a b. for the ass. Jas. 1. 26, b. not his tongue. 3. 2, able to b. whole body. See 2 Kings 19, 28; Ps. 39. 1; Isa. 37. 29.

DRIGANDINE. Jer. 46. 4; 51. 3. DRIGHT. Job 37. 21, b. light in the clouds. Isa. 60. 3, to b. of thy rising.

18a, 6b, 3, to b, of thy rising. (2.1 rightrousness go forth as b. (2.1 rightrousness go forth as b. (3.1 rightrousness go forth as b. (3.1 rightrousness go forth a). (3.1 rightrousness b). $(3.1 \text{ rightrousne$

BRIMSTONE. Gen. 19, 24, rained upon Sodom and Gomorrah b. Isa. 30. 33, like a stream of b. Rev. 9, 17, issued fire and b.

14. 10, tormented with fire and b. 19. 20, a lake of fire and b. BRINK. Gen. 41, 3; Ex. 2, 3; 7, 15; Josh. 3, 8, BROAD. Ps. 119. 96; Mat. 7. 13; 23. 5.

BROIDERED. Ezek. 16. 10, 13; 27. 7, 16, 24, b. work. See Ex. 28. 4; 1 Tim. 2. 9. BROILED. Lu. 24, 42,

BROKEN. Ps. 34. 18; 51. 17; 69, 20, b. heart. John 10, 35, scripture cannot be b. 19; 36, bone shall not be b. Eph. 2. 14, b. down middle wall. See Job 17, 11; Prov. 25, 19; Jer. 2, 13.

BROOD. Lu. 13. 34.

BROOK. 1 Sam. 17. 40; Ps. 42.1; 110.7. BROTH. Judg. 6, 19; Isa. 65, 4. BROTHER. Prov. 17. 17, b. born for adversity.
18. 9, slothful b. to waster.

19, b. offended harder to be won. 24, friend closer than b.

24, Friend closer than 6.
Eccl. 4. 8, neither child nor b.
Mat. 10. 21, b. shall deliver up b.
1 Cor. 6. 6, b. goeth to law with b.
2 Thess. 3. 15, admonish as b.
See Gen. 4. 9; Mat. 5. 23; 12. 50; Mk. 3. 35.

BROTHERLY. Rom. 12, 10; 1 Thess. 4. 9; Heb. 13. 1, b. love.

See Amos 1.9; 2 Pet. 1.7. BROW. Isa. 48. 4; Lu. 4. 29. BRUISE (n.). Isa. 1. 6; Jer. 30, 12; Nah. 3, 19. BRUISE (w.). 2 Kings IS. 21, staff of this b. reed. Is. 42, 3: Mat. 12, 20, b. reed shall he not break. 53, 5, b. for our intantities. See Gen. 3, 15; Isa. 53, 10; Rom. 16, 20.

BRUIT. Jer. 10. 22; Nah. 3. 19.

CANDLE.

BRUTISH. Ps. 92. 6, a b. man knoweth not. Prov. 30. 2, I am more b. than any. Jer. 10. 21, pastors are become b. See Ps. 49. 10; Jer. 10. 8; Ezek. 21. 31. BUCKET. Num. 24.7; Isa. 40. 15. BUCKLER. 2 Sam. 22. 31; Ps. 18. 2; 91. 4; Prov.

BUD. Num. 17. 8; Isa. 18. 5; 61. 11; Hos. 8. 7. BUFFET. Mat. 26.67; 1 Cor. 4.11; 2 Cor. 12.7; 1 Pet.

2, 20,

2.20.
BUILD. Ps. 127. 1, labour in vain that b.
Eccl. 3. 3, a time to b. up.
1sa. 58. 12, b. old waste places.
Mat. 7. 24; Lu. 6. 48, wise man b. on rock.
Lu. 14. 30, began to b., not able to finish.
Acts 20, 32, able to b. you up.
Rom. 15. 20, lest 1 b. on another.
1 Cor. 3. 12, if any b. on this foundation.
Eph. 2. 22, in whom ye are b. together.
See 1 Chron. 17. 12; 2 Chron. 6. 9; Eccl. 2. 4.

BUILDER. Ps. 118, 22; Mat. 21, 42; Mk. 12, 10; Lu. 20, 17; Acts 4, 11; 1 Pet. 2, 7, b. refused. 20, 11; Acts 4, 11; 1 Pet. 2, 1, 6, Feruset 1 Cor. 3, 10, as a wise master-b. Heb. 11, 10, whose b. and maker is God. See 1 Kings 5, 18; Ezra 3, 10.

BUILDING. 1 Cor. 3.9; 2 Cor. 5.1; Eph. 2.21; Col. 2. 7.

BULRUSH. Ex. 2. 3; Isa. 18. 2; 58. 5. BULWARK. Isa. 26. 1, salvation for walls and b. See Deut. 20. 20; Ps. 48. 13; Eccl. 9. 14. BUNDLE. Gen. 42, 35; 1 Sam. 25, 29; Mat. 13, 30; Acts 28, 3.

BURDEN. Ps. 55, 22, cast thy b. on the Lord. Eccl. 12, 5, grasshopper shall be a b. Mat. 11, 30, my b. is light.

20.12, borne b. and heat of day. 23.4; Lu. 11.46, bind heavy b. Gal. 6.2, 5, bear his own b. See Num. 11.11; Acts 15.28; 2 Cor. 12.16. BURDENSOME. Zech. 12.3; 2 Cor. 11.9; 1 Thess.

2. 6. BURIAL. Eccl. 6. 3; Jer. 22. 19; Mat. 26. 12; Acts 8, 2,

BURN. Ps. 39. 3. musing the fire b. Prov. 26. 23, b. lips and wicked heart. Iss. 9. 13, wickedness b. as fire. 33, 14, dwell with everlasting b. Mad. 4. 1, day that shall b. as oven. Mat. 13. 30, bind tares to b. them. I.u. 3. 17, chaff b. with fire unquenchable. 12. 35, loins girded and lights b. 24. 32, did not our heart b. John 5. 35, he was a b. and shining light. 1 Cor. 13. 3, give my body to be b. Rev. 4. 5, lamps b. before throne, 19. 20, into a lake b. See Gen. 44. 18; Ex. 3. 2; 21. 25. BURNT-OFFERING. Ps. 40, 6, b. thou has

BURNT-OFFERING. Ps. 40. 6, b. thou hast not

required.

Isa. 61. 8. I hate robbery for b.

Jer. 6. 20, your b. not acceptable.

Hos. 6. 6. knowledge more than b.

Mk. 12. 33, love neighbour more than b.

See Gen. 22. 7; Lev. 1. 4; 6. 9.

WINDER J. 43. 20. 10. Pory 3. 10. Mk. 2. 22.

BURST. Job 32, 19; Prov. 3, 10; Mk, 2, 22; Lu. 5, 37.

BURY. Mat. 8, 21; Lu. 9, 59, suffer me to b. my father.

22; Lu. 9. 60, let dead b. dead. John 19, 40, manner of the Jews is to b. Rom. 6, 4; Col. 2, 12, b. with him by baptism. 1 Cor. 15. 4, he was b. and rose again. See Gen. 23, 4; 47, 29; Mat. 14, 12.

BUSHEL. Mat. 5, 15; Mk. 4, 21; Lu. 11, 38. BUSINESS. 1 Sam. 21. 8, king's b. requireth haste. Ps. 107, 23, do b, in great waters.

Prov. 22, 29, diligent in b. Lu. 2, 49, about my Father's b. Rom. 12, 11, not slothful in b. 1 Thess. 4. 11, study to do your own b. See Josh. 2. 14; Judg. 18. 7; Neh. 13. 30.

BUSYBODIES. 2 Thess. 3. 11, but are b. 1 Tim. 5. 13, tattlers also and b. 1 Pet. 4. 15. b. in other men's matters. See Prov. 20. 3; 26. 17; 1 Thess. 4. 11.

BUTLER. Gen. 40.1; 41.9.

BUTTER. Isa. 7. 15, 22, b. and honey shall he eat. See Judg. 5. 25; Job 29. 6; Ps. 55. 21; Prov. 30. 33.

See Judg. 5. 25; Job 20. 6; Ps. 55. 21; Prov. BUY. Lev. 22. 11, b. any soul with money. Prov. 23. 23, b. the truth. Isa. 55. 1, b. and eat, b. wine and milk. Mat. 25. 9, go to them that sell and b. John 4. 8, disciples were gone to b. meat. Las. 4. 13, we will b. and sell and get gain. Rev. 3, 18, b. of me gold tried.

13. 17, no man b. save he that had mark. 18. 11, no man b. her merchandise. See Gen. 42, 2: 47, 19. Ruth 4.4; Mat. 13, 4

See Gen. 42. 2; 47. 19; Ruth 4.4; Mat. 13. 44. BUYER. Prov. 20. 14; Isa. 24. 2; Ezek. 7. 12. BY-AND-BY. Mat. 13. 21; Mk. 6. 25; Lu. 17. 7; 21. 9. BYWAYS. Judg. 5. 6.

BYWORD. Job 17. 6; 30. 9, a b, of the people. Ps. 44. 14, a b, among the heathen. See Deut. 28. 37; 1 Kings 9. 7; 2 Chron. 7. 20.

CABINS. Jer. 37, 16. CAGE. Jer. 5. 27; Rev. 18. 2. CAKE. 2 Sam. 6. 19, to every man a c. of bread.

1 Kings 17. 13, to make me a little c. first. See Judg. 7. 13; Jer. 7. 18; 44. 19; Hos. 7. 8. CALAMITY. Deut. 32, 35; 2 Sam. 22, 19; Ps. 18, 18,

day of c. day of c.
Ps. 57. 1, until c. be overpast.
Prov. 1. 26, I will laugh at your c.
17. 5, he that is glad at c.
19. 13, foolish son c. of father.
27. 10, brother's house in day of c.

See Job 6, 2; Prov. 24, 25 CALF. Ex. 32, 4; Isa. 11, 6; Lu. 15, 23. CALKERS. Ezek. 27. 9, 27.

CALLING. Rom. 11. 29, c. of God without re-

ALLING. Rom. 11. 29, c. of God wr pentance. 1 Cor. 7. 20, abide in same c. Eph. 1. 18, the hope of his c. Phil. 3. 14, prize of high c. 2 Thess. 1. 11, worthy of this c. 2 Tim. 1. 9, called us with holy c. Heb. 3. 1, partakers of heavenly c. 2 Pet. 1. 10, make c. and election sure, See Acts 7. 59; 22. 16; 1 Cor. 1. 26.

CALM. Ps. 107. 29; Jonah L. 11; Mat. 8. 26; Mk. 4. 39; Lu. 8. 24. CALYES. 1 Kings 12. 28, made two c. of gold. See Hos. 14. 2; Mal. 4. 2.

CAMEL'S HAIR. Mat. 3. 4, raiment of c.

CAMELS IIa. 5a. 60. 6, the multitude of c. shall cover thee.
Mar. 19. 24, it is easier for a c.
23. 24, strain at a gnat. swallow a c.
See Gen. 24. 64; Ex. 9. 3; Lev. 11. 4; Deut. 14. 7;
I Chron. 5. 21; Job 1. 3. CAMP (n.). Ex. 14. 19, angel went before c.

AMF (n.). Ex. 12. 13, angular to 16. 13, qualls covered the c.

Num. 1. 52, every man by his own c.

Deut. 23. 14, Lord walketh in midst of c.

See 1 Sam. 4. 6, 7; Heb. 13. 13. CAMP (v.). Isa. 29. 3; Jer. 50. 29; Nah. 3. 17.

CANDLE. Job 29. 3, when his c. shined upon my head.

Ps. 18. 28, thou wilt light my c.

Prov. 20. 27, spirit of man c. of the Lord. Zeph. 1. 12, search Jerusalem with c. Mat. 5. 15; Mt. 4. 21; Lu. 8. 16; Il. 133, lighted c. c. Riv. 18. 23, c. shine no more in thee. 22. 5, need no c. nor light. See Job 18. 6; 21. 17; Prov. 24, 20.

CANDLESTICK. 2 Kings 4. 10, let us set for

him a c. See Mk. 4.21; Heb. 9.2; Rev. 2.5. CANKERED. 2 Tim. 2.17; Jas. 5.3.

CAPTIVE. Ex. 12.29, firstborn of c. in dungeon. 1sa. 51.14, c. exile hasteneth. 52.2, 0 c. daughter of Zion. 27tm. 23, taken c. at his will.

3. 6, lead c. silly women. See 2 Kings 5. 2; Isa. 14. 2; 61. 1; Lu. 4. 18. CAPTIVITY. Rom. 7, 23, into c. to law of sin. 2 Cor. 10. 5, bringing into c. every thought. See Job 42, 10; Ps. 14, 7; S5. 1; 126, 1.

CARCASE. Isa. 66, 24; Mat. 24, 28; Heb. 3, 17. CARE (n.). Jer. 49. 31, nation that awelleth with-

out.c. Mat. 13. 22; Mk. 4. 19, c. of this world. Lu. 8. 14; 21. 34, choked with c. 1 Cor. 9. 9, doth God take c. for oxen. 12.25, have same c. one for another. 2 Cor. 11.28, the c. of all the churches. 1 Pet. 5. 7, casting all your c. on him. See 1 Sam. 10. 2; 2 Kings 4. 13; 2 Cor. 7. 12.

CARE (v.). Ps. 142. 4, no man c, for my soul. John 12. 6, not that he c, for poor. Acts 18. 17, Gallio c, for none of those things. Phil 2. 26, naturally c, for your state. See 2 Sam. 18. 3; Lu. 10. 40.

CAREFUL. Jer. 17.8, not be c. in year of drought. Dan. 3. 16, we are not c. to answer. Lu. 10, 41, thou art c. about many things. Phil. 4, 6, be c. for nothing. Heb. 12. 17, he sought it c. with tears. See 2 Kings 4, 13; Phil. 4, 10; Tit. 3, 8.

CAREFULNESS. Ezek. 12, 18; 1 Cor. 7, 32; 2 Cor. 7. 11.

CARELESS. Judg. 18.7; Isa. 32.9; 47.8; Ezek. 39. 6.

30.0. CARNAL. Rom. 7. 14, c., sold under sin. 8.7, c. mind is enmity. 1 Cor. 3. 1, not speak but as to c. 2 Cor. 10.4, weapons of our warfare not c. See 1 Cor. 9. 11; Col. 2. 18; Heb. 7. 16; 9. 10. CARPENTER'S SON. Mat. 13.55; Mk. 6.3, is not

this the c.? CARPENTERS. 2 Sam. 5. 11, and cedar trees

and c. Zech. 1, 20, and the Lord shewed me four c. CARRIAGE. Judg. 18. 21; Isa. 10. 28; 46. 1; Acts 21, 15,

CARRY. 1 Kings 18, 12, Spirit of the Lord shall c. thee

Isa. 40. 11, c. lambs in his bosom. 188. 70, 11, c. 181105 in fils Dosom.

53. 4, c. our sorrows.

53. 9, c. them all days of old.

Ezek. 22. 9, men.c. tales to shed blood.

Mk. 6. 55, began to c. about in beds.

John 5. 10, not lawful to c. thy bed.

91. 18, and a the whither them was John 5. 10, not lawful to c. thy bed.
21. 18, and c. thee whither thou wouldest not.
Eph. 4. 14, c. about with every wind.
1 Tim. 5. 7, we can c. nothing out.
Heb. 13. 9, not c. about with divers.
2 Pet. 2. 17, clouds c. with a tempest.
Jude 12, clouds c. about of winds.
See Ex. 33. 15; Num. 11. 12; Deut. 14. 24.

CART. Isa, 5, 18, draw sin as with a c. rope, Amos 2, 13, c. full of sheaves, Seg 1 Sam, 6, 7; 2 Sam, 6, 3; 1 Chron, 13, 7; Isa, 28.

CASE. Ps. 144, 15, happy people in such a c. Mat. 5, 20, in no c. enter heaven.

John 5.6, long time in that c. See Ex. 5. 19; Deut. 19. 4; 24. 13. CASSIA. Ex. 30. 24, of c. five hundred shekels. Ps. 45. 8, thy garments smell of c.

Ps. 45. 8, thy garments smell of c.

CAST. Prov. 16. 33, lot is c. into lap.

Mat. 5. 29; Mk. 9. 45, whole body c. into hell.

Mk. 9. 38; Lu. 9. 49, one c. out devils.

Lu. 21. 1, c. gifts into treasury.

John 8. 7, first c. stone at her:

Cor. 10. 5. c. down imaginations.

1 Pet. 5. 7, c. all care upon him.

John 41, 8, love c. out feat.

See Ps. 76. 6; Prov. 25. 18; 3 John 10.

CASTAWAY 1 Cor. 0. 27, lest 1 he c.

CASTAWAY. 1 Cor. 9. 27, lest I be a c. CASTLE. Num, 31, 10; Prov. 18, 19; Acts 21, 34.

ABILLE. Num. ol. 10; F10V. 16. 19; ACUS 21. 64 ATCH. Ps. 10, 9, to c. the poor. Mat. 13. 13, devil c. away what was sown. Lu. 5. 10, from henceforth thou shalt c. men. John 10. 12, wolf c. and scattereth sheep. Sec 2 Kings 7. 12; Ezek. 19. 3; Mk. 12. 13. CATCH. Gen. 46. 32, their trade to feed c.

CATTLE. Gen. 46, 32, their trade to feed c. Ex. 10, 26, our c. shall go with us. Deut. 2, 35; 3.7; Josh. 8, 2, the c. ye shall take

Deut. 2. 35; 3. 7; JOSH. 6. Z. Ind. c. 79 Shakar for prey. Ps. 56. 10, c. upon a thousand hills. See Gen. 1. 25; 30. 43; Jonah 4. II. CAUGHT. Gen. 22. 13, ram. c. by horns. John 21. 3, that night they c. nothing. 2Cor. 12. 2, c. up to third heaven. 16, 1 c. you with guile. 1Thess. 4. II, b. c. up together with them. See 2 Sam. 18. 9; Prov. 7. 13; Rev. 12. 5.

CAUSE (n.). Mat. 19.5; Mk. 10.7; Eph. 5.31, for this e. shall a man leave.

10 Cor. 11. 30, for this c. many are sickly. 1 Tim. 1. 16, for this c. I obtained mercy. See Prov. 18. 17; 2 Cor. 4. 16; 5. 13.

See Fig. 15, 11, 2 Cor. 4, 19; 5, 15, CAUSE (v.), Ezra 6, 12, God c. his name to dwell. Ps. 67, 1; 80, 3, c. his face to shine. Rom. 16, 17, them who c. divisions. See Deut. 1, 38; 12, 11; Job 6, 24, CAUSELESS, 18am, 25, 31; Prov. 26, 2.

CAVES. 1Kin. 18.4, Obadiah hid them by fifty in c

CAVES. 1 Kin. 1s. 4, Obadiah hid them by fifty in c. 19. 9, and he came thither into a c. 1sa. 2 19, 70 into a c. for fear of the Lord. See Gen. 19. 30; 23. 19; 49. 29; Josh. 10. 16; 18am. 13. 6; 22 1; 24 10. CEASE. Deut. 16. 11, poor never c. out of land. 10b. 3. 17, the wicked c. from troubling. Pa. 46, 9, he maketh wars to c. Prov. 26, 20, strifec. Lecause few. Actis 20, 31; Ic. not to warn. 10or. 13. 8; tongues they shall c. 1 Thess. 5. 17, pray without c. 1 Pet. 4. 1, hath c. from sin. See Gen. 3, 22; 1sa. 1, 16; 2, 22. CEDAR. 1 Kin. 5, 6, they hew me c. trees out CEDAR. 1 Kin. 5, 6, they hew me c. trees out

CEDAR. 1 Kin. 5. 6, they hew me c. trees or of Lebanon. 6. 15, with boards of c.

Job 40. 17, he moveth his tail like a c. Ps. 92. 12, grow like a c. in Lebanon. CEDARS (of Lebanon). Judg. 9. 15, devour the

of Lebanon.

18a. 2, 13, mon all the c. of Lebanon.
18a. 2, 13, mon all the c. of Lebanon.
18ce PS. 104. 16; 148. 9; Cant. 5, 15; Ezek. 17. 3.
CELEBRATE. Lev. 23. 32; Isa. 38, 18.
CELEBRATAL. 1 Cor. 15, 40.

GELESTIAL. 1 Cor. 15. 40.
CENSER. Ezek S. 11, every man his c.
Heb. 9. 4, holiest had the golden c.
Rev. 8. 3 angel having a golden c.
8. 5, angel took the c. and filled.
8. 5, angel took the c. and filled.
9. 5, angel took the c. and filled.
9. 6, angel took the c. and filled.
9. 7, angel took the c. and filled.
9. 6, angel took the c. angel took the

CERTIFY. 2 Sam. 15.28; Gal. 1.11. CHAFF. Mat. 3.12; Lu. 3.17, burn up c. with fire. See Jer. 23. 28; Hos. 13. 3; Zeph. 2. 2.

CHAIN. Mk. 5. 3, no not with c. Acts 12. 7, Peter's c. fell off. 2 Tim. 1. 16, not ashamed of my c. 2 Pet. 2. 4, into c. of darkness. Jude 6, everlasting c. under darkness. See Ps. 73. 6; Lam. 3. 7; Isa. 40. 19. CHALCEDONY. Rev. 21. 19, the third, a c.

CHALLENGETH. Ex. 22. 9.

CHAMBER 2 Kings 4. 10, little c. on wall.
Ps. 19. 5, as bridegroom coming out of c.
Isa. 25, 20, enter into thy c.
Ezek. 8, 12, c. of imagery.
Mat. 24, 26, in secret c.
Acts 9, 37, 20, 8, in upper c.
See Dan. 6, 10; Joel 2, 16; Prov. 7, 27.
CHAMBUR 1, 5 and 2, 4, 5

CHAMPION. 1 Sam. 17. 4, 51. CHANCE, 1 Sam. 6.9; 2 Sam. 1.6; Eccl. 9.11; Lu.

CHANGE (n.). Job 14. 14, till my c. come. Prov. 22. 21, meddle not with him given to c. See Judg. 14, 12; Zech. 3. 4; Heb. 7. 12.

CHANGE (v.). Ps. 15. 4, sweareth and c. not. 102. 26, as vesture shalt thou c. them. Lam. 4. 1, fine gold c.

Mal. 3. 6, 1 the Lord c. not.
Rom. 1. 23, c. glory of uncorruptible God.
1 Cor. 15. 51, we shall all be c.
2 Cor. 3. 18, c. from glory to glory.
See Job 17. 12; Jer. 2. 36; 13. 23.

CHANT. Amos 6.5. CHAPEL. Amos 7. 13, for it is the king's c. CHAPMEN. 2 Chron. 9. 14.

CHAPT. Jer. 14.4.

CHAPT. Jer. 14.4.
CHARGE. Job 1.22. nor c. God foolishly.
4.18, angels he c. with folly.
Mat. 9.30; Mk. 5.43; Lu. 9.21, Jesus c. them,
Act 5.40; 2 Tim. 4.16, lay not sin to their c.
Rom. 8.33, who shall lay any thing to c.
1 Cor. 9.18, gospel without c.
1 Tim. 1.3, c. that they teach no other,
5.21; 2 Tim. 4.1, I. c. thee before God,
6.17, c. them that are rich.

6.17, c. them that are rich. See Ex. 6.13; Ps. 35.11; 91.11; Mk. 9.25. CHARGEABLE, 2 Sam. 13. 25; 2 Cor. 11. 9; 1 Thess.

CHARIOT. 2 Kin. 2.11, there appeared a c. of fire. Ex. 14. 6, he made ready his c. CHARIOTS. 1 Sam. 13. 5, Philistines gathered thirty thou-

sand c. 2 Sam. 10. 18, David slew the men of seven hun-

dred c.
Ps. 20. 7, some trust in c.
Nah. 3. 2, and of the jumping c.
See 2 Kin. 6. 14, 17; Ps. 68. 17.

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CHARITY. Rom. 14. 15, now walkest not c. Col. 3. 14, put on c. 2 Thess. 1. 3, c. aboundeth.

z ness, 1, 3, c, aboundeth.
Tim. 1.5, end of commandment is c.
2Tim. 2, 22, follow faith, c., peace.
Tit. 2, 2, sound in faith, in c.
1Pet. 4.8, c. cover sins.
2 Pet. 1, 7, to brotherly kindness c.
Jude 12, spots in feasts of c.
See I Cor. 8, 1; 13, 1; 14, 1; 16, 14; Rev. 2, 19,

CHARMER. Deut. 18. 11; Ps. 58. 5; Jer. 8. 17.

CHASE. Lev. 26. 8, five c. hundred. Deut. 32. 30; Josh. 23. 10, one c. thousand. See Job 18. 18; Ps. 35. 5; Lam. 3. 52.

CHASTE. 2 Cor. 11.2; Tit. 2.5; 1 Pet. 3.2. Deut. 8.5, as a man c. son. CHASTEN.

Ps. 6.1; 38.1, nor c. me in displeasure. 94.12, blessed is the man whom thou c. Prov. 19. 18, c. thy son while there is hope. 2 Cor. 6.9, as c, and not killed. Heb. 12.6; Rev. 3.19, whom the Lord leveth he c. 11, no c. seemeth to be joyous. See Ps. 69. 10; 73. 14; 118. 18.

CHASTISEMENT, Deut. 11.2; Job 34, 31; Isa, 53, 5. CHATTER. Isa. 38, 14,

CHEEK. Mat. 5. 39; Lu. 6. 29, smiteth on right c. See Job 16. 10; Isa, 50. 6; Lam. 3. 30.

See JoD 16, 10; 18a, 30, 5; Lam. 5, 30.
CHEER, Prov. 15, 13, maketh a c. countenance.
Zech, 9, 17, corn make young men c.
John 16, 33, be of good c., I have overcome.
Acts 23, 11; 27, 22, 25, be of good c.
Rom, 12, 8, he that showeth mercy with c.
2 Cor. 9, 7, God loveth a c. giver.
See Judg. 9, 13; Mat. 9, 2; 14, 27; Mk. 6, 50,
CHERISHETH. Eph. 5, 29; 1 Thess. 2, 7,
CHICKENS Mat. 9, 25

CHICKENS, Mat. 23, 37. CHIDE. Ex. 17.2; Judg. 8.1; Ps. 103.9.

CHIEFEST. Cant. 5. 10; Mk. 10. 44; 2 Cor. 11. 5. CHILD. Gen. 42. 22, do not sin against the a. Ps. 131. 2, quieted myself as a wenned a. Prov. 20. 11, a c. is known by his doings. 22. 6, train up a c. in way. 15, foolishness in heart of c.

153, 9, 6, to us a c. is born.
65.20, c. shall die an hundred years old.
Lu. 1.66, what manner of c.

65.20, c. snail afte an hundred years old.
Lu. 1.65, what manner of c.
John 4.49, come ere my c. dle.
1 Cor. 13.11, when I was a c.
2 Tim. 3.15, from a c. hast known.
See Ex. 2.2; Eccl. 4.13; 10.16; Heb. 11.23.
CHILDREN. 1 Sam. 16.11, are here all thy c.
Ps. 34.11, come ye c. hearken to me.
45.16; instead of fathers shall be c.
128.3; thy c. like olive plants.
Isa. 8.18; Heb. 2.13, I and c. given me.
30.9, lying c., c. that will not hear.
63.8; c. that will not hear.
16.8; c. that will not hear.
17.26; then are the c. free.
19.14; Mk. 10.14; Lu. 18.16, suffer little c.
Lu. 16.8; c. of this world wiser than c. of light.
20.36; c. of God and the resurrection.
John 12.36; Eph. 5.8; I Thess. 5.5, c. of light.
Rom. 8.16; Gal. 3.28; i John 3.10, witness that
we are the c. of God.

Eph. 4. 14, be henceforth no more c. 5.6; Col. 3. 6, c. of disobedience. 6. 1; Col. 3. 20, c. obey your parents. 1 Tim. 3. 4, having his c. in subjection. See Num. 16. 27; Esth. 3. 13; Mat. 14. 21.

CHODE. Gen. 31, 36; Num. 20, 3. CHOICE. 1 Sam. 9.2, Saul a c. young man. Acts 15.7, God made c. among us. See Gen. 23. 6; 2 Sam. 10. 9; Prov. 8. 10. CHOKE. Mat. 13. 22; Mk. 4. 19; Lu. 8. 14.

CHOLER. Dan. 8.7; 11.11

CHOLER. Dan. 8.7; 11.11.
CHOSEJ. Ps. 33.12, people c. for his inheritance.
89.19, exalted one c. out of people.
Prov. 16.16; 22.1, rather to be c.
Jer. 8.3, death c. rather than life.
Mat. 20.16; 22.14, many called, few c.
Ln. 10.42, hath c. that good part.
14.7, they c. the chief rooms.
John 18.16, ye have not c. me.
Acts 9.16, he is a c. vessel.
Rom. 16.13, c. in the Lord,
1 Cor. 1.27, 28, God hath c. foolish things.
Eph. 1.4 according as he hath c. us. Eph. 1.4, according as he hath c. us. 1 Pet. 2.4, c. of God and precious.

9, a c. generation. See Ex. 18, 25; 2 Sam. 6. 21; 1 Chron. 16. 13.

GHRIST. Mat. 16. 16, thou art the C. 24. 5, many shall come, saying, I am C. John 4. 25, the Messias which is called C. 29, is not this the C.

John 6.69, we are sure that thou art that C. Phil. I. 15, 16, some preach C. of contention. I Pet. I. 11, the Spirit of C. did signify. I John 2.2, denient that Jesus is the C. 5.1, whose believeth Jesus is the C. o. 1, whose denever designs is the U. Rev. 20. 4, they reigned with C. a thousand years. 6, priests of God and U. See Mat. 1. 16; 2. 4; Lu. 2. 26. CHRISTIAN. Acts 11.26; 26.28; 1 Pet. 4.16. CHRYSOLITE. Rev. 21. 20, the seventh c. CHRYSOPRASUS. Rev. 21. 20, the tenth, a c. CHINISOPKASUS. Rev. Zl. 20, the tenth, a.c. CHURCH. Mat. 18. 17, tell it to the c. Acts 2.47, added to c. daily. 7. 38, the c. in the wilderness. 19. 37, neither robbers of c. 20. 28, feed the c. of God. Rom. 16. 5. 1 Cor. 16. 19; Philem. 2, c. in house. 1 Cor. 14. 28, 34, keep silence in the c. Thy k. 24, the a is chiefet for Christ. 1 COT. 14. 28. 34. Keep suence in the c. Eph. 5. 24, the c. is subject to Christ. 25, as Christ loved the c. Col. 1. 18, 24, head of the body the c. Heb. 12. 25, the c. of the first born. See Mat. 16. 18; Rev. 1. 4; 2. 1; 22. 16. CHURLISH. 1 Sam. 25. 3, but the man was c. CIELED. 2 Chron. 3.5; Jer. 22. 14; Hag. 1. 4. CIRCLE. Isa. 40. 22. CIRCUIT. 1 Sam. 7.16; Job 22.14; Ps. 19.6; Eccl. 1.6. CIRCUMCISE. Rom. 4.11, though not c. Gal. 5.2, if ye be c. Christ shall profit nothing, Phil. 3.5, c. the eighth day. See Deut. 30.6; John 7. 22; Acts 15.1. CIRCUMCISION. Rom. 3.1, what profit is there of c.
15.8 Jesus Christ minister of c.
61.5.6; Jesus Christ minister of c.
61.5.6; 6.15, in Christ neither c. availeth.
Phil. 3.3, the c. which worship God.
Col. 2.11, c. without hands.
3.11, neither c. nor uncircumcision.
See Ex. 4.26; John 1.22; Acts 7.8. CIRCUMSPECT. Ex. 23.13; Eph. 5.15. CISTERN. Eccl. 12.6, the wheel broken at the c. Jcr. 2.13, hewed out c., broken c. See 2 Kings 18.31; Prov. 5.15; Isa. 36.16. Jor. 2. 13, newed our c., proken c.
See 2 Kings 18. 31; Prov. 5. 15; 18a. 36. 16.
CITIZEN, Lu. 15. 15; 19. 14; Acts 21. 39; Eph. 2. 19.
CITY. Num. 35, 6; Josh. 15. 59, c. of refuge.
2 Sam. 19. 37; I may die in mine own c.
Ps. 46. 4, make glad the c. of God.
107. 4, found no c. to dwell in.
Ps. 127. 1, except Lord build c.
Prov. 8. 3, wisdom crieth in c.
16. 32, than he that taketh a c.
Eccl. 9. 14, a little c. and few men.
Isa. 33. 20, c. of solemnities.
Zech. 8. 3, c. of truth.
Mat. 5. 14, c. set on a hill.
21. 10, all the c. was moved.
Lu. 24. 49, tarry in the c.
Acts 8. 8, great joy in that c.
Heb. 11. 10, a c. that hath foundations.
12. 22, the c. of living God.
13. 14, no continuing c.
Rey. 16. 19, the c. of the nations fell.
20. 9, compassed the beloved c.
See Gen. 4. 17; 11. 4; Jonah 1. 2; Rev. 14. 8; 21. 10.
CLAD. 1 Kings 11, 29; Isa. 59, 17.

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CLAMOUR. Prov. 9. 19; Eph. 4. 31.

CLAP. Ps. 47.1. c, your hands all ye people.

98. 8, let the floods c, their hands.

18a. 55. 12, the trees shall c, their hands.

1am. 2. 15, all that pass by c, their hands.

See 2 Kings 11. 12; Job 27. 23; 34. 31.

CLAWS. Deut. 14.6; Dan. 4.33; Zech. 11.18. CLAWS. Deut. 14. 6; Dan. 4. 33; Zech. 11. 16.
CLAY. Job 10. 9; thou hast made me as c.
13. 12; bodies like to bodies of c.
33. 6; I also am formed out of c.
Ps. 40. 2, out of the miry c.
Dan. 2. 33, part of iron, part of e.
John 9. 6, made c. and anointed.
Rom. 9. 21, power over the c.
See Isa. 29. 16; 41. 25; 45. 9; 64. 8; Jer. 18. 4.
CLEAN. 2 Kings 5. 12, may I not wash and be c.
Job 14. 4, who can bring c. out of unclean.
15. 15, heavens not c. in his sight. 15. 15, heavens not c. in his sight. Ps. 24. 4, he that hath c. hands. Ps. 24.4, he that hath c. hands.
51.10, create in me c. heart.
71.8, is his mercy c. gone for ever.
Prov. 16.2, c. in his own eyes.
15s. 1.16, wash you, make you c.
52.11, be c. that bear vessels of the Lord.
Ezek. 36.25, then will I sprinkle c. water.
Mat. 8.2; Mk.1.40; Lu.5.12, thou canst make me c.
23.25; Lu. 11. 39, make c. the outside.
Lu. 11. 41, all things c. unto you.
John 13. 11, ye are not all c.
15.3. c. through word I have spoken. John 15. 14, ye are not and a. 15. 3, c. through word I have spoken. Acts 18, 6, I am c.
Rev. 19, 8, arrayed in fine linen c. and white.
See Lev. 23, 22; Josh. 3, 17; Prov. 14, 4. CLEANNESS. 2 Sam. 22, 21; Ps. 18, 20; Amos 4, 6. CLEANSE. Ps. 19. 12, c. me from secret faults. 73. 13, I have c. my heart in vain. Prov. 20, 30, blueness of wound c. evil. Prov. 20, 30, blueness of wound c. evil. Mat. 8.3 immediately his leprosy was c. 10, 8: 11.5; Lu. 7.22. c. lepers. 23, 25, c. first that which is within. Lu. 4.27, none was c. saving Naaman. 11.17, were not ten c. Acts 10, 15; 11.9, what God hath c. 2 Cor. 7.1, let us c. ourselves. Jas. 4.8. c. your hands, ye sinners. 1, John 1, 7, 9, c. us from all sin.

See Ezek. 36, 25; Mk. 1.44. See EZEK, 30. 20; MK. 1. 44.

CLEAR. Gen. 44. 16, now shall we c. ourselves.
Ex. 34. 7, by no means c. the guilty.
2 Sam. 23. 4, c. shining after rain.
Job 11. 17, age shall be c. than noonday.
Ps. 51. 4, be c. when thou judgest.
Mat. 7. 5; Lu. 6. 42, see c. to pull out mote.
Mik. 8. 25, saw every man c.
Rom. 1. 20, things from creation c. seen.
Rev. 2. 11; 22. 1, light c. as crystal.
See Gen. 24. 8; Cant. 6. 10; Zech. 14. 6.
CLEAVE. Losb. 23. 2. to the Lord your God. CLEAVE. Josh. 23. 8, c, to the Lord your God. 2 Kings 5. 27, leprosy shall c, to thee. Job 29. 10; Ps. 137. 6; Ezek. 3. 26, c, to roof of mouth.
Ps. 119. 25, my soul c. to dust.
Eccl. 10. 9, he that c. wood shall be endangered.
Acts 11. 23, with purpose of heart c.
Rom. 12. 9, c. to that which is good.
See Gen. 2. 24; Mat. 19. 5; Mk. 10. 7. CLEFTS. Cant. 2.14; Isa. 2.21; Jer. 49.16; Amos 6.11; Obad. 3. CLEMENCY. Acts 24.4. CLERK. Acts 19. 35.
CLIMB. John 10. 1, but c. up some other way.

See 1 Sam. 14. 13; Amos 9. 2; Lu. 19. 4. CLODS. Job 21. 33, the c. of the valley shall be sweet. See Job 7.5; Isa. 28. 24; Hos. 10. 11; Joel 1. 17. also.

CLOKE. Mat. 5. 40; Lu. 6. 29, let him have thy c. 1 Thess. 2.5, a c. of covetousness. 1 Pet. 2.16, a c. of maliciousness. CLOSE (v.). Gen. 2, 21; Isa. 29, 10; Mat. 13, 15.

CLOSE. Prov. 18. 24, sticketh c. than a brother. Lu. 9. 36, they kept it c. See Num. 5. 13; 1 Chron. 12. 1; Job 28. 21. CLOSET. Mat. 6.6; Lu. 12.3.

CLOTH. 1 Sam. 10, 13; 21, 9; Mat. 9, 16; Mk. 2, 21. CLOTHE. Ps. 65.13, pastures c. with flocks. 109.18, c. himself with cursing. LOTHE. Ps. 55. 13, pastures c. with flocks 199. 13c, c. himself with cursing, 132. 9, c. with righteousness, 16, c. with salvation. Prov. 23. 21, drowsiness shall c. a man. St. 21, household c. with scarlet. 1sa. 59. 3, c. heavens with blackness, 61. 10, c. with garments of salvation. Mat. 6. 30; Lu. 12. 28, c. grass of field. 31, wherewithal shall we be c. 11. 8; Lu. 7. 25, man. c. in soft raiment, 25. 36; 43, haked and ye c. me. Mk. 1. 6, c. with camel's hair. 5. 15; Lu. 8. 35, c. and in right mind. 15. 17, c. Jesus with purple. Lu. 16. 19, c. in purple and fine linen, 2 Cor. 5. 2, desiring to be c. upon. 1 Pet. 5. 5, be c. with humility. Rev. 3, 18, that thou mayest be c. 12. 1, woman c. with the sun. 19. 13, c. with a vesture dipped in blood. See Gen. 3, 21; Ex. 40. 14; Esther 4. 4. LOTHES. Deut. 29. 5; Neh. 9, 21, c. not CLOTHES. Deut. 29. 5; Neh. 9. 21, c. not waxen old: Mk. 5.28, if I touch but his c. Lu. 2.7, in swaddling c. Lu. 8.27, a man that ware no c. Lu. S. 27, a man that ware no c. 19, 36, spread c. in the way. 24, 12; John 20.5, linen c. laid. John 11.44, bound with grave-c. Acts 7.58, laid down c. at Saul's feet. 29, 23, cried out and cast off c. See Gen. 49, 11; 1 Sam. 19, 24; Neh. 4, 23, CLOTHING. Ps. 45.13, her c. of wrought gold. Prov. 27. 26, lambs are for thy c. 31.22, her c. is silk and purple. 25, strength and honour are her c.

31.22. her c. is silk and purple.
25, strength and honour are her c.
18a. 3.7, in my house is neither bread nor c.
23.18, merchandise for durable c.
50.17, garments of vengeance for c.
Mat. 7.15, in sheep's c.
Mk. 12.38, love to go on long c.
Auts 10.30, a man in bright c.
Jas. 2.3, to him that weareth gay c.
See Job 22.6; 23.7; 31.19; Ps. 35.13.
CLOUD. Ex. 13.21; 14. 24; Neh. 9. 19, a pillar of c.
1 Kings 18.44, 45, a little c.
Ps. 36.5, faithfulness reacheth to c.
67. 2. c. and darkness round about him.
99. 7, spake in c. pillar.
Prov. 3.20, c. dropped down dew.
Eccl. 11.4, regardeth the c. not reap.
12.2, nor c. return after rain.
18a. 5.6, command c. rain not.
44. 22, blotted out as thick c.
60.8, fly as a c.
Dan. 7.13; Lu. 21.27, Son of man with c.
Hosea 6.4; 13.3, goodness as morning c.
Mat. 17.5; Mk. 9.7; Lu. 9. 34, c. overshadowed.
24. 30; 29. 64; Mk. 13. 26; 14.62, in c. with power.
1 Cor. 10.1, fathers under c.
2 Pet. 2.17, c. carried with tempest.
Jude 12, c. without water.
Rev. 1.7, he cometh with c.
14.14; 15.16, white c.
See Gen. 9.13; Ex. 24. 15; 40. 34.
CLOUT. Josh. 9.5; Jer. 33. 11.
CLOVEN. Lev. 11.3; Deut. 14.7; Acts 2. 3.
CLUSTER. 1sa. 65.8, new wine in c.
See Num. 13. 28; Catal. 1.14; Rev. 14. 18.

CLUSTER. Isa. 65. 8, new wine in c. See Num. 13. 23; Cant. 1. 14; Rev. 14. 18. COAL. Prov. 6, 28, hot c. and not be burned. 25, 22; Rom. 12, 20, heap c. of fire. John 18, 18; 21.9, fire of c. See Job 41, 21; Ps. 18, 8; Isa. 6, 6.

COAST. 1 Chron. 4.10; Mat. 8.34; Mk. 5.17. COAT. Mat. 5.40, take away thy c. 10.10; Mk. 6.9, neither provide two c.

Lu. 6. 29, thy c. also.
John 19, 23, c. without seam.
21. 7, fisher's c.
Acts 9, 39, the c. which Dorcas made.
See Gen 3, 21, 37, 3, 1 Sam. 2, 19, See Gen. 3.21; 51.5; 1 Sam. 2.19; GOCK. Mat. 26, 34; Mk. 13, 35; 14, 39; Lu. 22, 34; GOCKATRICE. Isa. 11. 8; 14. 29; 59. 5. COCKLE. Job 31. 40; COFFEN. 1 Sam. 6.8; 11, 15. COFFIN. Gen. 56, 28; GOCKATRIONS. Day. 7. 98 COGITATIONS, Dan. 7.28. COLD. Prov. 20. 4, by reason of c. 25.13, c. of snow in harvest. 25.13. c. of snow in harvest.
20. garment in c. weather.
25. c. waters to thirsty soul.
Mat. 10.42. cup of c. water.
24. 12. love of many wax.
2 Cor. 11.27. in c. and nakedness.
Rev. 3. 15. patther c. nor hot.
See Gen. 8. 22. Job 24. 7; 37. 9; Ps. 147. 17.
COLLECTION. 2 Chron. 24. 6; Acts 11. 29; Rom.
15. 20; I Cor. 16. 1.
COLLECTE 9 Wines 22. 14: 2 Chron. 34. 22. COLLEGE 2 Kings 22. 14; 2 Chron. 34. 22. COLOUR. Prov. 23. 31, c. in the cup. Acts 27. 30, under c. as though. See Gen. 37, 3; Ezek. 1.4; Dan. 10. 6.

COMELY. Ps. 33.1, praise is c. 1 Cor. 11, 13, is it c, that a woman, See 1 Sam. 16, 18; Prov. 30, 29; Isa, 53. 2.

COMFORT (n). Mat. 9.22; Mk. 10.49; Lu. 8.48; 2 Cor. 13.11, be of good c. Acts 9.31, c. of Holy Ghost. Rom. 15.4, patience and c. of scriptures, 2 Cor. 1.3, God of all c. 7. 13, were comforted in your c. Phil. 2. 1, if any c. of love. See Job 10. 20; Ps. 94. 19; 119. 50; Isa. 57. 6.

COMFORT (v.). Gen. 37. 35; Ps. 77. 2; Jer. 31. 15, refused to be c. Ps. 23.4; rod and staff c. Isa. 40.1; c. ye, c. ye, my people. 49.13; 52.9, God hath c. his people. 61.2; c. all that mourn. 66.13, as one whom his mother c. Wat 5.4; they shall be c. Mat. 5.4 they shall be c. Lu. 18, 25, he is c., and thou art tormented. John 11.3, to c. concerning their brother. 2 Cor. 1.4, able to c. them. 1 Thess. 4.18, c. one another with these words. 11, wherefore c. yourselves together. 14, c. the feeble minded. See Gen. 5. 29; 18, 5; 37, 35.

COMFORTABLE. Isa. 40. 2; Hos. 2, 14; Zech.

COMFORTER. Job 16.2, miserable c. are ye all, Ps. 69, 29, looked for c. but I found none. John 14.16, give you another C. 15.25, when the C. is come. 16. 1, C. will not come. See 2 Sam. 10.3; 1 Chron. 19.3.

COMFORTLESS. John 14, 18, COMMAND. Ps. 33, 9, to c. and it stood fast, Lu. 8, 25, he c. even the winds, 9,54, c. fire from heaven, John 15,14, if ye do what I c. you, Acts 17, 30, c. all men everywhere, See Gen. 18, 19; Deut, 28, 8,

COMMANDER, Isa, 55, 4, COMMANDMENT. Ps. 119. 86, c. are faithful. 96, c. exceeding broad. 127, I love thy c. 121, 1 love tny c. 143, thy c. are my delight. 22, the c, of men, Lu. 23.6; rested according to c. John 13, 34; 1 John 2.7; 2 John 5, a new c. Rom. 7.12, c. is holy, just, and good. 1 Cor. 7.6; 2 Cor. 8.8, by permission not by c.

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COMMEND. Eph. 6.2, first c. with promise. 1 Tim. 1.5, end of the c. is charity. See Esther 3.3. COMMEND. Lu.16.8, c. unjust steward. 23.46, into thy hands I c. Rom. 3.5, unrighteousness c. righteousness of God. 5.8, God c. his love toward us. 1 Cor. 8. 8, meat c. us not. 2 Cor. 3. 1; 5. 12, c. ourselves. 4.2, c. to every man's conscience.
10.18, not he that c. himself is approved.
See Prov. 12.8; Eccl. 8.15; Acts 20.32.
COMMISSION. Ezra 8.36; Acts 26.12. COMMIT. P. 8.37.5, c. thy way to the Lord. Jer. 2.13, have c. two evils. John 2.24, Jesus did not c. himself to them. 5. 22, hath c. judgment to Son. 5.22, hath c. judgment to Son.
Rom. 3.2, were c. oracles of God.
2 Cor. 5.19, had c. to us word of reconciliation.
1 Tim. 6.20, keep what is c. to thee.
2 Tim. 2.2, c. thou to faithful men.
1 Pet. 2.23, c. himself to him that judgeth.
See Job 5.8; Pa. 31.5; 1 Cor. 8.17.
OMMODIUM Actor 12. COMMODIOUS. Acts 27, 12

COMMODIOUS. Acts 27. 12.
COMMON. Eccl. 6. 1, evil, and it is c. among men.
Mk. 12. 37, the c. people heard him gladly.
Acts 2. 44; 4. 32, all things c.
10. 14; 11. 8, never eaten any thing c.
15; 11. 9, call not thou c.
10 or. 10. 13, temptation c. to men.
Eph. 2. 12, allens from c. wealth.
Sec Lev. 4. 27; Num. 16. 29; 1 Sam. 21. 4.
COMMOTION. Jer. 10. 22; Lu. 21. 9.
COMMOTION. Lab. 42 if we c. with thee COMMUNE. Job 4.2, if we c. with thee.
Ps. 4.4; 77.6; Eccl. 1.16, c. with own heart.
Zech. 1.14, angel that c. with me.
See Ex. 25, 22; 1 Sam. 19.3; Lu. 22.4.

COMMUNICATE. Gal. 6. 6, let him that is taught c. 1 Tim. 6.18, be willing to c. Heb. 13.16, do good and c. See Gal. 2.2; Phil. 4.14, 15. COMMUNICATION. Mat. 5.37, let your c. be yea.

Lu. 24.17, what manner of c. 1 Cor. 15.33, evil c. corrupt good manners. Eph. 4.29, let no corrupt c. proceed. See 2 Kings 9.11; Philem. 6.

COMMUNION. 1 Cor. 10. 16; 2 Cor. 6. 14; 13. 14, COMPACT. Ps. 122. 3; Eph. 4. 16. COMPANY. 1 Sam. 10.5; 19.20, a c. of prophets. Ps. 55.14, walked to house of God in c.

A. 11, great was the c. of those. Wh. 6.39; Lu, 9.14, st down by c. 2 Thess. 3.14, have no c, with him. Heb. 12.22; innumerable c. of angels. See Num. 16.6; Judg. 9.37; 18.23. See Num. 16. 6; Judg. 9. 31; 18. 25.
COMPANION, Job 30. 29, a. c. to owls.
Ps. 119. 63, a. c. to them that fear thee.
Prov. 13. 20, c. of fools shall be destroyed.
24, the c. of a destroyer.
Acts 19. 23, Paul's c. in travel.
Phil. 2. 25; Rev. 1. 9, brother and c. in labour.
See Ex. 32. 27; Judg. 11. 38; 14. 20.

COMPARE. Prov. 3. 15; 8. 11, not to be c. to wisdom Isa. 40. 18, what likeness will ye c. to him?

18a. 40. 16, when will ye c. me.
1.am. 4. 2, c. to fine gold.
Rom. 8. 18, not worthy to be c. with glory.
1.Cor. 2.13, c. spiritual things with spiritual.
See Ps. 89. 6; 2 Cor. 10. 12.

COMPARISON. Judg. S. 2; Hag. 2. 3; Mk. 4. 30. COMPASS (m.), 2 Sam. 5. 23; 2 Kings 3. 9; Isa. 44. 13; Acts 28. 13.

COMPASS (c.). 2 Sam. 22. 5; Ps. 18. 4; 116. 3, waves of death c. me. 22.6; Ps. 18.5, sorrows of hell c. me.

Ps. 5. 12, with favour c. as with a shield. 32.7, c. with songs of deliverance. 10, mercy shall c. him about. Mat. 23, 15, c. sea and land.

Lu. 21, 20, Jerusalem c. with armies.
Heb. 5, 2, he also is c. with infirmity. Heb. D. 2, he also is c. with infinitely.
12.1, c. about with cloud of witnesses.
See Josh 6.3; Job 16.13; Jer. 31.22.
COMPASSION. Isa. 49. 15, that she should not

have c. Lam, 3, 22, his c. fail not. 32; Mic. 7, 19, yet will he have c. Mat, 9, 36; 14, 14; Mk, 1, 41; 6, 34, Jesus moved 18.33, c. on thy fellowservant.
20.34, had c. on them and touched.
Mk 5.19, the Lord hath had c.

9.22, have c., and help us.
10, 133, the Samaritan had c.
15, 20, father had c., and ran.
Rom. 9.15, I will have c. on whom I will. Rom. 9, 16, 1 will have c. on ignorant.

1 Pet. 3. S, of one mind, having c.
1 John 3. 17, shutteth up bowels of c.
1 Jude 22, of some have c., making a difference.
See Ps. 78, 38; 86, 16; 111.4; 112.4.

OMP FS. 13. 53; 50. 10; 111. 4; 112. 4. COMPEL. Mat. 5. 41, c. theo to go a mile. 27. 32; Mk. 15. 21. c. to bear cross. Lu. 14. 23, c. to come in. Acts 26. 11, I. c. them to blaspheme. See Lev. 25. 36; 2 Cor. 12, 11; Gal. 2. 3.

See Lev. 25. 39; 2 Cor. 12. 11; Gat. 2. 3. COMPLAIN. Ps. 144. 14, no c. in our streets. Lam. 3, 39, wherefore doth a living man c. Jude 16, these are murraners, c. See Num. 11, 1; Judg. 21, 22; Job 7, 11. COMPLAINT. Job 23, 2, to-day is nny c. bitter. Ps. 142, 2, 1 poured out my c. before him. See 1 Sam. 1, 16; Job 7, 13; 9, 27; 10, 1.

COMPLETE. Lev. 23. 15; Col. 2. 10; 4. 12 COMPREHEND. Job 37.5; Isa. 40.12; John 1.5;

Eph. 3, 18 CONCEAL. Prov. 12.23, prudent man c. knowledge. 25. 2, glory of God to c. a thing. Jer. 50. 2, publish and c. not. See Gen. 31.26; Deut. 13. 8.

CONCEIT. Rom. 11. 25; 12. 16, wise in your own c. CONCEIT (reproved). Prov. 3. 7; 12. 15; 18. 11; 20. 5; 28, 11; 18a. 5. 21.

CONCEIVE. Ps. 7. 14, c. mischief, brought forth

falsehood

51.5, in sin did my mother c, me.
Acts 5.4, why hast thou c, this thing.
Jas. 1.15, when lust c, it bringeth forth.
See Job 15.35; Isa. 7.14; 59.4 CONCERN. Lu. 24.27, things c. himself. Rom. 9.5, as c. the flesh Christ came.

Kom. 4. 5, as. c. the Hesh Unitst Caune, 16, 19, simple c. evil. 16, 16, c. giving and receiving, 1 Tim. 6. 21, have erred c. the faith. 1 Pet. 4.12, c. fiery trial. See Lev. 6.3; Num. 10. 29; Ps. 90, 13; 135, 14,

CONCISION. Phil. 3. 2. CONCLUDE. Rom. 3. 28; 11. 32; Gal. 3. 22. CONCLUSION. Eccl. 12.13.

CONCORD. 2 Cor. 6.15. CONCUPISCENCE. Col. 3.5; 1 Thess. 4.5, mortify evil c.

CONDEMN. Job 10.2, I will say to God, do not c.

me.
Amos 2.8, drink wine of the c.
Mat. 12.7, we would not have c. the guiltless.
37, by thy words shalt be c.
42; Lu. 11.31, rise in judgment and c.
20.18, shall c, him to death.
27.3, Judas when he saw he was c.
Mk. 14.64, all c. him to be guilty.
Lu. 6.37, c. not and ye shall not be c.

John 3. 17, God sent not his Son to c. 18, believe not is c. 8, 10, hath no man c. thee? 11, neither do I c. thee. Rom 2, I, thou c. thyself. 8, 3, c. sin in the flesh. 34, who is he that c.? 34, who is he that c.? 14, 22, that c. not himself. Tit. 2.8, sound speech that cannot be c. Jas. 5.6, ye c. and killed the just. 9, grudge not lest ye be c. 1 John 3.21, if our heart c. us not. See Job 9.20; 15.6; Mat. 12.41. CONDEMNATION. John 3. 19, this is the c., that

light. light. 2 Cor. 3. 9, the ministration of c. 1 Tim. 3. 6, the c. of the devil. Jas. 5. 12, lest ye fall into c. Jude 4, of old ordained to this c. Sec Lu. 23. 46; Rom. 5. 16; S. 1. CONDESCEND. Rom. 12, 16.

CONDITION, 1 Sam. 11.2; Lu. 14.32, CONDUIT. 2 Kings 18.17; 20.20; Isa. 7.3; 36.2. CONEY. Lev. 11.5; Ps. 104. 18; Prov. 30. 26. CONFECTION. Ex. 30. 35; 1 Sam. 8. 13. CONFEDERATE. Gen. 14. 13; Isa. 7. 2; 8. 12; Obad. 7.

CONFERENCE. Gal. 2. 6. CONFERRED. Gal. 1. 16.

CONFESS. Prov. 28, 13, whose c and forsaketh.
Mat. 10, 32; Lu. 12, 8, c, me before men.
John 9, 22, if any man did c. 12.42, rulers did not c. him.

Acts 23. 8, Pharisees c. both. Rom. 10. 9, shall c. with thy mouth. 14.11; Phil. 2.11, every tongue c. Heb. 11.13, c. they were strangers. Jas. 5. 16, c. your faults one to another. 1 John 1.9, if we c. our sins.

130m 1.5, twee domests. 4.2, every spirit that c. Christ. 15, whoso shall c. that Jesus is the Christ. Rev. 3.5, I will c. his name before my Father. See Lev. 16.21; 1 Kings 8.33; 2 Chron. 6.24. CONFESSION. Rom. 10. 10; 1 Tim. 6. 13.

CONFIDENCE. Ps. 65. 5, the c. of all the ends of the earth.

118.8, 9, than to put c. in man. Prov. 3. 26, the Lord shall be thy c. 14.26, in fear of the Lord is strong c. Isa. 30, 15, in c. shall be your strength. Jer. 2. 37, hath rejected thy c. Eph. 3. 12, access with c. by the faith of him. Phil. 3. 3, 4, no c. in flesh. Heb. 3. 6, 14, hold fast c. 10.35, cast not away c. 1 John 2.28, we may have c.

3.21, we have c toward God, 5.14, this is the c we have in him. See Job 4.6; 18.14; 31.24; Prov. 25.19. CONFIDENT. Ps. 27.3; Prov. 14. 16; 2 Cor. 5.6; Phil. 1. 6.

CONFIRM. Isa, 35. 3, c. the feeble knees, Mk. 16. 20, c. the word with signs.
Acts 14, 22, c. the souls of the disciples.
15. 32, 41, exhorted brethren, and c. them.
Rom. 15. 8, c. the promises made to fathers. See 2 Kings 15. 19.

CONFIRMATION. Phil. 1.7; Heb. 6.16. CONFISCATION. Ezra 7.26.

CONFLICT. Phil. 1.30; Col. 2.1. CONFORM. Rom. 8.29; 12.2; Phil. 3.10. CONFOUND. Ps. 22.5, fathers trusted and were

not c. 40.14; 70.2, ashamed and c. Acts 2.6, multitude were c. 9. 22, Saul c. the Jews. See Gen. 11. 7; Ps. 71. 13; 129. 5.

CONFUSED. Isa, 9. 5; Acts 19, 32, CONFUSION. Dan. 9. 7, to us belongeth c. of faces, Acts 19, 29, city was filled with c. 1 Cor. 14, 33, God not author of c. See Ps. 70, 2; 71, 1; 109, 29; Isa, 24, 10, CONCELLED. P. 15

CONGEALED. Ex. 15. 8.

CONGRATULATE, 1 Chron. 18. 10. CONGREGATION. Num. 14. 10, all the c. bade stone them.

stone them.

Neb. 5, 13, all the c. said Amen.
Ps. 1.5, nor sinners in the c. of the righteous.
26, 12, in the c. will I bless the Lord.
Prov. 21, 16, in the c. of the dead.
Joel 2, 16, sanctify the c.
Acts 13, 43, when the c. was broken up.
See Ex. 12, 6; 16, 2; 30, 32; Lev. 4, 13,
CONIES. Ps. 104, 18, the rocks for the c.
Prov. 30, 26, the c. are but a feeble folk.

CONQUERORS. Rom. 8.37; Rev. 6.2.

CONSCIENCE. Acts 24. 16, c. void of offence. Rom. 2. 15; 9, 1; 2 Cor. 1. 12, c. bearing witness. 13. 5; 1 Cor. 10. 25, 27, 28, for c. sake. 1 Cor. 8. 10, 12, weak c. 1 Tim. 1. 5, 19; Heb, 13, 18; 1 Pet. 3, 16, a good c.

3.9, mystery of faith in pure c.
4.2, c. seared with hot iron.
Heb. 9.14, purge c. from dead works.
10.22, hearts sprinkled from evil c.

See John 8.9; Acts 23.1; 2 Cor. 4.2.

CONSECRATE. 1 Chron. 29.5, to c. his service to the Lord. Mic. 4. 13, I will c. Heb. 7. 28, who is c. for evermore. 10. 20, living way which he hath c. See Ex. 28. 3; 29. 35; 32. 29; Lev. 7. 37.

CONSENT. Ps. 50. 18, a thief, thou c. with him. Prov. 1. 10, if sinners entice thee c. not. Zeph. 3. 9, to serve with one c. Lu. 14, 18, with one c. began to make excuss. See Deut. 13. 8; Acts 8. 1; Rom. 7. 16.

CONSIDER. Ps. 8, 3, when I c. the heavens. 41.1, blessed is he that c. the poor. 48.13, c. her palaces. 50.22, c. this, ye that forget God.

50. 22. c. this, ye that lorger God. Prov. 6. 6. c. her ways and be wise. 23. 1, c. diligently what is before thee. 24. 12, doth not he c. it. Prov. 28. 22, and c. not that poverty. Eccl. 5. 1, they c. not that they do evil.

Ecci. b. 1, they c. not that they do evil.
7.14, in day of adversity c.
Isa. 1.3, my people doth not c.
Jer. 23. 02; 30. 24, in latter days ye shall c.
Ezek. 12. 3, it may be they will c.
Hag. 1.5, 7, c., your ways.
Mai. 6. 22; Lu. 12. 27, c. illies of the field. 7.3, c. not the beam. Lu. 12.24, c. the ravens

Gal. 6. 1, c. thyself lest thou also be tempted. Heb. 3. 1, c. the Apostle and High Priest.

Heb. 3.1, c, the Apostle and High Priest.
7.4, now c, how great this man was.
10.21, c, one another to provoke.
12, 3, c, him that endured.
13, 7, c, the end of their conversation.
See Peut. 32, 29; Judg. 13, 14; 1 Sun. 12, 24.
CONSIST. Lu. 12, 15; Col. 1, 17.
CONSOLATION. Job 15, 11, are the c, of God small.
Lu. 6, 24, ye have received your c.
Rom. 15, 5, the God of c.
Phil. 2, 1; there be any c. in Christ.
2 Thess. 2, 16, everlasting c.
Heb. 6, 18, strong c.
See Jer. 16, 7; Lu. 2, 25; Acts 4, 36.
CONSPIRAGY. 2 Sam. 15, 2; Jer. 11, 9; Acts 23, 13.

CONSPIRACY. 2 Sam. 15.2; Jer. 11.9; Acts 23.13. CONSTANTLY, 1 Chron. 28, 7; Prov. 21, 28; Tit.

CONSTRAIN. Job 32, 18; Lu. 24, 29; 2 Cor. 5, 14; 1 Pet, 5, 2.

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CONSULT. Ps. 83, 3; Mk. 15, 1; Lu. 14, 31; John 12, 10, ONSUME. Ex. 3. 2, bush was not c. Deut. 4. 24; 9. 3; Heb. 12. 29, a c. fire. 1 Kings 18. 38; 2 Chron. 7. 1, fire fell and c. the sa-CONSUME. 1 Knigs 18. 85; 2 Chibir. 7. 2, incorrifice.
Job 20. 26, fire not blown shall c. him.
Ps. 39. 11, c. away like a moth.
Mal. 3. 6, therefore ye are not c.
Lu. 9. 54, c. them as Elias did.
Gal. 5. 15, take heed that ye be not c.
Jas. 4. 3, that ye may c. it on your lusts.
See Ex. 32. 10; 33. 3; Deut. 5. 25; Josh. 24. 20. CONSUMMATION. Dan. 9. 27. CONSUMPTION. Lev. 26. 16; Deut. 28. 22; Isa. 10. 1 Kings 8, 27; 2 Chron. 2, 6; 6, 18; CONTAIN. I CONTEMN. Ps. 10. 13; 15.4; 107. 11; Ezek. 21. 10. CONTEMPT. Prov. 18. 3, wicked cometh, then CONTEMPT. Prov. 18. 3, wherea cometh, then cometh c.

Dan. 12. 2, awake to everlasting c.

See Esther 1. 18; Job 31. 34; Ps. 119, 22.

CONTEMPTIBLE. Mal. 1. 7, 12; 2. 9; 2 Cor. 10. 10.

CONTEND. Isa, 49. 25, 1 will c. with him that c.

50. 8, who will c. with me.

Jer. 12. 5, how canst thou c. with horses.

See Job 10. 2; 13. 8; Eccl. 6. 10; Jude 3, 9.

CONTENT. Mk. 15. 15, willing to c. the people.

Lu. 3. 14, be c. with your wages.

Phil. 4. 11, I have learned to be c.

1 Tim. 6. 6, godliness with c. is great gain.

6, 8, having food let us be c. 1 Tm. 6.7, goalness with c. 15 gleas gain. 6.8, having food let us be c. Heb. 13.5, be c. with such things as ye have. See Gen. 37.27; Josh. 7.7; Job 6.28; Prov. 6.35. CONTENTION. Prov. 18. 18, the lot causeth c. to 19. 13; 27. 15, e. of a wife. Acts 15. 39, the c. was sharp. 1 Cor. 1.11, there are c. among you. Phil. 1. 16, preach Christ of c. 1 Thess. 2. 2, to speak with much c. 1 11688, 2, 2, 10 speak with filled.

Tit. 3.9, avoid c. and strivings.
See Prov. 13, 10; 17, 14; 18, 6; 22, 10.

ONTENTIOUS. Prov. 21, 19; 26, 21; 27, 15; Rom. CONTENTIOUS. P 2.8; 1 Cor. 11. 16. CONTINUAL. Ps. 34.1; 71.6, praise c. in my month. 40. 11, let thy truth c. preserve me. 73. 23, I am c. with thee. Prov. 6. 21, bind them c. on thine heart.

Prov. 6, 21, bind them c. on thine heart. 15, 15, merry heart hath a c. feast. 18a, 14, 6, smote with a c. stroke. 52.5. my name is c. blasphemed. Lu. 18.5, lest by her c. coming. 24, 53, were c. in the temple. Acts. 64, give ourselves c. to prayer. Rom. 9, 2, I have c. sorrow in my heart. Heb. 7.3, abideth a priest c. See Ex. 20, 42; Num. 4.7; Job 1.5. (SNET.NIA.WE. Dant 28, 56. De 130 CONTINUANCE, Deut. 28, 59; Ps. 139, 16; Isa. 64, 5; Rom. 2, 7. 64.0; 100m. 2.1.
CONTINUE. Job 14. 2, as a shadow and c. not.
Ps. 72.17, name shall c. as long as the sun.
Isa. 5.11, c. till wine inflame them.
Ier. 32.14, evidences may c. many days.
Lu. 6.12, he c. all night in prayer.
22.25, that c. with me in my temptation.
John 8.31, if ye c. in my word. John 8. 31, if ye c. in my word.
15. 9. c, ye in my love.
Acts 1.14; 2. 46, c. with one accord.
12. 16, Peter c. knocking.
13. 43, to c. in grace of God.
14. 22, exhorting them to c. in faith.
26. 22, T.c. unto this day.
Rom. 6. 1; shall we c. in sin.
12. 12; 60, 4. 2, c. in prayer.
Gal. 3. 10, that c. not in all things.

Col. 1.23; 1 Tim. 2.15, if ye c. in the faith. 1 Tim. 4.16; 2 Tim. 3.14, c. in them. Heb. 7.23, not suffered to c. by reason. Heb. 7.23, not subserved to 2. 9 feasour. 24, this man c. ever.

13. 1, let brotherly love c.
14, here have we no c. city.
Jas. 4. 13, and c. there a year.
2 Pet. 3. 4, all things c. as they were.
1 John 2. 19, no doubt have c. with us,
Sec 1 Sam. 12. 14; 13. 14; 2 Sam. 7. 29. CONTRADICTION. Heb. 7. 7; 12. 3. CONTRARIWISE. 2 Cor. 2. 7; Gal. 2. 7; 1 Pet. 3. 9. CONTRARIWISE. 2 Cor. 2.7; Gal. 2.7; 1 Pet. 3.9. CONTRARY. Acts 18.13, c. to the law. 26.9, many things c. to name of Jesus, Gal. 5.17, c. the one to the other. 1 Thess. 2.15, c. to all men. 1 Tim. 1.10, c. to sound doctrine. Tit. 2.8, he of the c. part may be ashamed. See Lev. 26. 21; Esther 9. 1; Mat. 14. 24; Acts 17.7. CONTRIBUTION. Rom, 15, 26, CONTRITE. Ps. 34. 18; 51. 17; Isa. 57. 15; 66. 2. CONTROVERS. Jer. 25. 31, a c. with the nations, Mic. 6.2, bath a c. with his people.
1 Tim. 3. 16, without c. great is the mystery.
See Deut. 17. 8; 19. 17; 21. 5; 25. 1. See Deut. 11.5; 19.11; 20.3; 30.3. Gred me with food c. Acts 24.25, when I have a c. season. Rom. 1.28, things which are not c. Eph. 5.4, talking, jesting, are not c. See Jer. 40.4; Mk. 6.21; 1 Cor. 16.12. CONVERSANT. Josh. 8.35; 1 Sam. 25.15. CONVERSATION. Ps. 37. 14, such as be of upright c. 50, 23, that ordereth his c. aright. Phil. 1. 27, c. as becometh the gospel. 3, 20, our c. is in heaven. 1 Tim. 4. 12, an example in c. 1 11m, 4.12, an example in c.
Heb. 13.5, c. without covetousness,
7, considering end of their c.
1 Pet. 1.15; 2 Pet. 3.11, holy c.
15, redeemed from vain c.
2.12, your c. honest among Gentile 18, redeemed from vain c.
2.12, your c. honest among Gentiles.
3.1, won by c. of wives.
2 Pet 2.7, vexed with filthy c.
See Gal. 1.13; Eph. 2.3; 4.22; Jas. 3.13.
CONVERSION. Acts 15.3. CONVERT. Ps.19. 7, perfect, c. the soul.
Isa. 6, 10; Mat. 13. 15; Mk. 4. 12; John 12. 40
Acts 28, 27, lest they c. Acts 28.27, lest they c.
Mat. 18.3, except ye be c.
Lu. 22.25, when c. strengthen thy brethren.
Acts 3. 19, repent and be c.
Jas. 5. 19, 20, and one c. him.
See Ps. 51.13; Isa. 1.27; 600.5.
CONVICTED. John 8. 9.
CONVINCE John 8. 46, which of you c. me of sin
Tit. 1. 9, able to c. gainsayers.
See Job 32. 12; Acts 18. 28; 1 Cor. 14. 24. CONVOCATION. Ex. 12, 16; Lev. 23, 2; Num 28, 26, COOL. 1 Sam. 8, 13; 9, 23, 24. COOL. Gen. 3, 8; Lu. 16, 24. COPPER. Ezra S. 27; 2 Tim. 4.14. COPY. Deut. 17. 18; Josh. 8. 32; Prov. 25. L. CORBAN. Mk. 7. 11, it is c. CORD. Prov. 5. 22, holden with the c. of sins, Eccl. 4. 12, a threefold c.

CORN. Gen. 42.2; Acts 7.12, c. in Egypt. Deut. 25.4; 1 Cor. 9.9; 1 Tim. 5.18, ox tress

eth c.

CORNER. Judy 15.5, foxes into standing c.
Job 5.16, like as a shock of c.
Ps. 4.9, in time their c. increased,
65.7, prepared them c.
13, valleys covered over with c.
72.16, handful of c. in the earth,
Prov. 11.26, he that withholdeth c.
Zech, 9.17, c. shall make year shoe Frov. 1.23, the state withouter a. Zech. 9.17, a. shall make men cheerful. Mat. 12.1; Mr. 2.23; I.u. 6.1, pluck a. Mr. 4.28, tull a. in the ear. John 12.24, a.c. of wheat fall into ground. See Gen. 2.28; 4.6.7; Deut. 33, 28; Isa, 36, 17. CORNER, Ps. 118, 22; Eph. 2, 20, head stone of c. 144.12, daughters as c. stones.
1sa, 28, 16; 1 Pet. 2, 6, a precious c. stone.
Mat. 6, 5, pray in c. of the streets.
Rev. 7, 1, on four c. of the earth.
See Job 1, 19; Prov. 7, 8; 21, 9. CORNET. 2 Sam. 6.5; 1 Chron, 15, 28; Dan. 3, 5, CORPSE. 2 Mk. 6. 29. 2 Kings 19.35; Isa. 37.36; Nah. 3.3; CORRECT. Prov. 3. 12, whom the Lord leveth he c. 29. 17, c. thy son. Jer. 10, 24, a. me, but with judgment.
30, 11; 46, 28, I will a thee in measure.
Heb. 12, 9, we have had fathers which a. us.
See Job 5. 17; Ps. 39, 11; 94, 10. CORRECTION. Prov. 22. 15, rod of c. shall drive it. Jer. 2. 30; 5. 3; 7. 28; Zeph. 3. 2, receive c. 2 Tim. 3. 16, scripture profitable for c. See Job 37.13; Prov. 3.11; 7.22; 15.10. CORRUPT. Deut. 4. 16, take heed lest ye c. 31. 29, after my death ye will c. Mat. 6. 19; Lu. 12. 33, moth c. 7. 17; 12. 33; Lu. 6. 43, a c. tree. 1 Cor. 15. 33, evil communications c. 2 Cor. 2. 17, not as many, which c. the word. 7.2, we have c, no man.
11.2, lest your minds be c.
Eph. 4.22, put off old man which is c. 29, let no c. communication. 1 Tim. 6.5; 2 Tim. 3.8, men of c. minds. Jas. 5.1, your riches are c. See Gen. 6.11; Job 17.1; Prov. 25. 26. CORRUPTERS. Isa. 1.4; Jer. 6.28. CORRUPTIBLE. Rom. 1. 23; 1 Cor. 9. 25; 15. 53; 1 Pet. 1. 18; 3.4. CORRUPTION. Ps. 16. 10; 49. 9; Acts 2. 27; 13. 35, not see c. Jonah 2.6, brought up life from c. Rom.8.21, from bondage of c. 1 Cor. 15. 42, 50, sown in c. Gal. 6.8, of flesh reap c. 2 Pet. 1.4, the c, that is in world. 2, 12, perish in their own c. See Lev. 22, 25; Job 17, 14; Isa. 38, 17. CORRUPTLY. 2 Chron. 27.2; Neh. 1.7. COST. 2 Sam. 24. 24; 1 Chron. 21. 24, offer of that which c. nothing With c, todains.

Lu, 14, 28, sitteth down and counteth c.

See 2 Sam. 19, 42; 1 Kings 5, 17; John 12, 3;

1 Tim. 2, 9. COTTAGE. Isa. 1.8; 24.20; Zeph. 2.6. COUCH. Lu, 5. 19, let him down with c. 5, 24, take up thy c. Acts 5, 15, laid sick on c. See Gen. 49, 11; Job 7, 13; 38, 40; Ps. 6, 6; Amos

COULD. Isa. 5.4; Mk. 6. 19: 9. 18; 14. 8. COULTER. 1 Sam. 13. 20, 21,

COUNCIL. Mat. 5. 22; 10. 17; Acts 5. 27; 6. 12. COUNSEL. Neh. 4.15, brought their c, to nought, Job 33, 2; 42, 3, darkeneth c, by words. Ps. 1.1, c, of the ungodly. 33.11; Prov. 19.21, c, of Lord standeth.

COURSE. Ps. 55.14, took sweet c. together. 73.24, guide me with thy c. Prov. 1.25, 30, set at nought all my c. 11. 14, where no c. is, people fall.
15. 22, without c. purposes are disappointed. 21. 30, there is no c. against the Lord. Eccl. 8. 2, I c. thee keep king's commandment. Isa. 28. 29, wonderful in c. 30.1, that take c., but not of me. 40.14, with whom took he c. 46. 10, my c. shall stand. Jer. 32, 19, great in c., mighty in working. Hos. 10, 6, ashamed of his own c. Mk. 3.6; John 11.53, took c. against Jesus. Acts 2.23, determinate c. of God. 4.28, what thy c. determined before. 5.25, what the c. de deminist before.
5.35, if this c. be of men.
20.27, declare all c. of God.
1 Cor. 4.5, make manifest c. of the heart.
Eph. 1.11, after the c. of his own will. Heb. 6. 17, the immutability of his c. Rev. 3. 18, I c. thee to buy gold tried in fire. See Ex. 18. 19; Josh. 9. 14; 2 Sam. 15. 31. COUNSELLOR. Prov. 11.14; 15.22; 24.6, in multitude of c. 12. 20, to c. of peace is joy. Mic. 4. 9, is thy c. perished? Mk. 15. 43; Lu. 23. 50, an honourable c. Rom. 11. 34, who hath been his c. See 2 Chron. 22. 3; Job 3. 14: 12. 17. See 2 christ. 25, 3, 50 5, 17; 12.11.

COUNT. Gen. 15, 6; P. 8, 16, 31; Rom. 4, 3; Gal. 3, 6, c. for righteousness.

S. 44, 92, c. as sheep for the slaughter.
Prov. 17, 28, even a fool is c. wise.

Isa. 32, 15, field be c. for a forest.

Mat. 14, 5; Mk. 11, 32, they c. him as a prophet.

Lu. 21, 36; Act 55, 41; 2 Thess. 1, 5, 11; 1 Tim.

5, 17, c. worthy.

Act 30, 24, neither c. I my life dear.

Phil. 3, 7, 8, I c. loss for Christ.

13, I c. not myself to have apprehended. 13, I c. not myself to have apprehended. Heb. 10, 29, c. blood an unholy thing. Jas. 1. 2, e. it all joy. 2 Pet. 3. 9, as some men c. slackness. See Num. 23. 10; Job 31. 4; Ps. 139. 15, 22. COUNTENANCE. 1 Sam. 16.7, look not on his c. or stature.

12; 17. 42, David of beautiful c,
Neh. 2.2, why is thy c, sad?

Job 14. 20, thou changest his c.
Ps. 4.6; 4.4; 3; 8.15; 90.8, light of thy c.
Prov. 15. 13, merry heart maketh cheerful c.

71.7; sharpwerth of his time? 27. 17, sharpeneth c. of his friend.
Eccl. 7. 3, by sadness of c. heart made better.
Isa. 3, their c. doth witness against them. Mat. 6. 16, hypocrites of a sad c. 28. 3; Lu. 9. 29, c. like lightning. Rev. 1. 16, his c. as the sun shineth. See Gen. 4. 5; Num. 6. 26; Judg. 13. 6. COUNTRY. Prov. 25. 25, good news from a far c. Mat. 13. 57; Mk. 6. 4; Lu. 4. 24; John 4. 44, in his Mat. 1.5.5; M.K. 6.4; LU. 4.24; John 4.44, own c. 21.33; 25.14; M.K. 12.1, went to far c. LU. 4.23, do also here in thy c. Acts 12.20, their c. nourished by king's c. Heb. 11.9, sojourned as in strange c. 18, desire a better c. See Gen. 12.1; 24.4; Josh. 9.6; Lu. 15. 13. COUNTRYMEN. 2 Cor. 11. 26; 1 Thess. 2, 14. COUPLED. 1 Pet. 3. 2. COURAGE. Deut. 31. 6; 7. 23; Josh. 10. 25; Ps. 27. 14; 31. 24, be of good c. Acts 28. 15, thanked God and took c. See Num. 13. 20; Josh. 1, 7; 2, 11; 2 Sam. 13. 28. COURSE. Acts 20. 24; 2 Tim. 4. 7, fluished my c. 2 Thess. 3. 1, may have free c. Jas. 3. 6, setteth on fire the c. of nature. See Judg. 5. 20; Ps. 82. 5; Acts 13. 25.

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COURT. Ex. 27. 9, thou shalt make the c. of the tabernacle.

38, 9, and he made the c. 38, 9, and he made the c. Ps. 65, 4, that he may dwell in thy c. 84, 2, fainteth for the c. of the Lord. 92, 13, flourish in the c. of our God. 100.4, enter into his c with praise.
130.1, enter into his c with praise.
13a.1.12, who required this to tread my c.?
Lu. 7.25, live delicately are in kings c.
See Isa. 34.13; Jer. 19.14; Ezek. 9.7. COURTEOUS. Acts 27.3; 28.7; 1 Pet. 3.8.

COUSIN. Lu. 1, 36, 58.

COVENANT. Num. 18. 19; 2 Chron. 13. 5, c. of salt.

OVENANT. Num. 18. 19; 2 Chron. 13. 5, c. of sait. 25. 12, my c. of peace.
Ps. 165. 8; 165. 45, he remembereth his c. for ever.
111. 5, ever mindful of his c.
1sa. 28. 18, your c. with death disannulled.
Mat. 20. 15; Lu. 22. 5, they c. with him.
Acts 3. 25, children of the c.
Rom. 9. 4, to whom pertaineth the c.
Eph. 2. 12, strangers from c. of promise.
Heb. 8. 6. mediator of a better c.

Eph. 2. 12, strangers from constant Heb. 8.6, mediator of a better c. 12. 24, mediator of the new c. 13. 20, blood of the everlasting c. 1; Jer. 50. 5. See Gen. 9. 15; Ex. 34. 28; Job 31. 1; Jer. 50. 5.

COVER. Ex. 15.5, depe Ex. 15. 5, depths c. them, sank as stone.

33.22. I will c. them.
1Sam. 28.14, an old man c. with a mantle,
1Sam. 78.14, an old man c. with a mantle,
1Sam. 78. they c. Haman's face.
1Sam. 78. they c. Haman's face.
1Sam. 78. they c. them as a garment.
1Sam. 78. the shall c. thee with his feathers.
194. b, the shall c. the with the deep.

Prov. 10. 6, 11, violence c. mouth of the wicked. 12, love c. all sins.

12. love a all sins.
12. fis, a prudent man c, shame.
11. fis, a prudent man c, shame.
11. fis, he that c, trunsgression seeketh love.
18. 12. fis, he that c, sins shall not prosper,
18a, 22, 21, earth no more c, her slain.
Mat. 8. 24, silp c, with waves.
10. 26; Lu 12. 2, there is nothing c.

1 Cor. 11.4, having his head c. 6, if women be not c. e, it women or not c. 7, a man ought not to c. his head. 1 Pet. 4.8, charity shall c. multitude of sins. See Gen. 7.19; Ex. 8.6; 21.33; Lev. 16.13.

COVERING. Job 22, 14, thick clouds are a c. to

him. 24.7, naked have no c. in the cold. 25.6, destruction hath no c. 21.19, if I have seen any poor without c. 1st. 28.20, c. narrower than he can wrap. See Gen. 8.13; Lev. 13.45; 2 Sam. 17.19. COPERT. Ps. 61.4; 1sa. 46; 16.4; 32.2.

COVEEU. Ps. 61. 4; 183. 4. 0; 10. 4; 52.2.

OVET. Prov. 21. 26, he c. greedily all the day.
Hab. 2. 9, c. an evil covetousness.
At 820. 33. I have c. no man's silver.
Cor. 12. 31, c. earnestly the best gifts.
Tim. 6. 10, while some c. after, they erred.
See Ex. 20. 17; Deut. 5. 21; Rom. 7. 7; 13. 9.

COVETOUS. Prov. 28, 16, he that hateth c. shall

COVETOUS. Prov. 2s. 15, no that material c. size prolong.
Ezek, 33, 31, their heart goeth after c.
Rom. 1, 29, out of heart proceedeth c.
Rom. 1, 29, filled with all c.
1 Cor. 6, 10; Eph. 5. 5, nor c. inherit kingdom,
Eph. 5. 3, but c., let it not be named.
2 Tim. 3, 2, men shall be c.
Heb. 13, 5, conversation without c.
2 Pot. 2, 3, through c. make merchandise.
14, exercised with c. practices.
See Ps. 10, 3; 119, 35; 1 Cor. 5. 10.
COW. Lev. 22, 25; Job 21, 10; Isa. 11. 7.
CRACKLING. Eccl. 75.

CRACKLING. Eccl. 7. 8.

CRAFT, Job 5, 13; 1 Cor. 3, 19, taketh wise in their c. Lu. 20, 23, he perceived their c. Acts 19. 25, by this c. we have our wealth, 21, our c. is in danger.

2 Cor. 4.2, not walking in c. 2 Cor. 4.2, not waiking in 6. 12.16, being c. I caught you. Eph. 4.14, carried away with cunning c. See Dan. 8.25; Acts 18.3; Rev. 18.22.

CRAG. Job 39, 28, CRANE. Isa, 38, 14; Jer. 8, 7.

CRASHING. Zeph. 1.10. CRAVE. Prov. 16. 26; Mk. 15. 43. CREATE. Isa. 40. 26, who hath c. these things?

43.7, c, him for my glory. 65.17, I c, new heavens and new earth, Jer. 31,22, the Lord hath c, a new thing.

Amos 4.13, he that c. wind. Mal. 2.10, hath not one God c. us?

1 Cor. 11.9, neither was man c. for woman. Eph. 2.10, c. in Christ Jesus. 4.24, after God is c. in righteousness. Col. 1.16, by him were all things c. 1 Tim. 4.3, which God c. to be received. See Gen. 1.1; 6.7; Deut. 4.32; Ps. 51.10.

CREATION. Mk. 10.6; 13.19; Rom. 1. 20; 8.22; 2 Pet. 3.4

CREATOR. Eccl. 12.1; Isa. 40.28; Rom. 1, 25; 1 Pet. 4.19. CREATURE. Mk. 16. 15; Col. 1. 23, preach to

every c. Rom. 8. 18. expectation of the c. 2 Cor. 5. 17; Gal. 6. 15, new c. Col. 1. 15, firsthorm of every c. Col. 1. 15, firsthorm of every c. 1 Tim. 4. 4, every c. of God is good. 1 Tim. 4. 4, every c. of God is good. 5 Ee Gen. 1. 20; 2. 10; 1sa. 13. 21; Ezek. 1. 20; Eph. 2. 10; 4. 24.

CREATURES. Ezek. 1. 5, came the likeness of four living c.

CREDITOR. Deut. 15. 2; 2 Kings 4.1; Isa. 50.1; Mat. 18. 23; Lu. 7. 41. CREEK. Acts 27.39.

CREEP. Ps. 104, 20, beasts of the forest c. forth. 25, in sea are c. things. 25, in sea are c. inings. Ezek, 8, 16, form of c. things portrayed. Acts 10, 12; 11, 6, Peter saw c. things. 2 Tim. 3, 6, they c. into houses.

Jude 4, certain men c. in unawares. See Gen. 1.25; 7.8; Lev. 11.41; Deut. 4.18. CREW. Mat. 26.74; Mk. 14.68; Lu. 22.60.

CRIB. Job 39.9; Prov. 14.4; Isa. 1.3. CRIMSON. 2 Chr. 2.7; Isa. 1.18; Jer. 4.30. CRIPPLE. Acts 14. 8.

CROOKED. Eccl. 1.15; 7.13, c. cannot be made Isa. 40.4; 42.16; Lu. 3.5, c. shall be made straight.

45.2, make the c. places straight. 59. 4, make the c. places straight. 59. 8; Lam. 3. 9, c. paths. Phil. 2. 15, in midst of a c. nation. See Lev. 21. 20; Deut. 32. 5; Job 26. 13.

CROPS. Lev. 1. 16; Ezek. 17. 22. CROSS. Mat. 16. 24; Mk. 8. 34; 10.21; Lu. 9. 23,

NOS. MR. 16. 17.

148e up. 15. 21. Ln. 23. 25, compelled to bear c. 40; Mk. 5. 30, come down from c.

John 19. 25, there stood by c.

John 19. 25, there stood by c.

10 or. 1. 17; cal. 6, 12; Phil. 3. 18, c. of Christ.

18, preaching of the c.

61, 5. 14, offence of the c.

62, 15. 14, offence of the c.

6.14, glory save in the c. Eph. 2.16, reconcile both by the c. Phil. 2.8, the death of the c. Col. 1.20, peace through blood of the c. 2.14, nailing it to his c. Heb. 12.2, for joy endured the c. See Obad. 14; Mat. 10, 38; John 19. 17, 19.

CROUCH. 1 Sam. 2.36; Ps. 10.10.

CROWN. Job 19, 9, taken the c. from my head. Ps. 8.5; Heb. 2.7, 9, c. with glory and honour. 65, 11, thou c. the year. 193, 4, c. thee with lovingkindness.

CRUCIEY. Prov. 4.9. a c. of glory shall she deliver. Prov. 4.9, a.c. of giory shall sale deflever.

12.4. virtuous woman is a c. c.

14.18. prudent c. with knowledge.

15.31, hoary head a c. of glody.

17.5, children's children are the c. of old men.

18.a, 28.1, wee to the c. of pride.

Mat. 27.29; Mk. 15. 17; John 19. 2, a c. of thorns.

1 Cor. 9. 25, to obtain a corruptible c. 1 ton. 25, to obtain a corruptible c. Phil. 4.1, my joy and c. 1 Thess. 2.13, a c. of rejoicing. 2 Tim. 2.5, not c. except he strive. 4.8, a c. of righteousness. Just. 12: Rev. 2.19, c. of life. 1 Pet. 5.4, a c. of glory. Rev. 3.11, told fast, that no man take thy c. 4. 10, cast c. before throne. 19. 12, on head were many c. See Ex. 25. 25; 29. 6; Job 31. 36. CRUCLEY. Mat. 27, 22, all said, let him be c. Mk. 15, 13; Lu. 23, 21; John 19, 6, 15, c. him, Act s2, 23, by wicked hands ye have c. Rom. 6, 6, old man is c. with him, 1 Cor. 1.13, was Paul c. for you. 23, we preach Christ c. 2.2, save Jesus Christ and him c. 2 Cor. 13. 4. though he was c. through weakness. Gal. 2. 20. I am c. with Christ. 3.1, Christ set forth c. 5.24, have c. the flesh, 6.14, the world is c. unto me. Heb. 6. 6, c. to themselves afresh. See Mat. 20. 19; 23. 34; 27. 31; Mk. 15. 20. \$\overline{See}\$ Mat, 20. 19; 23, 34; 27, 31; Mk, 15, 20. CRUEL. Ps, 25, 19, with c, hatred, 27, 12, breathe out c. 74, 20, full of the habitations of c. Prov. 5, 9, give thy years to the c. 11, 17, c, troubleth his own flesh, 12, 10, tender mercies of the wicked are c. 27, 4, wrath is c. Cant. 8, 6, jealousy is c. Heb. 11, 30, trials of c, mockings. See Gen. 49, 7; Ex. 6, 9; Deut. 32, 33, CPUMES Mat 15, 27, Mk, 7, 28; Ln, 16, 21 CRUMBS. Mat. 15. 27; Mk. 7. 28; Lu. 16. 21. CRUSE. 1 Sam. 26. 11; 1 Kings 14. 3; 17. 12; 19. 6. CRUSH. Job 5.4. children are c. in the gate. 39.15, forgetteth that the foot may c. them. See Lev. 22.24; Num. 22.25; Deut. 28.33. CRY (n.). 1 Sam. 5. 12, c. of the city went up to heaven.

Job 34. 28, he heareth the c. of the afflicted.

Ps. 9. 12, forgetteth not c. of the humble. 34.15. ears are open to their c. Prov. 21.13, stoppeth his ears at the c. of the poor. Mat. 25. 6, at midnight there was a c. made. See Gen. 18. 20; Ex. 2. 23; Num. 16. 34. See Gen. 18. 29; Ex. 2. 23; Num. 16, 34. CRY (ch. Ex. 14. 15, wherefore c. thou unto me? Lev. 13. 45, cover his lip, and c. unclean. Job 29. 12; I delivered poor that c. Ps. 14: 8, food to young ravers which c. Prov. 8. 1, doth not wisdom c. 18a. 58, 1, c. aloud, spare not. Mat. 12. 19, he shall not strive nor c. 20. 31; Mk. 10. 48; Lu. 18. 39, they c. the more. Lu. 18. 7, elect who c. day and night. John 7. 37, Jesus c. if any man thirst. Acts 19. 32; 21. 34, some c. one thing and some another. another See Ex. 5.8; 32.18; 2 Kings 8.3. CRYING. Prov. 19. 18; Isa. 65. 19; Heb. 5. 7; Rev. 21. 4. CRYSTAL. Job 28, 17; Ezek. 1, 22; Rev. 4, 6; 21, 11; 22. 1, CUBIT. Mat. 6, 27; Lu. 12, 25.

GUCUMBERS. Num. 11.5; Isa. 1.8. CUMBER. Deut. 1.12; Lu 10. 40; 13. 7. CUNNING. Ps. 137. 5, let my hand forget her c. Jer. 9. 17, send for c. women. Eph. 4. 14, carried about by c. craftiness.

2 Pet. 1. 16, not follow c. devised fables. See Gen. 25. 27; Ex. 38. 23; 1 Sam. 16, 16; Dan. 1.4

JUP. Ps. 116, 13, take c. of salvation.

Mat. 10, 42; Mk. 9, 41, c. of cold water.

20, 22; Mk. 10, 39, drink of my c.

22, 25, make clean outside of c.

26, 27; Mk. 14, 23; Lu. 22, 17; 1 Cor. 11, 25, took c.

39; Mk. 14, 30; Lu. 22, 42, let this c. pass.

Lu. 22, 20; 1 Cor. 11, 25, this c. is new testament.

John 18, 11, c. which my father hath given.

1 Cor. 10, 16, c. of blessing we bless.

11, 26, as often as ye drink this c.

27, drink this c. unworthily.

See Gen. 40, 11; 44, 2; Prov. 23, 31. See Gen. 40. 11; 44. 2; Prov. 23. 31. CURDLED. Job 10. 10. CURE. Lu. 7. 21, in that hour he c. many. 9.1, power to c. diseases. 13.32, I do c. to-day. See Jer. 33.6; 46. 11; Hos. 5. 13; Mat. 17. 16. CURIOUS. Ex. 28.8; Ps. 139. 15; Acts 19. 19. CURRENT. Gen. 23. 16. CURSE (n.). Deut. 11. 26, I set before you blessing and c. ing and c.
23.5. turned c. into blessing.
Mal. 3.9. ye are cursed with a c.
Gal. 3.10, are under the c.
Rev. 22.3, no more c.
See Gen. 27. 12; Num. 5. 18. See Gen. 2. 12; Num. 3. 18.
CURSE (v.). Lev. 19, 14, not c. the deaf.
Num. 23. 8, how shall I c. whom God hath not.
Judg. 5. 23, c., v. 9 Meroz, c. ye bitterly.
Job 2. 9, c. God, and die.
Ps. 62. 4, they bless, but c. inwardly.
Mal. 2. 2, I will c. your blessines.
Mat. 5. 44; Lu. 6. 28; Rom. 12. 14, bless them that Mat. 5. 44; 1.0. 0. 20; 1001. 1.2., 2. you. 26. 74; Mk. 14. 71. he began to c. Mk. 11. 21, fig tree thou c. John 7. 49, knoweth not the law are c. Gal. 3. 10, c. 15 every one that continueth not, Jas. 5. 9, therewith c. we men. See Gen. 8. 21; 12. 3; Num. 22. 6. CURTAIN. Ex. 26. 36, the length of one c. CURTAIN Mat. 9, 9; Mk. 2. 14; Lu. 5. 27, receiver of the control of the cont CUSTOM. Mat. 9. 9; Mk. 2. 14; Lu. 5. 27, receipt OUSTOM. Mat. 9. 9; Mk. Z. 14; Lu. 5. 21, rec of c.
11. 25, of whom do kings talke c.
Lu. 4. 16, as his c. was, went into synagogue,
John 18. 39, ye have a c.
Acts 16. 21, teach c. which are not lawful.
Rom. 13. 1, c. to whom c.
1 Cor. 11. 16, we have no such c.
See Gen. 31. 35; Judg. 11. 33; Jer. 10. 3.
CUTTING. Ex. 31. 35; Isa. 38. 10; Mk. 5. 5.
CYMBAL. 1 Cor. 13. 1.
CYMBALS. 2 Sam. 6. 5, on cornets and on c. YMBALS. 2 Sam. 6.5, on cornets and on c. 1 Chron. 15. 16, harps and c. CYMBALS. 16. 5. Asaph made a noise with c. Ps. 150. 5, praise him upon the loud c. DAGGER. Judg. 3. 16, 21, 22.

DAGGER. Judg. 3. 16, 21, 22.

DAHLY. Ps. 13. 2. sorrow in my heart d.
68. 19, d. loadeth us.
Frov. 8. 30, I was d. his delight.
Dan. 8. 11; 11. 31; 12. 11, d. sucrifice taken away.
Mat. 6. 11; 11. 31; 12. 11, d. sucrifice taken away.
Lu. 9. 23, take up cross d.
Acts 2. 41; added to church d.
6. 1, the d. ministration.
16. 5. churches increased d.
17. 11, searched the scriptures d.
16. 10: 13, 1 die d.
Jas. 2. 16, destitute of d. food.
Jas. 2. 16, destitute of d. food.
See Num. 4. 16; 28. 24; Neh. 5. 18; Dan. 1.5.

See Num. 4.16; 28.24; Neh. 5.18; Dan. 1.5. DAINTY. Ps. 141.4, let me not eat of their d. Prov. 23.3, be not desirous of his d. See Gen. 49.20; Job 33.20; Rev. 18.14.

Lu. 22.53; Col. 1.13, the power of d. 23.44, d. over all the earth. John 1.5, d. comprehended it not.

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3 ŋ DALE, Gen. 14.17; 2 Sam. 18.18. DAM, Ex. 22.30; Lev. 22.27; Deut. 22.6. DAMAGE. Prov. 26. 6, drinketh d. Acts 27. 10, voyage will be with much d. 2 Cor. 7. 9, receive d. by us in nothing. See Ezra 4. 22; Esth. 7. 4; Dan. 6. 2.

DAMNABLE, 2 Pet. 2. 1.
DAMNATION, Mat. 23, 33, can ye escape the

AMNATION, BART, 25, 25, can jo compoded, of hell.

Mk. 3, 29, in danger of eternal d.
John 5, 29, the resurrection of d.
Rom. 13, 2, receive to themselves d.
1 Cor. 11, 29, eateth and drinketh d.
2 Pet. 2, 3, thoir d, slumbrereth not.
See Mat. 23, 14; Nk. 12, 49; Lu. 20, 47; Rom. 3, 8,

DAMNED. Mk. 16, 16; Rom. 14, 23; 2 Thess. 2, 12. DAMSEL. Ps. 68. 25, among them were the d.

playing. Mat. 14. 11; Mk. 6. 28, given to the d. 28, 69; John 18. 17, d. came to Peter. Mk. 5. 39, the d. is not dead. Acts 12. 13, a d. came to hearken.

16, 16, d. possessed with a spirit. See Gen. 24, 55; 34, 3; Judg. 5, 30; Ruth 2.5.

DANCE. Ex. 32, 19, he saw the calf, and d. 1 Sam. 18.6, came out singing and d. 2 Sam. 6.14, David d. before the Lord. Job 21.11, their children d.

Joo 21, 11, their children d.
Ps. 30, 11, turned my mourning into d.
149, 3; 150, 4, praise him in the d.
Eccl. 3, 4, a time to d.
Mat. 11, 17; Lu. 7, 32, piped, and ye have not d.
14, 6; Mk. 6, 22, daughter of Herodias d.
Sec Judg. 21, 23; Jer. 31, 13; Lam. 5, 15.

DANDLED. Isa. 66. 12. DANGER. Mat. 3. 29; Mk. 5. 21; Acts 19. 27; 27. 9. ARE. Rom. 5. 7, some would even d. to die. See Job 41. 10; Rom. 15. 18; 1 Cor. 6. 1; 2 Cor. 10. 12.

See 300 41. 10; Rolli. 13. 18; 1 Col. 0.1; 12. DARK. Job 12. 25. they grope in the d. 22: 13, can he judge through d. cloud? 24: 16, in the d. they dig. 38. 2, that d. counsel by words. Ps. 49. 4; Prov. 1. 6, d. saylings. 69. 23; Rom. 11. 10, let their eyes be d. 88. 12, wonders be known in the d.

Eccl. 12.2, stars be not d. 3, look out of windows be d. o, 100k out of Windows De d. Zech. 14. 6, shall not be clear nor d. Mat. 24. 29; Mk. 13. 24, sun be d. Lu. 23. 45, sun d. and vail rent. John 20. 1, early, when it was yet d. Rom. 1. 21, foolish heart was d. Fuh 4. 18. Indeestanting d.

Eph. 4.18, understanding d. See Gen. 15. 17; Ex. 10. 15; Num. 12. 8; Joel 2.10.

2.10

DARKNESS. Deut. 5.22, spake out of thick d. 28.29, grope as the blind in d. 1. Sam. 2.9, wicked shall be silent in d. 28.am. 2.10; Ps. 18. 9, d. under his feet. 29; Ps. 18. 28, Lord will enlighten my d. 1. Kings 8. 12; 2. Chron. 0.1, dwell in thick d. Job 3.5; Ps. 10, 10, d. and shadow of death, 10. 22, land where the light is as d. 30. 26, waited for light there came d. 30. 26, waited for light there came d. 97. 9. 16, pestilence that walketh in d. 97. 2, clouds and d. are round about him. 112.4, to upright ariseth light in d. 130. 12, d. and light alike to thee. Prov. 20. 20, lamp be put out in d. Eccl. 2. 13, as far as light excellent d. 14, fool walketh in d.

Ecci. 2. 15, as ar as night excepten a.
14, fool walketh in d.
1sa. 5s. 10, thy d. as noon day.
60. 2, d. cover the earth, gross d.
Joel 2.2. day of clouds and thick d.
Mat. 6. 23; Lu. 11. 34, body full of d.
8. 12; 22. 13; 25. 30, outer d.
10. 27; Lu. 12, 3, what I tell in d. speak.
Lu. 1, 79; Rom. 2. 19, light to them that sit in d.

John 1.5, d. comprehended it not.
3.19, loved d. rather than light.
John 12.35, walk while ye have light, lest d.
Acts 25.18, turn from d. to light.
Rom. 13.12; Eph. 5.11, works of d.
1 Cor. 4.5, hidden things of d.
2 Cor. 4.6, light to shine out of d. 26, 14, what communion bath light with d.?
Eph. 6, 12, rulers of the d. of this world.
Thess. 5, 5, not of the night nor of d.
Heb. 12, 18, to blackness and d.
1 Pet. 2, 9, out of d. into marvellous light,
2 Pet. 2, 4, into chains of d.
1 John 1.5, in him is no d. at all.
6, and walk in d., we lie.
1 John 2, b, the d. is past.
9, hateth his brother, is in d.
11, d. hath blinded his eyes.
Rev. 16, 10, kinrdom full of d.
See Gen. 1, 2; 15, 12; Ex. 10, 21; 20, 21,
MRILING. Ps. 22, 20; 25, 17, 6. 14, what communion hath light with d.? DARLING. Ps. 22, 20; 35, 17. DART. Job 41, 26; Prov. 7, 23; Eph. 6, 16. ASH. Ps. 2. 9; Isa, 13. 16; Hos. 13. 16, d, in pieces. 91. 12; Mat. 4. 6; Lu. 4. 11, d, thy foot. 137. 9, that d, thy little ones. See Ex. 15. 6; 2 Kings S. 12; Jer. 13. 14. DASH. DAUB. Ex. 2. 3; Ezek. 13. 10; 22, 28.

DAUGHTER. Gen. 24, 23, 47; Judg. 11, 34, whose d. art thou?

art thou?
27.46, weary of life because of d. of Heth.
Deut. 28, 53, eat flesh of sons and d.
2 Sam. 1.20, lest d. of Philistines rejoice.
12.3, lamb was unto him as a d.
Ps. 45.9, kinss d. among honourable women.
144.12, our d. as corner-stones.
Prov. 30.15, horseleech lath two d.
31.29, many d. have done virtuously.
Ecol. 12.4, the d. of music.
Isa. 22.4; Jer. 9.1; Lam. 2.11; 3.48, spoiling of

the d.

Jer. 5, 14, healed hurt of d. of my people. 9. 1, weep for slain of d. of my people.
9. 1, weep for slain of d. of my people.
Mic. 7. 6; Mat. 10. 35; Lu. 12. 53, d. riseth against

mother Mat. 15. 28, her d. was made whole. Lu. S. 42, one only d., about twelve years of age. 13. 16, this woman d. of Abraham. Heb. 11. 24, refused to be son of Pharaoh's d. See Gen. 6. 1; Ex. 1. 16; 21. 7; Num. 27. 8.

DAWN. Ps. 119. 147, I prevented the d. of the

morning, till the day d.
See Josh 6, 15; Judy, 10, 26; Job 3, 9; 7, 4.

DAY. Gen, 41, 91 do remember my faults this d. AY. Gen. 41, 9, I do remember my faults this d. Deut. 4.32, ask of the d. that are past. 1Sam. 25, 8, come in a good d. Kings. 7, 9, this d. is a d. of pood tidings, 1Chron. 23, 1, 28; 2 Chron. 24, 15, full of d. 29, 15; Johs. 9, our d. as a shadow, Neb. 4, 2, will they make an end in a d. Joh 7. 1, d. like the d, of an hireling, 14, 6, till he accomplish his d. 19, 25, stand at latter d. upon the earth. 21, 30, reserved to d. of destruction. 32.7, I said, d. should speak. Ps. 2.7; Acts 13, 33; Heb. 1.5, this d. have I begotten thee. 19, 2, d. unto d. uttereth speech. Ps. 44, 10, a d. in thy courts. Prov. 3, 2, 16, length of d. 4, 18, more and more to perfect d.

Frov. 3.2 18, length of d.
4.18, more and more to perfect d.
27.1, what a d. may bring forth.
Eccl. 7.1, d. of death better than d. of birth.
12.1, while the evil d, come not.
1sa. 2.12; 13.6, 9; Joel 1.15; 2.1; Zeph. 1.7;
Zeob. 14.1, d. of the Lord.

Iso. 10.3, in the d. of visitation.
27.3, the Lord will keep it night and d.
58.5, acceptable d. to the Lord,
58.5, an infant of d.
150.2, an infant of d.
150.2 John 6.39, raise it again at last d. 9.4, I must work while it is d. Acts 17.31, he hath appointed a d. Acts 17, 31, he hath appointed a d. Rom. 2.5, wrath against d. of wrath, 14.5, esteemeth every d. alike. 2 Cor. 6.2, the d. of salvation. Phil. 1.6, perform it until d. of Christ. 1 Thess. 5.; 21 Pet 3. 10, d. cometh as a thief. 5, children of the d. Heb, 13.8, Jesus Christ same to-d. and for ever. 2 Pet. 3.8, one d. as a thousand years. See Geon. 1.5; 27.2; 10.0 1.4; Ps. 77.5; 118.24; John 11.24; 12.48; 1 Cor. 3.13; Rev. 6.11; 16.14; 20.10. 16, 14; 20, 10, DAYS (last). Isa. 2. 2, it shall come to pass in the last d. See Mic. 4.1; Acts 2.17; 2 Tim. 3.1; Heb. 1.2; James 5.3; 2 Pet. 3.3. DAYSMAN. Job 9. 33. DAYSPRING. Job 33, 12, d. to know his place. Lu. 1, 78, d. from on high hath visited us. DAYSTAR. 2 Pet. 1. 19, d. arise in your hearts. DEAD. Lev. 19.28, cuttings for the d. Ruth 1.8, as ye have dealt with d. 1 Sam. 24.14; 2 Sam. 9.8; 16.9, d. dog. 18am. 24. 14; 28am. 9. 8; 16. 9; d. dog. Ps. 31. 12; forrotten as a d. man. 115. 17, d. praise not the Lord. Prov. 9. 18; knoweth not that the d. are there. Eccl. 4.2, the d. which are already-d. 9. 4, living dog better than d. lion. 5, d. know not any thing. 5. d. know not any thing.
10. 1, d. flies cause ointment.
1sa. 26. 19, thy d. men shall live.
1cr. 22. 10, weep not for the d.
Mat. 8. 22, let the d. bury their d.
9. 24; Mk. 5. 39; Lu. 8. 52, not d., but sleepeth.
11. 5; Lu. 7. 22, dear hear, d. raised.
23. 27, full of d. men's bones.
Mk. 9. 10, rising from d. should mean.
1u. 15. 24, 32; Rev. 1. 18, d. and is alive again.
16. 31, though one rose from the d.
John 5. 25, d. shall hear.
6. 49, did eat manna, and are d. John 5. 25, d. shall hear.
6. 49, did eat manna, and are d.
11. 25, though d., yet shall he live.
44, he that was d. came forth.
Acts 10. 42; 2 Tim. 4. 1, Judge of quick and d.
26. 23, first that should rise from d.
Rom. 6. 21; 1; 1 Pet. 2, 24, d. to sin.
7. 4; Gal. 2. 19, d. to the law.
14. 9. Lord both of d. and living.
1Cor. 15. 15, if the d. rise not.
35, how are the d. raised. 35, how are the d. raised. 2 Cor. 1.9, trust in God who raiseth d. 5.14, then were all d. Eph. 2.1; Col. 2.13, d. in trespasses and sins. Eph. 2. 1; Col. 2. 13, d. in trespasses and : 5. 14, arise from the d. Col. 1. 18, firstborn from the d. 2. 20; 2 Tim. 2. 11, d. with Christ. 1 Thess. 4. 16, d. in Christ shall rise f.rst. 1 Tim. 5. 6, d. while she liveth. Heb. 6. 1; 9. 14, from d. works. 11. 4, being d., yet speaketh. 13. 20, brought again from the d. Jas. 2. 17, 20, 26, faith d.

1 Pet. 4.6, preached to them that are d. Jude 12, twice d. Rey. 1.5, first-begotten of the d. 3.1, a name that thou livest and art d. 14.13, blessed are the d. 20.5, rest of d. lived not again. 12, the d. small and great. 13, sea gave up d. See Gen. 23. 3; Ex. 12. 30; Mk. 9. 26; Rev. 1. 18. DFADLY. Mk, 16, 18, drink any d. thing. Jas. 3. 8, tongue full of d. poison. See 1 Sam. 5. 11; Ps. 17, 9; Ezek. 30, 24. DEAF, Ps. 58. 4, like d. adder that stoppeth, Isa. 29. 18, shall the d. hear the words. Mat. 11.5; Lu. 7. 29, the d. hear. Mk. T. 37, he maketh the d. to hear. 9. 25, thou d. spirit, come out. See Ex. 4. 11; Lev. 19. 14; Isa. 42. 18; 43. 8. DEAL (a measure). Ex. 29. 40, with the one lamb. a tenth d. of flour.

Lev. 14. 10, three tenth d. of fine flour for a Lev. 14. 10, three tenth d. of fine flour for a meat offering.

DEAL. Lev. 19, 11, nor d. falsely.
Job 42. 8, d. with you after folly.
Ps. 75. 4, d. not foolishly.
Prov. 12, 22, they that d, truly his delight.
Isa. 21, 23, 24, 16, treacherous dealer d, treacherously. 26.10, in land of uprightness d. unjustly. 26. 10. in land of uprightness d. unjustly. Jer. 6, 13; 8, 10, every one d. falsely. Hos. 5. 1, have d. treacherously against the Lord, Zech. 1, 6, as Lord thought, so hath he d. Mk. 7, 36; 10, 48, the more a great d. Lu. 2, 48, why hast thou thus d. with us? Rom. 12, 3, according as God hath d. See Gen. 32, 9; Ex. 1, 10; Deut. 7, 5; 2 Chron. 2, 3, DEALING. 18 am. 2, 23; Ps. 7, 16; John 4, 9, The A. 1, 2, 32; 9; is Enhand und d. sou DEAR. Jer. 31. 20, i. E. phraim in y d. son.

Acts 20, 24, neither count I my life d.

Rom [2. 19; 1 Cor. 10. 11; 2 Cor. 7. 1; 12. 19; Phil.

4. 1; 2 Tim. 1, 2; I Pet. 2, II, d. beloved.

Eph. 5. 1, followers of God as d. children.

Col. 1. 13, into kingdom of his d. Son.

1 Thess. 2. 8, because ye were d. unto us.

See Jer. 12. 7; Lu. 7. 2; Philem. 1. DEARTH, 2 Chr. 6, 28, if there be a d, in the land. Nan. Neh. 5. 3, buy corn because of d. Acts 11.28, Agabus signified a great d, See Gen. 41.54; 2 Kings 4.38; Jer. 14.1; Acts 7.11. See Gen. 41.54; 2Kings 4.38; Jer. 14.1; Acts 7.11. DEATH. Num. 16.29, if these men die common d. 23.10, let me die d. of richteous. Judg. 5.18, jeoparded lives to the d. 18.16, soul was vesed to d. 30, which he slew at his d. were more. Ruth 1.17, if ought but d. part thee and me. 1 Sam. 15.32, the bitterness of d. past. 20.3, but a step between me and d. 2 Sam. 1.23, in d. not divided. 2.5; Ps. 18.4; 118.3, waves of d. compassed. Joh 3.21, long for d., but it cometh not. 7.15, my soul chooseth d. Jobb. 21, fong for a, but it come 7.15, my soul chooseth d. 30.23, thou wilt bring me to d. P.S. 6.5, in d. no remembrance.
13. 3, lest I sleep the sleep of d. 23. 4, valley of shadow of d. 48. 14, our guide even unto d. 68. 20, the issues from d. 69. 48, what man shall not see d. 69. 48. 68. 20, the issues from d.
89. 48, what man shall not see d.
102. 20, loose those appointed to d.
101. 10, in darkness and shadow of d.
116. 15, precious is d. of his saints.
Prov. 7, 27, to chambers of d.
8, 36, that hate me love d.
14. 32, righteous hath hope in his d.
24. 11, deliver them drawn to d.
Cant. 8, love is strong as d.
125. 8; 1 Cor. 15. 56, swallow up d. in victory.

J

Jes. 38, 16, for d. cannot celebrate thee.

Jer. 8.3, d. chosen rather than life.

9.21, d. come up to our windows.

Ezek. 18, 32; 33.11, no pleasure in d.

Mos. 13.14, 0 d. 1 will be thy plagues.

Mat. 15.4; Mk. 7. 10, let him die the d.

16.28; Mk. 9.1; Lu. 9.27, not taste of d.

28. 38; Mk. 14. 34, my soul is sorrowful to d.

Mk. 5. 23; John 4. 47, litch at point of d.

Lu. 2.26, should not see d. before.

22. 33, will go to prison and d.

John 5. 24; 1 John 3. 14, passed from d. to life.

8. 51, 52, keep my saying, shall never see d.

11. 4, sickness not unto d.

12. 33; IS. 32; 21. 19, signifying what d.

Acts 2. 24, having loosed pains of d.

Kom. 1. 32, such things are worthy of d.

5. 10; Col. 1. 22, reconciled by the d.

21. d. by sin and so d. passed on all.

14. 17, d. reigned from Adam to Moses.

6. 5, planted in likeness of his d.

22, wages of shi is d.

23, wages of shi is d.

8. 2, law of sin and d.

10. 5. 32; Life or d. all are yours.

11. 20, show the Lord's d. uit he come.

15. 21, by man came d.

55. 56. 0 d. where is thy sting?

20. 11, savour of d. unto d.

4. 12, d. worketh in us.

11. 25, in d. oft.

Fill 2. 8 d., even d. of the cross.

Reb. 2. 9, taste d. for every man.

16, through fear of d. were.

Jas. 136, sh bringeth forth d.

1. John 8. 16, a sin unto d.

Rev. 1, 18, keys of hell and of d.

2. 10, be faithful unto d.

11. 6. 14, second d.

6. 6, h is name that sat on him was d. 11; 6. 14, second d.
6. 8, his name that sat on him was d. 9.6, seek d, and d, shall flee, 20.6, d, and hell delivered up. 21. 4, no more d. See Prov. 14. 12; 16. 25; John 18. 31; Jas. 5. 20. DEBASE, Isa. 57. 9. DEBATE, Prov. 25. 9; Isa. 58. 4; Rom. 1. 29; 2 Cor. 12. 20. 2 Cor. 12. 20.
DEBT. 2 Kings 4. 7, go, pay thy d. and live.
Neh. 10, 31, leave the exaction of every d.
Prov. 22. 25, be not sureties for d.
Mat. 18, 27, forgave him the d.
See 1 Sam. 22. 2; Mat. 6, 12; Rom. 4. 4.
DEBTOR. Mat. 6, 12, as we forgive our d.
Lu. 7. 41, creditor which had two d.
Rom. 1. 14, I am d. to the Greeks.
8, 12, we are d., not to the flesh.
15, 27, their d. they are.
Gal. 5, 3, d. to do the whole law.
See Ezek. 18, 7; Mat. 18, 21; 23, 16; Lu. 16, 5.
DECAY. Lev., 25, 53; Neh. 4. 10; Heb. 8, 13. DECAY. Lev. 25. 35; Neh. 4. 10; Heb. 8. 13. DECEASE. Isa. 26, 14; Mat. 22, 25; Lu. 9. 31; 2 Pet. 1, 15. 2 Pet. 1.15.
DEGEIT. Ps. 10.7, mouth full of d. and fraud.
36.3, words are iniquity and d.
55.23, d. men shall not live half their days.
Prov. 12.5, counsels of wicked are d.
20.17, bread of d. is sweet.
27.6, kisses of an enemy are d.
31.30, favour is d. and beauty vain.
Jer. 14.14; 23.28, prophesy the d. of their heart.
17.9, heart is d. above all things.
48.10, that doeth work of the Lord d. 11. 9, neart is *a*, above all things.
48. 10, that doeth work of the Lord *d*.
Hos. 11. 12, compasseth me with *d*.
Amos 8.5, falsifying balances by *d*.
Zeph. 1. 9, fill their masters' houses with *d*.
Mat. 13. 22; Mk. 4. 19, the *d*. of riches.
Mk. 7. 22, out of heart proceed.
Rom. 3. 13, they have used *d*.
2 Cor. 4. 2, handling word of God *d*,

DEBASE.

2 Cor. 11, 13, false apostles, d. workers. Eph, 4, 22, according to d. lusts. Col. 2. 8, vain d., after tradition. See Ps. 50, 19; Prov. 12, 20; Jer. 5, 27; Mic. 6, 11. DECEIVE. Deut, 11.16, take heed that your heart be not d Jet not a. 2 Kings 19. 10; Isa. 37. 10, let not thy God d. thee, Job 12. 16, the d. and the d. are his. Jer. 20. 7, thou hast d. me and I was d. Obad. 3, pride of heart hath d, thee.

Mat. 24. 24, if possible d, the very elect. 27.63, remember that d. said.
John 7.12, nay, but he d, the people. John 7.12, nay, but he d, the people.
47, are ye also d.?
1 Cor. 6. 9; 15. 33; Gal. 6. 4, be not d.
2 Cor. 6. 8, as d, and yet true.
Eph. 4. 14, whereby they lie in wait to d.
5. 6; 2 Thess. 2. 3; 1 John 3. 7, let no man d. you.
1 Tim. 2. 14. Adam was not d.
2 Tim. 3. 13, worse and worse, d, and being d.
1 John 1. 8, no sin, we d, ourselves. 2 John 7, many d. entered into world. See Gen. 31, 7; Isa, 44, 20; Ezek, 14, 9; Rev. 12, 9; DECENTLY. 1 Cor. 14, 40. DECISION. Joel 3, 14. DECK. Job 40. 10, d. thyself with majesty.
Isa, 61, 10, as a bridegroom d, himself.
Jer, 4, 30, though thou d, thee with ornaments. 10. 4, they d. it with silver. See Prov. 7, 16; Ezek. 16, 11; Rev. 17, 4; 18, 16. DECLARATION. Esth. 10.2; Job 13.17; Lu. 1.1; 2 Cor. 8, 19, DECLARE, 1 Chron, 16, 24; Ps. 96, 3, d. glory among JECLARE. I Chron. 16. 24; Ps. 96. 3, d. glory a heathen.
Job 21. 31, who shall d. his way to his face.
31. 37, I would d. number of my steps.
Ps. 2, 7, I will d. decree.
9. 11, d. among the people his doings.
19. 1. heavens d. glory of God.
30, 9, shall dust d. thy fruth.
40. 10, I have d. thy faithfulness.
66. 16, I will d. what he hath done.
15. 9, I will d. for ever.
18. 17, live and d. the works of the Lord. 118, 17, live and d, the works of the Lord. DECLINE. Deut. 17. 11, thou shalt not d. from ECLINE. Because A. — sentence.
2 Chron. 34. 2. d. neither to right nor left.
PS. 102. 11. 106. 23. days like a shadow that d.
119.51. 157, not d. from thy law.
See Ex. 23. 2. Job 23. 11; Prov. 4. 5; 7. 25. DECREASE. Gen. 8.5; Ps. 107. 38; John 3.30. DECREE. Job 22.28, thou shalt d. a thing and it shall be. shall be. 28. 26, made a d. for the rain. 28. 26, made a d. for the rain. 29. 148. 6, a d. which shall not pass. Prov. 8. 15, by me princes d. justice. 29, ne gave to the sea his d. Isa. 10, 1, that d. unrighteous d. Acts 10. 4, delivered the d. to keep, See Dan. 2. 9; 6. 5; Acts 17. 7; 1 Cor. 7. 37. DEDICATE. Deut. 20, 5, lest he die and another d. it.

Judg. 17. 3, wholly d. silver to the Lord. 1 Chron. 20. 27, of spoil they did d. Ezek. 44. 20, every d. thing shall be theirs. Seg. 1 Kings 7.51; 8.63; 15. 15; 1 Chron. 18. 11; Heb. 9. 18.

Heb. 9, 18.
DEED. Ex. 9, 16; 1 Sam. 25, 34; 26, 4, in very d.
2 Sam. 12, 14, by this d. hast given occasion.
Ezra 9, 13, come upon us for our evid d.
Neh. 13, 14, wipe not out my good d.
Ps. 22, 4; 1sa, 59, 18; Jer. 25, 14; Rom. 2, 6, according to their d.
Lu. 11, 48, ye allow the d. of your fathers.

Lu. 11. 48, ye allow the *a*, or your latners. 23, 41, due reward of our *d*. 24. 10, a prophet mighty in *d*. John 3. 19, because their *d*, were evil. 8. 41, ye do the *d*, of your father. Acts 7. 22, Moses, mighty in word and *d*. Rom. 3. 20, by *d*, of law no flesh justified. 28, justified without *d* of the law. Col. 3. 9, put off old man with his *d*. 1. whatsoever ye do in word or *d*. Con. 5. 7, put on old man with his d. 17, whatsoever ye do in word or d. 14s. 1.25, shall be blessed in his d. 1 John 3.18, not love in word, but in d. See Gen. 44.15; Lu. 23.51; Acts 19.18. DEEMED. Acts 27.27.

DEEP. Gen. 7.11; 8.2, fountains of d. Deut. 33, 13, the d. that coucheth beneath. Job 38. 30, face of d. is frozen.

41.31, maketh the d. boil like a pot

Job 25. ot, face of a. 18 frozen.
41.31, maketh the d. boil like a pot.
Ps. 36. 6, thy judgments are a great d.
42. 7, d. calleth to d.
65. 4, in his hand are the d. places.
107. 24, see his wonders in the d.
Prov. 22. 14; 23. 27, strange women d. pit.
Isa. 63. 13, led them through d.
Mat. 13. 5, no d. of earth.
Lu. 5. 4, launch into d.
6. 48, digged d. and laid foundations.
8. 31, command to go into the d.
John 4. 11, the well is d.
I Cor. 2. 10, searcheth d. things of God.
See Job 4. 13; 33. 15; Prov. 19. 15; Rom. 10. 7.
DEER. Dent. 14. 5; 15 Kings 4. 23.
DEFAME. Jer. 20. 10; 1 Cor. 4. 13.
DEFEAT. 2 Sam. 15. 34; 17. 14.
DEFENDE. Job 22. 25, the Almighty shall be thy

DEFENCE. Job 22.25, the Almighty shall be thy d.

EFEACE. 300 22.25, the Almighty shall b Ps. 7.10, my. d. is of God. 59. 9, 17; 62. 2, for God is my. d. 89, 13; 94. 22, Lord is d. Eccl. 7, 12, wisdom a d., money a d. Isa. 33. 16, place of d. munitions of rocks, Phil. 17, 17, in d. of the Gospel. See Num. 14. 9; Acts 19. 33; 22. 1.

DEFEND. Ps. 5. 11, shout for joy, because thou d. them.

them. 82. 3, d, the poor and fatherless. Zech. 9. 15, Lord of hosts shall d, them. Acts 7. 24, d, him and avenged the oppressed. See Ps. 20. 1; 59. 1; 1sa. 31. 5.

See Fs. 20, 1; 59, 1; 1sa, 31.5.

DEFILE, Ex. 31.14, that d. sabbath be put to death, Num. 35, 33, blood d, the land.

2 Kings 23, 13, high places did king d.

Neh, 13, 20, they have d, the priesthood, Ps. 74, 7; 79, 1, d. dwelling-place of thy name. 106, 39, d. with their own works.

Isa, 59, 3, your hands are d. with blood, Jer. 27, 16, 18, ye d. my land.

Ezek, 4, 13, eat their d. bread.

23, 38, they have d. my sanctuary.

36, 17, they d. it by their own ways.

Dan, 1.8, would not d. himself with meat.

Mat, 15, 11, 18, 20; Mk, 7, 15, 20, 23, d. a man, 10nn 18, 28, lest they should be d.

1 Cor. 3:17, if any man d. temple of God.

8.7, conscience being weak is d.

1 Tim, 1, 10, law for them that d. themselves.

Tit, 1.15, to d. nothing pure, even conscience d. Heb. 12, 15, thereby many be d.

Jude 8, filthy dreamers d. flesh.

Rev. 3. 4, few not d. their garments. See Ex. 31. 41; Lev. 21. 4; Jas. 3. 6; Rev. 21. 27. DEFRAUD. 1 Sam. 12.3, 4, whom have I d.? Mk. 10. 19; 1 Cor. 7. 5, d. not.

1 Cor. 6. 7, rather suffer to be d. 8, do wrong and d. your brethren. 2 Cor. 7. 2, we have d. no man. See Lev. 19.13; 1 Thess. 4.6.

See Lev. 10. 10, 1 mess, 1. 0. DEGENERATE, Jer. 2. 21. DEGREE. Ps. 62. 9, men of low d., high d. 1 Tim. 3, 13, purchase to themselves good d. Jas. 1. 9, brother of low d. rejoice. See 2 Kings 20. 9; 1 Chron, 17. 17; Isa. 38, 8; Lu. 1.

DELAY. Mat. 24, 48; Lu. 12, 45, my lord d, his

coming. Acts 9.38, that he would not d, to come. See Ex. 22. 20; 32. 1; Acts 25. 17. DELECTABLE. Isa. 44. 9.

DELICACY. Rev. 18. 3. DELICATE.

ELICATE. 1Sam, 15, 32, Agaz came to him d. Prov. 29, 21, he that d. bringeth up servant. 1Sa. 47, 1, no more called tender and d. Lam, 4, 5, that did feed d. are desolate. 1. 10, 7, 25, that live d. are in kings' courts, See Deut. 23, 54, 56; Jen. 6, 2; Mic. 1, 16.

DELICIOUSLY. Rev. 18.7.

DELIGHT (n.). Deut. 10. 15, Lord had a d. in thy fathers. fathers. 15 am, 15, 22, hath Lord as great d, in offerings, 25 am, 15, 26, thave no d, in thee. Job 22, 25, shalt thou have d. in the Almighty, Ps. 1, 2, his d, is in law of Lord. 16, 3, to excellent in whom is my d, 119, 24, testimonies my d, and counsel. 77, 92, 174, thy law is my d, 143, thy commandments are my d.

143, thy commandments are my d. Prov. 8.30, I was daily his d. 31, my d. were with sons of men. 18. 2, fool hath no d. in understanding. 19. 10, d. not seemly for a fool. Cant. 2. 3, under his shadow with great d. Isa. 58. 13, call sabbath a d. See Prov. 11. 1; 12. 22; 15. 8; 16. 13.

See Prov. 11. 1; 12. 22; 15. 8; 16. 13.

DELIGHT (r.). Job 27. 10, will he d. himself in the Almighty?
Ps. 37. 4, d. 180 in the Lord.
11. meek shall d. in abundance of peace.
51. 16, thou d. not in burnt offering.
94. 19, thy comforts d. my soul.
18a. 42. 1, elect in whom my soul d.
55. 2, soul d. itself in fatness.
62. 4, the Lord d. in thee.
Mic. 7. 18, he d. in meroy,
Rom. 7. 22, I d. after the inward man.
See Num. 14. 8; Prov. 1, 22; 2. 14; Mal. 3. 1.

DELIGHTSOME Mel. 3. 12 DELIGHTSOME. Mal. 3. 12.

DELIVER. Ex. 3.8; Acts 7.34, I am come down

DELIVER. Ex. 3.8; Acts 7.34, I am come down to d. them. Num. 35.25. congregation shall d. slayer. Dett. 32.39; Isa. 43.13, any d. out of inly hand. 2 Chron. 32.15. were gods able to d. their lands, Job 5.19, shall d. thee in six troubles. 36.18, great ransom cannot d. Ps. 33.17, nor d. any by great strength. 56, 13, d. my feet from falling. 144.10, d. David from hurful sword. Prov. 24.11, forhear to d. them. Eccl. 9.15, by wisdom d. div. Isa. 50.2, have I no power to d.? Jer. 18, I am with thee to d. thee. 39.17, I will d. in that day. Dan. 3.17, for God is able to d. and will d. 6.14, king set heart on Daniel to d. Amos 2.14, neither shall mighty d. 9.1, he that escapeth shall not be d.

9.1, he that escapeth shall not be d. Mal. 3.15, they that tempt God are d. Mat. 6.13; Lu. 11.4, d. us from evil.

Mat. 11, 27; Lu. 10, 22, all things d. to me of Mat. 11. 21; Ltt. 10. 22, and terminy Father.
28. 15, 1 will d. him to you.
Acts 2. 23, being d. by the counsel of God.
Hom. 4. 25, was d. for our offences.
7. 6, we are d. from the law.
8. 21, creature shall be d.
8. 21, creature shall be d. 8. 21, creature shail be d. 2 Cor. 4. 11, d. to death for Jesus' sake. 2 Tim. 4. 18, d. me from every evil work. Jude 3, faith once d. to saints. See Rom. 8. 32; 2 Cor. 1. 10; Gal. 1. 4; 2 Pet. 2. 7. DELIVERANCE. 2 Kings 5.1, by him had given

DELUSION. Isa. 66.4; 2Thess. 2.11. DEMAND. Dan. 4.17; Mat. 2.4; Lu. 3.14. DEMONSTRATION. 1 Cor. 2. 4.

DEMONSTRATION. 1 COT. 2.4.

DEN. Job 37.8, then the beasts go into d.

Isa. 11.8, put hand on cockartice d.

Jer. 7.11, is this house a d. of robbers.

Mat. 21.13, is M. 11.11, a d. of thieves.

Heb. 11.38, in deserts and in d.

See Judg. 6.2; Dan. 6.7; Amos 3.4.

DENOUNCE. Deut. 30.18.

DENY Let. 90.12. betweed way Cod.

DENOUNCE. Deut. 39. 18.

DENY. Josh. 24. 27, lest ye d. your God.
Prov. 30, 9, lest 1 be full and d. thee.
Lu. 20, 27, which d. resurrection.
2 Tim. 2. 13, he cannot d. himself.
Ttt. 1. 16, in works they d. him.
See 1 Tim. 5. 8; 2 Tim. 3. 5; Tit. 2. 12.

DEPART. Gen. 49, 10, sceptre shall not d. from 2 Sam. 22. 22; Ps. 18. 21, have not d. from my

God.

Job 21. 14; 22. 17, they say to God, d.
28. 28, to d. from evil is understanding.
Ps. 5. 8; Mat. 7. 23; Lu. 13. 27, d. ye workers of

Ps. 6. 8: Mat. 1. 23; Lu. 13. 21, d. ye workers of iniquity.
34. 14; 35. 27, d. from evil, and do good.
195. 38. Ezypt was glad when they d.
Prov. 15. 24. he may d. from hell beneath.
22. 6. when old he will not d. from it.
27. 29. yet will not foolishness d.
Mat. 14. 16, they need not d.
25. 41. d. from me, ye cursed.
Lu. 2. 29, lettest thou thy servant d. in peace.
4. 13. devil d. for a season.
21. 21, let them in midst d.
John 13. 1, when Jesus knew he should d.
20. 12. 8. besought that it might d. from me.
Phil. 1. 23, desire to d.
21 Tim. 41. some shall d. from the faith.
2 Tim. 2. 19, mameth Christ d. from iniquity.
See Isa. 54. 10; Mic. 2. 10; 2 Tim. 4. 6; Heb. 3. 12.

DEPOSED. Dan. 5. 20. DEPRIVED. Gen. 27. 45; Job 39. 17; Isa. 38. 10.

DEPRIVED. Gen. 27. 45; Job 33. 17; Isa. 38. If DEPTH. Job 28. 14. d. saith, it is not in me. Ps. 33. 7, he layeth up d. in storehouses. 77. 18, waters afraid, d. troubled. 106. 9, led through d. as through wilderness. 107. 26, they go down again to d. Prov. 8. 24, when no d. 1 was brought forth. 25. 3, heaven for height, earth for d. Mat. 18. 6, better drowned in d. of sea. Mk. 4. 5, no d. of earth. Rom. 11. 33, the d. of the riches. See Isa. 7. 11; Mtc. 7. 19; Rom. 8. 39. DEPUTTED. 2 Sam. 15. 3.

DEPUTED. 2Sam. 15.3. DEPUTY. 1 Kings 22.47; Acts 13.7; 18.12;

DERIDE. Hab. 1, 10; Lu. 16, 14; 23, 35,

DERISION. Job 30.1, younger than I have me in d.

Ps. 2. 4, the Lord shall have them in d. 44. 13; 79. 4, a d. to them round us. Jer. 20. 7. 8, in d. daily. Lam. 3. 14, 1 was ad to my people. See Ps. 119. 51; Ezek. 23. 32; 36. 4; Hos. 7. 16.

DESCEND. Ezek. 26. 20; 31. 16, with them that

ESCEND. Ezek. 26. 20; 31. 16, with them the d. into pit.

Mat. 7. 55, 27, rain d. and floods came.

Mk. 1. 10; John 1. 32, 33, Spirit d.

15. 32, let Christ now d. from cross.

Rom. 10, 7, who shall d. into the deep?

Eph. 4. 10, he that d. is same that ascended.

Jas. 3. 15, this wisdom d. not.

Rev. 21. 10, great city d. out of heaven.

See Gen. 28. 12; Ps. 49, 17; 133, 3; Prov. 30. 4.

PESCENT. 1. 10, 32, 14 he. 7, 2, 6.

DESCENT. Lu. 19. 37; Heb. 7. 3, 6. DESCRIBE. Josh. 18, 4; Judg. 8, 14; Rom. 4, 6; 10. 5.

10.5
DESCRY. Judg. 1. 23.
DESCRY. Judg. 1. 23.
DESCRT. Ps. 78. 40, oft did they grieve him in d, 102. 6, like an owl of the d.
18a. 35. 1, the d. shall rejoice.
6: 43. 19, streams in the d.
40. 3, in d. a highway for our God.
Jer. 2. 6, led us through land of d.
17. 6, like the heath in the d.
18. 5, 24, people that dwell in d. shall drink.
Mat. 24. 25, say, behold, he is in the d.
Lu. 1. 80, John in d. till his showing.
9. 10, aside privately into d. lace.
John 6. 31, did eat manna in d.
See Ex. 5. 3; 10. 2; Isa. 51. 3; Mk. 6. 31.
DESERTS. Ps. 28. 4; Ezek. 7. 27.

DESERTS. Ps. 28.4; Ezek. 7, 27.

DESERVE. Judg. 9.16; Ezra 9.13; Job 11.6. DESIRE (n.). 2 Chron. 15. 15, sought him with their whole d.

DESIRE (a). 2 Chron. 19. 15, sought him with their whole d. 190 34, 39, my d. is that Job may be tried. Ps. 10. 3; 21. 2; Rom. 10. 1, heart's d. 37. 4, he shall give thee the d. of thine heart. 54. 7; 59, 10; 92.11; 112. 8, d. on enemies. 92.11; 112. 10; 140. 8, d. of the wicked. 145. 16, the d. of every living thing. Prov. 10. 24; 11. 23, the d. of righteous. 13. 12, when d. cometh, it is the of life. 16. 25, the d. of a man is his kindness. 21. 25, the d. of a man is his kindness. 21. 25, the d. of slothful killeth him. Eccl. 12. 5, d. shall fall. Fack. 24. 16, 21, 25, the d. of thine eyes. Mic. 7. 3, great man uttereth mischievous d. Hab. 2. 5, enlargeth d. as hell. Hag. 2.7, the d. of all nations. Inc. 22. 15, with d. I have d. to eat. Eph. 2. 3. Tuilliling d. of flesh and mind. Fig. 11. 23, having a d. to depart. See Gen. 3. 18; Job 14. 16; 31. 16. DEESIRE (tr.), Deut. 14. 26, bestow for whatsoey DEESIRE (tr.), Deut. 14. 26, bestow for whatsoey

DESIRE (v.). Deut, 14, 26, bestow for whatsoever thy soul d.

thy soul d.
1 Sam. 2.16, take as much as thy soul d.
12.13, behold the king whom ye d.
Neh. 1. 11, servants who d. to fear thy name,
Job 13. 3, 1 d. to reason with God.
Ps. 19. 10, more to be d. than gold.
27. 4, one thing I d. of the Lord.
34.12, that d. life and loveth many days.
44.6, segrifice and diversor thou didst not d. 34.12, that d. life and loveth many days.
40.6, sacrifice and offering thou didst not d.
45.11, king greatly d. thy beauty.
73.25, none on earth 1 d. beside thee.
107.30, to their d. haven.
Prov. 3.15; 8.11, all thou canst d. not to be conversed. compared.

compared.

3. 4, soul of sluggard d. and hath not.

15. 6. 1. 2. 10, what my eyes d. I kept not.

15a. 53. 2, no beauty that we should d.

16a. 6. 6. I d. mercy and not sacrifice.

Mic. 7. 1, soul d. first-ripe fruit.

26ph. 2. 1, gather together, O nation not d.

Mat. 12. 46; Lu. 8. 20, his brethren d.

13. 17, have d. to see those things.

20. 20, d. a certain thing of him.

Mk. 9. 35, if any d. to be first. Mr. 9. 35, if any d. to be first.
10, 35, do for us whatsoever we d.
11. 24, what things ye d. when ye pray.
15, 6; Lu. 23, 25, prisoner whom they d.
Lu. 9, who is this, and he d. to see him.
10, 24, kings have d. to see.
10, 21, d. to be fed with crumbs. 20, 46, scribes d. to walk in long robes. 22, 15, have d. to eat this passover. 31, Satan hath d. to have you.
Acts 3.14, d. a nunderer to be granted.
1 Cor. 14, 1, and d. spiritual gifts.
2 Cor. 5, 2, d. to be clothed upon.
Gal. 4. 9, ye d. again to be in bondage.
21, ye that d. to be under the law.
6, 12, many d. to nake show in the flesh.
Eph. 3, 13, 1 d. that ye faint not.
Phil. 4. 17, not because 1 d. a gift; 1 d. fruit,
1 Tim. 3, 1, he d. a good work.
Heb. 11. 16, they d. a better country.
Jas. 4. 2, ye d. to have, and cannot obtain.
1 Pet. 1.12, the angels d. to look into.
2, 2, as babes d. sincere milk of word.
1 John 5.15, we have petitions we d. 31. Satan hath d. to have you. 2, 2, as babes a, sincere limit of Word, 1 John 5, 15, we have petitions we d. See Gen. 3, 6; Job 7, 2; Ps. 51, 6; Lu, 5, 39, ESIRABLE. Ezek. 23, 6, 12, 23. DESIRABLE. DESIROUS. Prov. 23. 3; Lu. 23. 8; John 16. 19; Gal. 5, 26, DESOLATION. 2 Kings 22. 19, they should be-ESCLATION. 2 Anns 22. 19, they should come a d. and a curse.
Ps. 46. 8, what d. he hath made in the earth. 74. 3; Jer. 25. 9; Ezek. 35. 9, perpetual d. Prov. 1. 27, when your fear cometh as d. 3. 25, the d. of the wicked. Isa. 61. 4, raise up former d., the d. of many generations. generations.
Dan. 9. 26, to end of war d. are determined.
Zeph. 1. 15, a day of wrath, wasting, and d.
Mat. 12. 25; Lu. 11. 17, house divided brought
to d.
Lu. 21. 20, then know d. is nigh.
See Lev. 26, 31; Josh. 8. 28; Job 30. 14. DESPAIR. 1 Sam. 27.1; Eccl. 2.20; 2 Cor. 4.8. DESPERATE, Job 6, 26; Isa, 17, 11; Jer. 17, 9, DESPIER. Num. 11. 20, ye have d. the Lord.
15. 31; Prov. 13. 13; Iss. 5. 24; 30. 12. d. the word.
15. 32, 3. that d. no shall be lightly esteemed.
Neh. 4. 4. hear. O God, for we are d.
Esth. 1. 17, so that they d. their husbands.
Job 5. 17; Prov. 3. 11; Heb. 12. 5, d. not chastening. tening. 19. 18, young children d. me.
36. 5. God is mighty and d. not any.
Ps. 51. 17, contrite heart thou wilt not d. 53. 5, put to shame, because God d, them, 73. 20, thou shalt d, their image. 102.17, he will not d. their prayer. Prov. 1.7, fools d. wisdom. 30; 5.12, d. reproof. 6.30, men do not d. a thief. 15. 5, fool d. father's instruction. 20. foolish man d. his mother.

32, refuseth instruction d. own soul. 19.16, he that d. his ways shall die.

Prov. 30.17. d. to obey his mother, ravens shall. Eccl. 9. 16, poor man's wisdom is d. Isa, 33, 15, he that d. gain of or pressions. 49.7, saith Lord to him whom man d. Jer. 49. 15, I will make thee small and d. Ezek. 20. 13, 16, they d. my judgments. Ezek, 20.13, 16, they d. my judgments, 22.8, thou hast d. holy things.

Amos 2.4, they d. the law of the Lord, Zech, 4.10, who hath d. day of small things.

Mal. 1.6, wherein have we d. thy name?

Mat. 6. 24; Lu. 16, 13, hold to one, d. the other.

13.10, d. not one of these little ones. Lu. 10, 16, d. you, d. me; d. him that sent me. 18, 9, righteous, and d. others. Rom. 2, 4, d. thou the riches of his goodness. 1 Cor. 1, 28, things d. God hath chosen. 4. 10, ye are honourable, but we are d. 11. 22, d. ye the church of God. 16, 11, let no man therefore d. him. 10. 11, 1et 10 mat therefore d. htm.
1 Thess. 4. 8, d. not man, but God.
5. 29, d. not prophesyings.
1 Tim. 4.12, let no man d. thy youth.
6. 2, not d. because brethren.
17tt. 2.15, let no man d. thee.
11eb. 12, 2, endured cross, d. the shame.
13a. 2. 6, ye have d. the poor.
See Gen. 16. 4; 25. 34; 2 Sam. 6. 16; Rom. 14. 3. DESPISERS. Acts 13.41; 2 Tim. 3.3. Ezek. 25. 6, 15; 36.5; Rom. 1. 30; DESPITE. Heb. 10, 29, DESPITEFULLY. Mat. 5.44; Lu. 6.28; Acts 14.5. DESTITUTE. Ps. 102. 17, will regard prayer of d. Prov. 15. 21, folly is joy to him that is d. of wisdom. Wisdom. 1 Tim. 6.5, d. of the truth. Heb. 11. 37, being d., afflicted, tormented. See Gen. 24. 27; Ezek. 32, 15; Jas. 2, 15. DESTROY. Gen. 18, 23, d. righteous with the wicked. Ex. 22, 20, he shall be utterly d. Ex. 22, 20, he shall be utterly d. Deut. 9, 14, let me alone that I may d. them, 1 Sam. 15, 6, depart, lest I d. you with them. 2 Sam. 1, 14, d. Lord's anointed. Job 2. 3, movedst me to d. without cause. 10. 8, made me, yet thou dost d. me. 19. 10, he hath d. me on every side. 26, though worms d, this body 26, though worms d. this body.

Ps. 40. 14; 63. 9, seek my soul to d. it.

145. 20, all the wicked will he d.

Prov. 1. 32, prosperity of fools shall d. them.

13. 23, is d. for want of judgment.

31. 3, that which d. kings.

Eccl. 9. 18, one sinner d. much good.

Isa. 10. 7, it is in his heart to d.

11. 9; 56. 25, d. in holy mountain.

19. 3, I will d. the counsel thereof.

28. 2, as a.d. storm.

Jer. 13. 14, I will not spare but d. them.

11. 18, d. them with double destruction. 22. 2, as a d. storm.
Jet. 13. 14, 1 will not spare but d. them.
11. 18, d. them with double destruction.
23. 1, wore to pastors that d. the sheep.
Ezek. 9. 1, with d. wearon in his hand.
22. 27, d. souls to get dishonest gain.
Dau. 8, 24, he shall d. wondertally.
Hos. 13, U. thou hast d. thyself.
Mat. 5. 17, not to d. but to fulfil.
10. 28, fear him that is able to d.
12. 14; Mk. 3. 6; 11. 18, they might d. him.
21. 41, he will miserably d. those 22. 1, and d. those murderers.
27. 20, ask Barabbas and d. Jesus.
Mk. 1. 24; Lu. 4. 34, art thou come to d.
12. 9; Lu. 20. 16, d. the husbandmen.
14. 58, say, I will d. this temple.
15. 29, thou that d. the temple,
Lu. 6. 4, is it lawful to save life or d.
9. 56, is not come to d. men's lives.
17. 27, flood came and d. then all.
John 2. 18, Jesus said, d. this temple.
Rom. 14. 15, d. not him with thy meat.

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1 Cor. 6.13, God shall d, both it and them. Gail. 1.23, preacheth the faith he once d. 2.18, if I build the things which I d. 2 Thess. 28, d, with Drightness of his coming. Heb. 2.14, d, him that had the power. 124, 419, which seems of the Jas. 4.12, able to save and to d. John 3.8, d. the works of the devil. See Gen. 6.17; Isa. 65.8; Rom. 6.6; 2 Pet. 2.12;

Ex. 12. 23, not suffer d. to come.

DESTROYER. Ex. 12. 23, not suffer d, to com Judg, 16, 24, delivered the d of our country. Job 15. 21, in prosperity the d, shall come. Ps. 17. 4, kept from paths of the d. Prov. 28. 24, the companion of a d. See Job 33, 22; Isa. 49. 17; Jer. 22, 7; 50. 11. DESTRUCTION. 2 Chron. 22. 4, his counsellors

to his d. 26.16, heart lifted up to d. Esth. 8. 6, endure to see d. of my kindred. Job 5. 21, neither be afraid of d.

Job 5. 21, neither be afraid of d.
21. 17, how oft cometh d.
25. 6; d. dath no covering.
31. 3, is not d. to the wicked.
Ps. 9, 6, d. are come to a perpetual end.
35. 8, into that very d. let him fall.
73. 18, thou eastest them down to d.
90, 3, turnest man to d.

13. is, those cases them down to a.
90. 3, turnest man to d.
10. 6, the d. that wasteth at noon day.
103. 4, redeemeth thy life from d.
107. 1. 27, your d. cometh as a whirlwind.
10. 14, mouth of foolish near d.
15. d. of near is their neverty.

10. 14, mouth of foolish near d.
15, d. of poor is their poverty.
14, 28, want of people d. of the prince.
16. 18, pride goeth before d.
17. 19, exalteth gate seeketh d.
18, 7, fool's mouth is his d.
27. 20, hell and d. never full.

27. 20, hell and d. never full.
31. 8, such as are appointed to d.
18. 14. 23, the besom of d.
19. 18, the city of d.
50. 7, wasting and d. in their raths.
60. 18, d. be no more heard.
19. 17. 18, destroy with double d.
46. 20, d. cometh out of north.
50. 22, sound of great d. in the land.
12m. 2.11; 3. 48; 4. 10, d. of the daughter of my neouble.

people.

Hos. 13. 14, O grave, I will be thy d.

Mat. 7.13, broad way leadeth to d.

Rom. 3. 16, d. and misery in their ways. Rom. 3.16, d. and misery in their ways. 9.22, vessels fitted to d. Phill. 3.18, 19, many walk whose end is d. 1 Thess. 5. 3, then sudden d. cometh. 2 Thess. 1, 9 punished with everlasting d. 1 Tim. 6. 9, lusts drown men in d. 2 Pet. 2. 1, bring on themselves swift d. 3.16, wrest to their own d. See Job 21. 20; 31. 23, Prov. 10, 29; 21. 15. DETAIN. Judg. 13. 15, 16; 1 Sam. 21. 7. EXERCIPATION FOR PAGE 15.

DETERMINATE. Acts 2. 23.

DETERMINATION. Zeph. 3.8.
DETERMINE. Ex. 21. 22, pay as the judges d.
18am. 20.7, be sure evil is d. by him.

18am. 20. 7, be sure evil 13. d. Dy Illin.

Job 14. 5, seeing his days are d.

Dan. 11. 36, that that is d. shall be done.

Lu. 22. 22. Son of man goeth as it was d.

Acts 3. 13, Pliate was d. to let him go.

17. 26, hath d. the times appointed.

1 Cor. 2. 2, 1 d. not to know anything.

See 2 Chron. 2. 1; 25. 18; 1sa. 19. 17; Dan. 9, 24.

DETIEST. Deut. 7. 26.

Jer. 16. 18; Ezek. 5. 11; 7. 20; DETESTABLE. 11.18; 37.23.

11.10; 31.20.

DEVIGE. Esth. 9.25, d, return on his own head.

Pg. 10, 2, let them be taken in the d.

33.10, maketh d, of the people of none effect.

37.1, bringeth wicked d, to pass.

Prov. 1.31, be filled with their own d.

12.2, mass of wicked d, will be condown.

Prov. 19, 21, many d, in a man's heart. Eccl. 9, 10, no work nor d. in grave. Jer. 18, 12, will walk after our own d. Dan, 11, 24, 25, he shall forecast d. Acts 17, 23, like stone graven by man's d. See 2 Chron. 2, 14; Esth. 8, 3; Job 5, 12. EVILLED To 8, 31, 10 to 21, 10 to DEVILISH. Jas. 3. 15.

their sacrinces offered to). Lev. 17. 7, offer their sacrifices unto d. See Deut. 32. 17; 2 Chron. 11. 15; Ps. 196. 37; 1 Cor. 19. 20; Rev. 9. 20. DEVILS (sacrifices offered to). Lev. 17. 7, offer

DEVII.S (confess Jesus to be Christ). Mat. 8. 29; Mk. 1. 24; 3. 11; 5. 7; Lu. 4, 34, 41; Acts 19, 15, Jas. 2. 19, the d. also believe and tremble.

Jas. 2. 19, the d. also believe and tremble.

DEVISE. Ex. 31. 4; 35. 32, 35, d. works in gold.
Ps. 35. 4, to confusion that d. my hurt.
36. 4, he d. mischief on his bed.
41. 7, against me do they d. my hurt.
Prov. 3. 29, d. not evil against thy neighbour.
6.14, he d. mischief continually.
18, a heart that d. wicked imaginations,
14. 22, err that d. evil, d. good.
18. 9, mars heart d. his way.
Isa. 32. 7, d. wicked devices to destroy poor.
8, the liberal d. liberal things.
2 Pet. 1. 16, cunningly d. fables.
See 2 Sam. 14. 14; Jer. 51. 12; Lam. 2. 17; Mic. 2. 1.
DEVOTE. Lev. 27. 21, 28; Num. 18. 14; Ps. 119. 38.

DEVOTE. Lev. 27. 21, 28; Num. 18. 14; Ps. 119. 38. DEVOTIONS. Acts 17. 23. DEVOUR. Gen. 37. 20, some evil beast hath d.

EVOTIONS. Acts 17, 23.

EVOUR. Gen. 37. 20, some evil beast hath d. him. 41.74, seven thin d. the seven rank. 41.74, seven d. d. them. Lev. 10. 2 fer from Lord d. them. Deut. 32.24 d. with burning heat. 2 sam. 11. 25, sword d. one as well as another. 18. 8, wood d. more than sword d. 2 sam. 22. 1; Ps. 18. 8, fire out of his mouth d. Job IS. 13, death shall d. his strength. Prov. 20. 25, man who d. that which is holy. 30.14, jaw teeth as hill d. d. it. Prov. 20. 25, man who d. that which is holy. 30.14, jaw teeth as hives to d. 1sa. 1. f. strangers d. it in your presence. 20, if ye rebel, he with sword. 1sa. 1. f. strangers d. it in your presence. 20, if ye rebel, he with sword. 4. 1sa. 1. f. strangers d. it in your presence. 30.16, that d. thes shall d. them. 23. 31, your sword hath d. prophets. 3. 24, shame d. labour of our lathers. 30.16, that d. the shall d. them. 23. 31, rass through fire to d. them. 4b. 13. 4; Amos 1. 4; 2. 2 it shall d. ralaces. Joel 2. 3, a fire d. before them. 4mos 4. 9, fig trees, palners-worm d. them. 4mos 4. 9, fig trees, palners-worm d. them. 4mos 4. 9, fig trees, palners-worm d. them. 23. 14; Ms. 12. 40; Lu. 20. 47, d. widows' houses. Lu. 15. 30, thy son hath d. tor your sakes. Mat. 13. 4; Mk. 4.4; Lu. 25, 5 (now low d. them. 23. 14; Mk. 12. 40; Lu. 20. 47, d. widows' houses. Lu. 15. 30, thy son hath d. thy living. 2 Cor. 11. 20, if a man d. you. Gal. 5. 15, ye bite and d. on another. Heb. 10. 27, which shall d. adversuries. Pet 5. 8, seeking whom he may d. See Gen. 31. 15; 2 Sam. 2. 26; Ps. 50. 3; 52. 4. DEVOUT. Lu. 2. 25, Simeon was just and d. Acts 2.5; 8, 2 d. men.

DEVOUT. Lu. 2.25, Simeon was just and d. Acts 2.5; 8.2, d. men. See Acts 10.2; 13.50; 17.4, 17; 22.12.

Gen. 27. 28. God give thee the d. of

EW. Gen. 21. 28. God give this heaven.
Deut. 32. 2, my speech shall distil as the d. 33. 13, for the d., and for the deep.
Judg. 6. 37, if the d. be on the fleece only, 2 Sam. 1. 21, let there be no d.
17. 12, we will light on him as d. falleth.
1 Kings 17. 1, there shall not be d. nor rain, Job 38. 28, who hath begotten drops of d.
Prov. 3. 20, clouds drop down d.
Isa. 18. 4. like d. in heat of harvest.
Dan. 4. 15, 23, 25, 33, wet with d. of heaven,

Hos. 6.4; 13.3, goodness as early d. Hag. 1. 10, heaven is stayed from d. See Ex. 16. 13; Num. 11. 9; Job 20. 10; Ps. 110. 3; 133. 3; Prov. 19. 12; Is. 26. 19; Hos. 14. 5. DIADEM. Job 29.14; Isa. 28.5; 62.3; Ezek. 21.26. DIAL. 2 Kings 20. 11, it had gone down in the d. cf Ahaz.

Isa. 38. 8, gone down in the sun d. cf Ahaz. DIAMOND (in high priest's breastplate). Ex. 28. 18; 39, 11 See Jer. 17.1; Ezek. 28.13. DID. Mat. 13, 58, he d. not many mighty works. John 4, 29, all things that ever I d. 9. 26, what d. he to thee? 15. 24, works which none other man d. See Gen. 6. 22; 1 Sam. 1. 7; Job 1. 5; 1 Pet. 2. 22. DIE. Gen. 2. 17; 20. 7; 1 Sam. 14. 44; 22. 16; 1 Kings 2. 37, 42; Jer. 26. 8; Ezek. 3. 18; 33. S, 14, surely a. Gen. 3, Lev. 10. 6; Num. 18. 32, lest ye d. 27. 4; 45. 25; Prov. 39. 7, before I d. Ex. 21. 12, smiteth a man that he d. Lev. 7. 24; 22. 8; Deut. 14. 21; Ezek. 4. 14, that Num. 18. 99. 15. 44. 9. Num. 16. 29, if these d. common death. 23. 10, let me d. death of righteous. Deut. 31. 14, days approach that thou must d. Ruth 1.17, where thou d. will I d. 2 Sam. 3. 33, d. Abner as a fool d.? 2 Kings 20.1; Isa. 38.1, shalt d. and not live. 2 Chron. 25.4; Jer. 31. 30, every man d. for own sin. own sin.
Job 2.9, his wife said, Curse God and d.
3.11, why d. I not from the womb?
12.2, wisdom shall d. with you.
14.14, if a man d., shall he live again?
21.23, one d. in full strength.
25, another d. in bitterness of soul.
29.18. I shall d. in nuy nest.
Ps. 41.5, when shall he d. and name perish?
40.10 wise men d. likewise the Col. 49.10, wise men d., likewise the fool. 17, when he d. carry nothing away.
Prov. 5. 23, he shall d. without instruction.
10. 21, fools d. for want of wisdom,
11, 7, d. his expectation perish.
Eccl. 2. 16, how d. the wise man?

Ps. 41. 5, when shall he d. and name perish?
49. 10, wise men d., likewise the fool.
17, when he d. carry nothing away.
Prov. 5. 23, he shall d. without instruction.
10. 21, fools d. for want of wisdom.
11. 7, d. his expectation perish.
Eccl. 2. 16, how d. the wise man?
7. 17, why shouldest thou d. before thy time?
9, 5, living know they shall d.
13a. 66. 24; Mk. 9. 44, worm shall not d.
Jer. 27, 13; Ezek. 16. 31; 33. 11, why will ye d.?
28. 16, this year thou shalt d.
34. 5, thou shalt d. in peace.
Ezek. 18. 4, 29, soul that sinneth shall d.
33. 8, wicked man shall d. in injutity.
Amos 6. 9, if ten men in house they shall d.
Jonah 4. 3, 8, it is befter to d. than live.
40, 10, sinners of my people shall d.
Jonah 4. 3, 8, it is befter to d. than live.
41, 15, 4; Mk. 7. 10, let him d. the death.
42, 27; Mk. 12. 22; Lu. 20, 32, woman d. also,
43. 36, nor can they d. any more.
41, 12, 32, my brother had not d.
41, 21, 32, my brother had not d.
43, 44, except a corn of wheat d.
45, 15, 14, that one man d. for people.
51, 14, 14 Suss should d. for nation.
12. 24, except a corn of wheat d.
19, 7, by our law he ought to d.
Acts 9, 37, Dorcas was sick and d.
21, 13, ready also to d. at Jerusalem.
25, 11, 1 refuse not to d.
20, 36, nor, 7, for righteous man will one d.

7. 9, sin revived and I d. 8. 34, it is Christ that d.

14.7, no man d. to himself. 9, Christ both d., rose, and revived. 15; 1 Cor. 8.11, for whom Christ d.

1 Cor. 15. 3, Christ d, for our sins. 22, as in Adam all d. 31, I d. daily. 36, not quickened except it d.
2 Cor. 5.14, if one d. for all.
Phil. 1.21, to d. is gain.
1 Thess. 4.14, we believe that Jesus d.
5.10, who d. for us that we should live. Heb. 7. 8, here men that d. receive tithes. 9. 27. appointed unto men once to d. 11.13, these all d. in faith. Rev. 3. 2, things that are ready to d. 14. 13, the dead that d in the Lord. See Job 14. 10; Ps. 118. 17; Rom. 5. 6; 6. 10. DIET. Jer. 52, 34. DYED. Ex. 25, 5; Isa. 63, 1; Ezek. 23, 15. DYING. 2 Cor. 4. 10, the d. of Lord Jesus. 6 9, as d. and behold we live. See Num. 17. 13; Lu. 8. 42; Heb. 11. 21. DIFFER. Rom. 12.6; 1 Cor. 4.7; 15.41; Gal. 4.1. DIFFERENCE. Lev. 10, 10; Exet. 41, 23, a d, between holy and unholy.

11. 47; 20, 25, d, between clean and unclean.

Ezek, 22, 26, they have put no d, between. Ezek. 22. 20, they have put have Acts 15. 9, put ho d. between us. Rom. 3. 22; 10. 12, for there is no d. See Ex. 11. 7; 1 Cor. 12. 5; Jude 12. DIG. Ex. 21. 33, d. a pit and not cover it.
Deut. 6. 11; Neh. 9. 25, wells d. which thou d. not.
8. 9, out of hills mayest d. Jorsa.
Job 6. 27, ye d. a pit for your friend,
24. 16, in the dark they d. 23. 10. In the dark they d. Ps. 7. 15; 57. 6, d. a pit and is fallen, Isa. 51. 1, hole of pit whence ye are d. Mat. 21. 33, and d. a winepress. 25. 18, d. in the earth and hid. Lu. 13. 8, till I d. about it.
16. 3, I cannot d., to beg I am ashamed.
See Job 3. 21; Ezek. 8. 8; 12. 5; Lu. 6. 48. DIGNITY. Eccl. 10. 6, folly set in great d. 2 Pet. 2. 10; Jude 8, speak evil of d. See Gen. 49. 3; Esth. 6. 3; Hab. 1. 7. DILIGENCE, Prov. 4, 23; 2 Tim. 4, 9; Jude 3, DILIGENT. Josh. 22.5, take d, heed to commandment.
Ps. 64. 6, accomplish a d. search.
Lu. 15. 8, seek d. till she find it.
Acts 18. 25. taught d. the things of the Lord.
2 Tim. 1. 17, in Rome sought me d.
Heb. 12. 15, looking d. lest any man fail.
See Deut. 19. 18; Frov. 11. 27; 23. 1; Mat. 2. 7. DIM. Deut. 34.7, eye not d. nor force abated. Job 17.7, eye also d. by reason of sorrow. Lam. 4. 1, gold become d. See Gen. 27. 1; 48. 10; 1 Sam. 3. 2; Isa. 8, 22. DIMINISH. Deut. 4. 2; 12. 32, nor d. ought from it. Prov. 13. 11, gotten by vanity shall be d. Rom. 11. 12. d. of them be riches of Gentlles. See Ex. 5. 8; Lev. 25. 16; Jer. 26. 2; Ezek. 16. 27. DINE. Gen. 43. 16; Lu. 11. 37; John 21, 12, 15. DINNER. Prov. 15. 17; Mat. 22.4; Lu. 11. 38; 14, 12 DIP. Lev. 4. 6; 9. 9; 17. 14, priest shall d, his finger. Ruth 2. 14, d, morsel in vinegar. Ruth 2. 14, d. morsei in vinegar. 1 Sam. 14, 27, d. rod in honeycomb. 2 Kings 5. 14, Naaman d. in Jordan. Mat. 28. 23; Mk. 14, 20, d. hand in dish. John 13, 26, when he had d. the sop. 1 kev. 19. 13, a vesture d. in blood. See Gen. 37, 31; Josh. 3, 15; Lu. 16, 24. DIRECT. Job 32, 14, he hath not d. his words. 37. 3, he d. it under the whole heaven. Ps. 5. 3, in morning will I d. my trayer. 119. 5. O that my ways were d. to keep.

Prov. 3. 6. he shall d, thy paths. 11. 5, righteousness shall d, his way. 16. 9, the Lord d, his sters. ŋ

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Prov. 21. 29, as for upright he d. his way. Eccl. 10. 10, wisdom profitable to d. Iss. 40. 13, who hath d. Spirit of the Lord. Jer. 10. 23, not in man to d. his steps. 2 Thess. 3.5, d. your hearts into love of God. See Gen. 40. 28; Isa. 45. 13; 61. 8; 1 Thess. 3. 11. DIRECTION. Num. 21, 18. DIRECTLY. Num. 19, 4; Ezek. 42, 12, DIRT. Judg. 3, 22; Ps. 18, 42; Isa, 57, 20, DISALLOWED. Num. 30, 5, 8, 11; 1 Pet. 2, 4, 7. DISANNUL. Isa. 14. 27, Lord purposed, who shall $^{(l.\,11)}_{3.15}$ gal. 3, your covenant with death shall be d. Gal. 3, 15, 17, covenant no man d. See Job 40, 8; Heb. 7, 18. d. it? DISAPPOINT. Job 5.12; Ps. 17.13; Prov. 15.22. DISCERN. 2 Sam. 19, 25, can I d. between good and evil? and evil?

1 Kings 3, 9, that I may d, between good and bad.
11, understanding to d, judgment.
Ezra 3, 13, could not d, noise of joy.
Job 4, 16, could not d, form thereof.
6, 30, cannot my taste d, perverse things.
Prov. 7, 7, 1 d, among the youths.
Eccl. 8, 5, wise man's heart d, time.
Jonah 4, 11, cannot d, between right and left.
Mat. 16, 3; Lu. 12, 56, d, face of sky.
10, 2, 14, they are spiritually d.
11, 29, not d, the Lord's body.
12, 10, to another is given d, of spirits.
Heb, 4, 12, the word is a d, of the thoughts. Heb. 4.12, the word is a d. of the thoughts. 5.14, exercised to d. good and evil. See Gen. 27. 23; 31. 32; 38. 25; 2 Sam. 14. 17. DISCHARGE. 1 Kings 5.9; Eccl. 8.8. DISCIPLE. Isa. 8.16, seal law among my d. Mat. 10.1; I.u. 6.13, called his twelve d. 24; Lu. 6. 40, d. not above his master. 24; Lu. 6. 40, d. not above his master.
42, give cup of water in the name of a d.
12. 2, thy d. do that which is not hwful.
15. 2, why do d. transgress tradition.
17. 16, brought to thy d., and they could not cure.
19. 13; Mk. 10. 13, the d. rebuked them.
20. 17, Jesus took d. apart.
22. 16, Pharisees sent their v.
23. 16, Pharisees sent their v.
35, likewise also said the d.
35, likewise also said the d.
36, all the d. forsook bim and fied. 56, all the d. forsook him and fled. 28.7, tell his d. he is risen. 26. 1, tell his d. he is risell.
13, say ye, his d. came by night.
Mk. 2. 18; Lu. 5. 33, why do d. of John fast?
4. 34, he expounded all things to d. 7. 2. d. eat with unwashen hands.
5. why walk not d. according to tradition?
1.0. 5. 30. Pharisees nummured against d.
6. 20. lifted up eyes on d.
11. 1, as John taught his d.
11. 3. 2. 37, 33, cannot be my d.
12. 37, d. began to rejoice and praise God.
30, Master, rebuke thy d.
John 2. 11, his d. believed on him.
4. 2. Jesus haptized not, but his d.
6. 22, his d. were gone away alone.
66, many of his d. went back.
7. 3, that thy d. may see works.
8. 31; 13, 35, then are ye my d. indeed.
9. 27, will ye also be his d.?
28, thou art his d., we are Moses' d.
13, 5, began to wash d. feet. d, eat with unwashen hands. 13.5, began to wash d. feet. 13. 5, began to wash d. 1eet.
15. 8, so shall ye be miy d.
18. 15, 16, that d. was known.
17. 25, art not thou one of his d.?
19. 25 20. 2; 21. 7, 20, d. whom Jesus loved.
28. a d. of Jesus, but secretly for fear.
29. 18. told d. she had seen the Lord.
21. 23, that that d. should not die.
24. this is the d. which testifieth.
25. essayed to join bimself to d.

Acts 11, 26, d. called Christians first. 20, 7, d. came together to break bread.
30, to draw away d. after them.
21, 18, an old d. with whom we should lodge.
See Mat. 11, 1; John 3, 25; 18, 1, 2; 20, 28. DISCIPLINE. Job 36. 10. DISCLOSE. Isa. 26, 21, DISCLUSE. 18a, 20, 21.
DISCOMFITED. Judg. 4.15, Lord d. Sisera.
8, 12, Gideon d. all the host.
2 Sam. 22, 15; PS, 18, 14, lightnings, and d. them,
1sa, 31, 8, his young men shall be d.
See Ex. 17, 13; Num, 14, 45; Josh. 10, 10, DISCOMFITURE. 1 Sam. 14. 20. DISCONTENTED. 1 Sam. 22. 2. DISCONTINUE. Jer. 17. 4. DISCORD. Prov. 6.14, 19. DISCOUGL. Frov. 6.14, 19.
DISCOURAGE. Num. 32.7, wherefore d. the heart of the children of Israel.
Deut. 1.21, fear not, nor be d.
28, our brethren have d. our heart.
Col. 3.21, your children, lest they be d.
See Num. 21.4; 32.9; Israel 34.4. DISCOVER. 1 Sam. 14, 8, 11, we will d. ourselves to them.
2 Sam. 22. 6; Ps. 18. 15, foundations of the world d.
3 Sam. 22. 6; Ps. 18. 15, foundations of the world d.
3 bit 2. 22, he d. deep things.
41. 13, who can d. face of his garment?
Prov. 25. 9, d. not a secret to another.
Ezek. 21. 24, your transpressions are d.
See Ps. 29. 9; Hos. 7. 1; Hab. 3. 13; Acts 21. 3.
DISCREET. Gen. 41. 33, 39; Mk. 12. 34; Tit. 2. 5. DISCRETION. Ps. 112. 5; Prov. 11. 22; Isa. 28. 26; Jer. 10. 12. DISDAINED, 1 Sam. 17.42; Job 30.1. DISEASE. Ex. 15, 26; Deut. 7, 15, none of these ISEASE. Ex. 15. 26; Deut. 7. 15, mone of d on you.

Deut. 28. 60, bring on thee all d. of Egypt.

2 Kings 1. 2; 8. 8, 9, recover of d.

2 Chron. 16, 12, in d. sought not the Lord.

Job 30, 18, by force of my d.

Ps. 103, 3, who healeth all thy d.

Ezek. 34. 4, d. have ye not strengthened.

21, have nushed d. with vour horns. 21, have pushed d. with your horns. See Mat. 4. 23; 14. 35; Lu. 9. 1; Acts 28. 9. DISFIGURE. Mat. 6. 16. DISGRACE. Jer. 14. 21. DISGUISE. 1Sam. 28. 8; 1 Kings 14. 2; 20. 38; 22. 30; 2 Chron. 18. 29; 35. 22; Job 24. 15. DISH. Judg. 5. 25; 2 Kings 21, 13; Mat. 26, 23; Mk, 14, 20. DISHONESTY. 2 Cor. 4. 2. DISHONOUR. Ps. 35. 26; 71. 13, clothed with DISHONOUR. ISHONOUR. Ps. 35. 26; Tl. 13, clothed will shame and d.
Prov. 6. 33, a wound and d. shall he get.
Mic. 7, 6, son d. father.
John 8. 49, I honour my Father, ye d. me.
Rom. 9, 21, one vessel to honour, another to d.
1 Cor. 15. 43, sown in d.
2 Cor. 6. 8, by honour and d.
2 Cor. 6. 8, by honour and d.
2 Tim. 2. 20, some to honour, some to d.
See Exra 4. 14; Rom. 1, 24; 2, 25; 1 Cor. 11. 4, 5.

DISINHERIT. Num. 14, 12.
DISINHERIT. Num. 14, 12.
DISMAYED. Deut, 31, 8; Josh. 1, 9; 8, 1; 10, 25; 1 Chron, 22, 13; 28, 20; 2 Chron, 20, 15, 17; 32, 7; 1 Cs. 41, 10; Jer. 1, 17; 10, 2; 23, 4; 30, 10; 46, 27; Ezek, 2, 6; 3, 9, fear not nor be d. Jer. 17, 18, 1et them be d. Jet not me be d. See 1 Sam. 17, 11; Jer. 8, 9; 46, 5; Obad. 9. DISMISSED. 2 Chron. 23. 8; Acts 15. 30; 19. 41. DISOBEDIENCE. Rom. 5. 19; Eph. 2. 2; 5. 6; Heb. 2. 2.

DISOBEDIENT. Lu. 1. 17, turn d. to wisdom of just. Acts 26. 19, not d. to heavenly vision. Rom. 1. 30; 2 Tim. 3. 2, d. to parents.

Lu. 21. 23, shall be great d. in the land.

DISORDERLY. Tim. 1. 9. law for lawless and d. Tit. 3. 3, we ourselves were sometimes d. 1 Pet. 2. 7, to them which be d. 3, 20, spirits, which sometime were d. See 1 Kings 13, 26; Neh. 9, 26; Rom. 10, 21, DISORDERLY. 1 Thess. 5.14; 2 Thess. 3, 6, 7, 11, DISPENSATION. 1 Cor. 9.17, a d. of the gospel is committed me. E_1 h. 1. 10, in the d. of the fulness of times. 3. 2, the d. of the grace of God. Col. 1, 25, according to the d. of God. DISPERSE. Prov. 15. 7, lips of wise d. knowledge. Sce Ps. 112. 9; Jer. 25. 34; Ezek. 12. 15; 20. 23. DISPERSED. Esth. 3 8, and d. among the people. Isa. 11. 12. the d. of Judah. John 7. 35, go unto the d among the Gentiles. DISPERSED (prophecies concerning). Jer. 25. 24; Ezek. 36. 19; Zeph. 3. 10. DISPLAYED. Ps. 60.4. DISPLEASE. Num. 11. 1, it d. the Lord.
22. 34, if it d. thee, I will get me back.
2 Sam. 11. 27, thing David had done d. the Lord. I Kings 1. 6, father had not d. him at any time. Ps. 60, 1, thou hast been d. Prov. 24, 18, lest the Lord see it, and it d. him. Jonah 4.1, it d. Jonah exceedingly.

Mat. 21.15, serbles saw it, they were d.

Mk. 10.14, Jesus was much d.

41, much d. with James and John. See Gen. 48. 17; 1 Sam. 8. 6; 18. 8; Zech. 1. 2. DISPLEASURE. Deut. 9. 19; Judg. 15. 3; Ps. 2. 5; 6.1; 33.1. DISPOSE. Job 34. 13; 37. 15; Prov. 16. 33; 1 Cor. 10, 27 DISPOSITION. Acts 7, 53, DISPOSSESS. Num. 33.53; Deut. 7.17; Judg. 11.23. DISPUTATION. Acts 15. 2; Rom. 14. 1. DISPUTE. Job 23.7, the righteous might d. with Mk. 9. 33, what was it ye d. of by the way? 1 Cor. 1. 20, where is the d. of this world Phil. 2. 14, do all things without d. 1 Tim. 6. 5, perverse d. See Acts 9. 29; 15. 7; 17. 17; Jude 9. See Acts 9, 25, 15, 17, 11, 3 due 9, 15 See Head DISSOI.VE. Isa. 34. 4, host of heaven shall be d. Dan 5.16, thou canst d. doubts.

2 Cor. 5.1, house of tabernacle d.

2 Pet. 3.11, all these things shall be d. 12, heavens being on fire shall be d.

See Job 30. 22; Ps. 75. 3; Isa. 14. 31; 24. 19; Dan.

5. 12; Nah. 2. 6. DISTAFF. Prov. 31, 19. DISTIL. Deut. 32. 2; Job 36, 28, DISTINCTION. 1 Cor. 14. 7, DISTINCTLY. Neh. 8. 8.

upon us.

Neh. 2.17, ye see the d. we are in. Ps. 25, 17; 107. 6, 13, 19, 28, out of d. Prov. 1.27, mock when d. cometh. 18s. 25. 4, a strength to needy in d. Obad. 12, 14; Zeph. 1.15, day of d.

25, on earth d, of nations, Rom, 8, 35, shall d, separate us? 1 Cor, 7.26, good for present d. 2 Cor, 6.4, approving ourselves in d. 12.10, take pleasure in d. See Gen, 35.3; Neh. 9.37; 2 Cor, 4.8; 1 Thess. 3.7. DISTRIBUTE. Neh. 13. 13, office was to d. to brethren. Job 21.17, God d. sorrows in his anger. Lu. 18, 22, sell and d. to poor. John 6.11, given thanks, he d. Rom. 12, 13, d. to necessity of saints. Rom. 12.13, d. to necessity of saints.
1 Cor. 7.17, as God hath d. to every man.
2 Cor. 9.13, your liberal d.
See Josh. 13, 32; Acts 4.35; 2 Cor. 10.13; 1 Tim.
DITCH. Ps. 7.15, fallen into d. he made.
Mat. 15. 14; Lu. 6.39, both fall into d.
See 2Kings 3.16; Job 9.31; Prov. 23.27; Isa. 22.11. DIVERS. Deut. 22.9, sow vineyard with d. kinds. 11, garment of d. sorts. 25. 13, not have in tag d. weights. 14, d. measures, great and small. Prov. 20, 10, 23, d. weights and measures abomination.

Mat. 4. 24; Mk. 1. 34; Lu. 4. 40, d. diseases.
24.7; Mk. 13. 8; Lu. 21. 11, in d. places.

Mk. 8. 3, for d. of them came from far.
1 Cor. 12. 10, to another d. kinds of tongues.
2 Tim. 3. 6; Tit. 3. 3, led away with d. lusts.
Jas. L. 2, joy in d. temptations.
See Eccl. 5. 7; Heb. 1. 1; 2. 4; 9. 10; 13. 9.

IVETURE Perb. 28 Lwws d. from all people nation DIVERSE. Esth. 3. 8, laws d. from all people. 1 Cor. 12. 6, d. of operations, but same God. See Esth. 1. 7; 1 Cor. 12. 4, 28. DIVIDE. Lev. 11. 4, 5, 6, 7, 26; Deut. 14.7, not eat these of them that d, the hoof. These of them that d, the hoof.
Josh 19.49, an end of d, the land,
1 Kings 3, 25, d. living child in two,
Job 27.17, innocent shall d, silver,
Ps. 68.12; Prov. 16, 19; 1 sa, 9, 3; 53, 12, d. spoil.
Amos 7.17, thy land shall be d, by line,
Mat. 12, 25; Mk. 3, 24; Lu. 11, 17, kingdom er house d. 26; Mk. 3. 26; Lu. 11. 18, d. against himself. Lu. 12. 13, that he d. inheritance with me. 14, who made me a d.? 52, five in one house d. 53, father d. against son. 53, father d. against son.
15. 12, he d. unto them his living.
Acts 14. 4; 23. 7, multitude d.
1 Cor. 1. 13, is Christ d.?
12. 11, d. to every man severally as he will.
2 Tim. 2. 15, rischily d. word of truth.
Heb. 4. 12, piercing to d. asunder.
See Dan. 7. 25; Hos. 10. 2; Mat. 25, 32; Lu. 22. 17.
DIVINATION. Num. 23. 23, neither is any d. against Ispael. gainst Israel. Acts 16, 16, damsel with a spirit of d. See Deut. 18, 10; 2 Kings 17, 17; Ezek. 13, 23. DIVINE (v.). Gen. 44, 15, wot ye not that I can d.? 1 Sam. 28, 8, d. unto me by the familiar spirit, Ezek. 13.9, prophets that d. lies. 21.29, they d. lies unto thee. Mic. 3. 11, prophets d. for money. See Gen. 44. 5; Ezek. 22. 28; Mic. 3. 6. DISTRACT. Ps. 88, 15; 1 Cor. 7, 35. DISTRESS. Gen. 42, 21, therefore is this d. come DIVINE (ad.). Prov. 16. 10; Heb. 9. 1; 2 Pet. 1. 3, 4. DIVINER. 1 Sam. 6. 2; Isa. 44. 25; Jer. 27. 9; 29. 8. Judg. 11. 7, why are ye come when ye are in d.? 1 Sam. 22. 2, every one in d. came to David. 2 Sam. 22. 7: Ps. 18. 6; 118. 5; 120. 1, in d. I called. 1 Kings 1, 23, redeemed my soul out of all d. DIVISION. Ex. 8, 23, will put a d, between my people.
Judg. 5.15, for d. of Reuben great thoughts of heart. July 3.15, 101 a.0 Retails a care a. 3. 1. Lu 12, 51, 1 tell you nay, but rather d. John 7, 43; 9, 16; 10, 19, d, because of him. Rom. 16, 17, mark them which cause d. See 1 Cor. 1, 10; 3, 3; 11, 18. 2 Chron. 28, 22, in d. Ahaz trespassed more. DO. Ruth 3. 5, all thou sayest I will d. Eccl. 3. 12, for a man to d. good. Isa. 46. 11, I will also d. it. 505

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Hos. 6. 4, what shall I d, unto thee?

Mat. 7. 12, men should d, to you, d, ye even so,
23. 3, they say, and d not.
Lu. 10. 28, this d, and thou shalt live,
22. 19; 1 Cor. 11. 24, this d, in remembrance,
John 15. 5, without me ye can d, nothing.
Rom. 7. 15, what I would, that d. 1 not.
2 Cor. 11. 12, what I d., that I will d.
(Fal. 5. 11. ye cannot d, the things ye would.
Phil. 4. 13, I can d, all things through Christ,
Heb. 4. 13, with whom we have to d.
Jas. 1. 23, a hearer, not a d. of the word.
See John 6. 38; 10. 37; Rev. 19. 10; 22. 9.
BOCTOR. Acts 5. 34, Gamaliel, a d. of the law. See John 6. 38; 10. 37; Itev. 19. 10; 22. 9.

DOCTOR. Acts 5. 34, Gamaliel, a d. of the law.
Lu. 2. 46, sitting in the midst of the d.
5. 17, d. of the law sitting by.

DOCTRINE. Prov. 4. 2. I give you good d.
Isa. 28. 9, made to understand d.
Jer. 10. 8, the stock is a d. of vanities.
Mat. 15. 9; Mk. 7. 7, teaching for d. command
ments of men.
18. 12. the d. of the Phariseas. ments of men.
10.12, the d. of the Pharisees.
10.13, the d. of the Pharisees.
10.11, the d. of the Pharisees.
10.11, the d. is this?
10.11, the d. is the d.
is the d.
10.11, the d. is the d. is the d.
10.11, the d. is the d. is the d. is the d.
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10.11, the d. is the d.
1 5.28, filled Jerusalem with your d. Ronn. 6.17, obeyed that form of d. 16.17, obeyed that form of d. 16.17, contrary to the d. 1 Con. 14.26, every one hath a d. Figh. 4.14, every wind of d. 1 Tim. 1.10, contrary to sound d. 4, 6, nourished in words of good d. 4. 6, nourished in words of good d.
13, give attendance to d.
16, take heed to thyself and d.
2 Tim. 3. 10. hast fully known my d.
16, scripture profitable for d.
4. 2, exhort with all longsuffering and d.
Tit. 1. 9, by sound d. to exhort and convince.
2. 1, things which become sound d.
7, in d. showing uncorruptness.
10, adorn the d. of God our Saviour.
Heb 6.1. principles of the d. Heb. 6. 1, principles of the d. 2, the d. of baptisms.

13. 9. not carried about with 9, not carried about with strange d. 2 John 9, abideth in d. of Christ.
•See Deut. 32. 2; Job 11. 4; John 7. 16; 1 Tim. 5. 17. z John 9, anneu in 11. 3, John 1. 16; 1 Tim. 5. See Deut. 32. 2; Joh II. 4; John 1. 16; 1 Tim. 5. DOG. Ex. 11. 7, against Israel not a d. move. Deut. 23. 18, not bring price of d. into house. Judg. 7. 5, that lappeth as d. lappeth. 1 Sam. 18, 48; 28. 14; 2 Sam. 3, 8 am I a d.? 2 Sam. 9, 8, upon such a dead d. as I am. 2 Kings k. 13, what, is thy servant a d.? Job 30. 1, disdanded to set with d. Ps. 22. 20, darling from power of the d. 50. 6, they make noise like a d. Prov. 26. 11; 2 Pet. 2, 22, as a d. returneth. 17, like one that taketh a d. by ears. Eccl. 9. 4, living d. better than dead lion. 1sa. 56. 10, they are all dumb d. 66. 3, as if he cut off a d. neck. Mat. 7. 6, give not that which is holy to d. 15. 27; Mk. 7. 28, the d. eat of crumbs. Phil. 3, 2, beware of d. Rev. 22. 15, without are d. See Ex. 22. 31; I Kings 14. 11; 21, 23; 22. 28. DOING. Ex. 15. 11, fearful in praises, d. wood See Ex. 22. 31; 1 Kings 14. 11; 21. 23; 22. 28.

DOING. Ex. 15. 11, fearful in praises, d. wonders.
Inda. 2. 19, ceased not from their own d.
1 Sam. 25. 3, churlish and evil in his d.
1 Chron. 22. 16, arise, and be d.
Neh. 6. 3, 1 am d. a great work.
Ps. 9. 11; 1sa. 12. 4, declare his d.
66. 5 terrible in d. toward children of men.
77. 12. I will talk of thy d.
118. 25; Mat. 21. 42; Mk. 12. 11, the Lord's d.
Mic. 2. 7, are these his d.?
Mat. 24. 45; Lu. 12. 43, shall find so d.
Acds 10. 33, went about d. good.
Rom. 2. 7. Patient continuance in well d.
2 0 x. 8. 11, perform the d. of it.
Gal. 6. 9; 2 Thess. 3. 13, weary in well d.

Eph. 6, 6, d. will of God from heart. 1 Pet. 2. 15, with well d. put to silence. 3. 17, suffer for well d. 4. 19, commit souls in well d. Bee Lev. 18. 3; Prov. 20. 11; 18a. 1. 16; Jer. 4. 4. DOLEFUL. Isa. 13. 21; Mic. 2. 4. DOMINION. Gen. 27. 40, when the See Dan. 0. 20; 1 Fet. 4. 11; June 20; Rev DOOR. Gen. 4. 7, sin lieth at the d. Ex. 12. 7, strike blood on d. posts. 33. 8; Num. 11. 10, every man at tent d. Judg. 16. 3, Samson took d. of the gate. Job 31. 9, laid wait at neighbour's d. 42. I opened my d. to the travellers. 38. 17, the d. of the shadow of death. 41. 14. who can onen d. of his face? 38. 17, the d. of the shadow of death.
41. 14, who can open d. of his face?
Ps. 24. 7, ye everlasting d.
78. 23, opened the d. of heaven.
84. 10, rather be d.-keeper.
141. 3, keep the d. of my lips.
Prov. 5. S. come not nigh d. of her house.
8. 3, wisdom crieth at d.
26. 14, as d. turneth on hinges.
Eccl. 12. 4, d. shall be shut in the streets.
Isa. 6. 4, posts of the d. moved.
25. 20, enter, and shut thy d. about thee. Eccl. 12. 4, d. shall be shut in the streets.

13a. 5. 4, posts of the d. moved.

2b. 20, enter, and shut thy d. about thee.

Hos. 2, 15, for a d. of lope.

Mat. 16, b, who would shut the d. for nought?

Mat. 6, b, when thou bast shut thy d.

25, 10, and the d. was shut.

27, 60; 28, 2; MK. 13. 45, d. of sepulchre.

Mk. 1, 33, city gathered at the d.

2, uot so much as about the d.

Lu. 13, 25, master hath shut to the d.

John 10. 1, 2, entereth not by d.

7, 9, 1 am the d.

18, 16, Peter stood at the d. without.

17, damsel that kept the d.

20, 19, 26, when d. were shut, Jesus came.

Acts 5, 9, feet at the d. to carry thee out.

14, 27, opened the d. of faith.

1 Corr. 21, d. opened to me of the Lord.

Col. 4, 3, open a d. of utterance.

Las. 5, 9, indee stoned the last of the d.

25, 10, indee stoned the last of d. Col. 4. 3, open a d. of utterance. Jas. 5. 9, judge standeth before the d. Rev. 3. 8, set before thee an open d. 20. 1 stand at d. and knock. 4.1. behold, a d. opened in heaven. See Ex. 21. 6; Deut. 11. 20; Isa. 57. 8; Acts 5. 19; DOTE. Jer. 50, 36; Ezek. 23, 5; 1 Tim. 6, 4.
DOUBLE. Gen. 43, 12, 15, take d. money in hand.
Ex. 22, 4, 7, 9, he shall restore d.
Deut. 15, 18, worth a d. hired servant.
2 Kings 2, 9, a d. nortion of thy spirit.
1 Chron. 12, 33; Ps. 12, 2, a d. heart.
Isa. 40, 2, received d. for all her sins.
Jer. 18, 18, recompense their sin d.
1 Tim. 3, 8, deacons not d. tongued.
5, 17, worthy of d. honour.
Jas. 1, 8, a d. minded man unstable.
4, 8, purify your hearts, ye d. minded.
See Gen. 41, 32; Isa. 61, 7; Ezek. 21, 14; Rev. 18, 6. DOTE. Jer. 50. 36; Ezek. 23. 5; 1 Tim. 6. 4.

DOUBT. Deut, 28, 66, thy life shall hang in d.
Job 12, 2, no d, ye are the people.
Ps. 126, 6, shall d. come again, rejoicing.
Dan. 5, 12, 16, dissolving of d.
Mat. 14, 31, wherefore didst thou d.?
21, 21, if ye have faith, and d. not.
Mk. 11, 23, shall not d, in his heart,
Lu. 11, 20, no d. kingdom of God is come.
John 10, 24, how long dost thou make us to d.?
Acts 5, 24, they d. whereunto this would grow. Acts 5, 23, they d. whereunto this would gr. 28.4, no d. this man is a nurderer. Rom. 14. 23, he that d. is damned if he eat. 6al. 4. 20, 1 stand in d. of you. 1 Tim. 2. 8. pray without wrath and d. 1 John 2. 19, would no d. have continued. See Lu. 12. 29; Acts 2. 12; Phil. 3. 8.

Neh. 10, 37, the firstfruits of our d. Neb. 10, 37, the firstfruits of our d. Ezek. 44, 30, give unto the priest the first of your d.

DOVE. Ps. 55. 6, that I had wings like a d. Isa. 59. 11, mourn sore like d. 90. 8, fiee as d. to their windows. Mat. 10. 16, be harmless as d. 21. 12; Mk. 11. 15; John 2. 14, them that sold d. See Jer. 48, 28; Hos. 7. 11; Mat. 3. 16; Mk. 1. 10.

Down. 2 Sam. 3.35, if I taste ough; Mr. 1.10.

2 Kings 19. 30; Isa. 37. 31, again take root d.

Ps. 59. 15, let them wander up and d.

199. 23, I am tossed up and d.

Eccl. 3. 21, spirit of the beast that goeth d.

Zech. 10. 12, walk up and d. in his name.

See Josh. 8. 29; Ps. 139. 2; Ezek. 33. 14.

DOWRY. Gen. 30. 20: 34. 12: Ex. 22. 17: 1 Sam.

DRAG. Hab. 1. 15, 16; John 21. 8. DRAGON. Deut. 32. 33, their wine is the poison

of d.

Neh. 2. 13, before the d. well.

Job 30. 29, I am a brother to d.

Ps. 91. 13, the d. shalt thou trample. 148.7, praise the Lord, ye d. Isa. 43. 20, the d. and owls shall honour me. Jer. 9. 11, will make Jerusalem a den of d. Rev. 20. 2, the d., that old serpent.

See Rev. 12. 3; 13. 2, 11; 16. 13. DRANK. 1 Sam. 30. 12, nor d. water three days

and nights. 2 Sam. 12. 3, and d. of his own cup. 1 Kings 17. 6, and he d. of the brook. I Kings 17. 6, and no d. of the brook.
Dan, 1. 5, appointed of the wine he d.
5.4, they d. wine, and praised the gods.
Mk, 14.23, and they all d. of it.
Lu. 17. 27, 28, they d., they married.
John 4. 12, than our father, who d. thereof.
1 Cor. 10. 4, for they d. of that spiritual Rock.
See Gen. 9, 21; 24. 46; 27. 25; Num. 20, 11.

DRAUGHT. Mat. 15. 17; Mk. 7. 19; Lu. 5. 4, 9; John 21. 6, 11. DRAVE. Ex. 14. 25; Josh. 24. 12; Judg. 6. 9.
DRAW. Joh 40. 23, trusteth he can d. up Jordan.
41. 1, canst thou d. out leviathan?

Al. 1. canst thou d. out leviathan?

Ps. 23. 3, d. me not away with wicked,

37. 14, wicked laye d. out sword.

53. 21, yet were they d. swords.

83. 3, my life d. nigh unto the grave,

Eccl. 12. 1, nor years d. nigh.

Cant. 1. 4, d. me, we will run after thee,

Isa. 5. 18, d. iniquity with cords.

Iz. 3, d. water from wells of salvation.

Jer. 31. 3, with lovingkindness have 1 d, thee,

Mat. 15. 8, people d. nigh me with their mouth.

Lu. 21. 8, the firme d. near.

23, your redemption d. nigh.

John 4. 11, thou hast nothing to d. with,

John 4. 11, thou hast nothing to d. with,

15, thirst not, neither come hither to d.

6. 44, except the Father d. him.

Iz. 32, if lifted up, will d. all men.

Heb. 10. 22, d. near with true heart.

Jas. 4. 8, d. nigh to God, he will d. See Acts 11, 10; 20, 30; Heb. 7, 10; Jas. 2, 6, DRAWER. Deut. 29, 11; Josh. 9, 21, DREAD. Gen. 28.17, how d. is this place!
Deut. 2, 25; 11, 25, begin to put d. of thee.
Isa. 8, 13, let him be your d.
Mal. 4, 5, the great and d. day.
See Gen. 9, 2; Ex. 15, 16; Dan. 9, 4.

Heb. 10. 38, 39, if any d. back.

See Gen. 9. 2; Ex. 15. 16; Dan. 9. 4.

DREAM. Job 20. 8, shall fly away as a d.

33. 15, 16, in a d. he openeth the ears.

Ps. 75, 20, as a d. when one awaketh.

126. 1, we were like them that d.

Eccl. 5. 3, a d. cometh through much business.

Jer. 23. 28, prophet that hath a d.

Joel 2. 28; Acts 2. 17, old men d. d.

Jude 8, fifthy d. defle the flesh.

See Job 7. 14; 15a. 29. 8; Jer. 27. 9.

DREGS. Ps. 75. 8; Isa. 51. 17. RESS. Gen. 2.15. put man in garden to d. it. Deut. 28, 39, plant vibeyards and d. them. 2 Sam. 12.4, poor man's lamb, and d. it. See Ex. 30. 7; Lu. 13. 7; Heb. 6. 7.

DREW. Gen. 47. 29, time d. nigh that Israel must

die.

Ex. 2.10, because I d. him out of the water. Josh. 8.26. Joshua d. not his hand back.
I Kings 22. 34; 2 Chron. IS. 33, man d. a how.
2 Kings 0. 24, John d. bow with full strength.
Hos. II. 4. d. them with cords of a man.
Zeph. 3. 2 she d. not near to her God.
Mat. 21. 34, when time of fruit d. near.
Lu. 24. 15. Jesus himself d. near.
Acts 5. 37, and d. away much reorle.
See Esth. 5. 2; Lam. 3. 57; Acts 7. 17.
DRINK (n.). Lev. 10. 9, do not drink strong d.
when ye go.

WRINN (h.). Lev. 10. by 60 100 cm. 11. When ye go.

Num. 6. 3, separate himself from strong d.

Deut. 14. 25, bestow money for strong d.

29. 6, strong d. these forty years.

Prov. 20. 1, strong d. is raging.

31. 4, not for princes to drink strong d.

Streetward to him that is ready to pe

31.4, not for princes to drink strong d.
6, give strong d. to him that is ready to perish.
1sa. 24.9, strong d. shall be bitter.
2s. 7, erred through strong d.
Mic. 2, 11, trophesy of wine and strong d.
Hab. 2.15, that giveth his neighbour d.
Hag. 1.6, ye are not filled with the capable of the district of the control of

DRINK (r.). Ex. 15. 24, what shall we d.?

17. 1, no water for people to d.

2 Sam. 23. 16; 1 Chron. 11. 13, David would not d.

Ps. 35. 8, d. of the river of thy pleasures.

(0. 3, d. the wine of astonishment.

19. 3. d. the wine of astonishment.
19. 5. gavest them tears to d.
110. 7, he shall d of the brook in the way.
Prov. 5. 15. d. waters of thine own cistern.
31. 5, lest they d., and forget the law.
7, let him d., and forget his poverty.
Eccl. 9. 7, d. wine with merry heart.
Cant. 5. 1, d., yea, d. abundantly.
18. 5. 22, mighty to d. wine,
65. 13, my servants shall d., but ye.
19. 35. 2, give Hecbabites wine to d.
6, we will d. no wine.
14, to this day they d. none.
Ezek. 4. 11, thou shalt d. water by measure.
Amos 2. 8, d. the wine of the condemned.
Zech. 9. 15, they shall d., and make a noise.
Mat. 10. 42, whose shall give to d.
20. 22; Mk. 10. 38, are ye able to d.?

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Mat. 28. 27, saying, d. ye all of it, 29; Mk. 14. 25; Lu. 22. 18, when I d, it new. 42, may not pass except I d. Mk. 9. 41, shall give you cup of water to d. 16. 18, if they d, any deadly thing. John 4. 10, give me to d. 7. 37, let him come to me, and d. 18. 11 eng given me shall I unt d it?

18.11, cup given me, shall I not d, it? Rom. 14.21, not good to d, wine.

1 Cor. 10. 4, did all d. same spiritual drink.
11. 25, as oft as ye d. it.
12. 13, made to d. into one Spirit. See Mk. 2. 16; Lu. 7. 33; 10. 7.

DRIVE. Gen. 4.14, thou hast d. me out. Ex. 23.28, hornets shall d. out Hivite. Deut. 4.19, lest thou be d. to worship them. Job 24, 3, they d. away ass of the fatherless. 400 2. 5, tagy a, away ass of the latheriess. 30. 5, they were d. forth from among men. Prov. 14. 32, wicked d. away in his wickedness. 22. 15, rod shall d. it away. 25. 23, north wind d. away rain.

20. 20. HOFLI WING G. RWAY FAIL.
JOHN 45, 15. stood not, because Lord did d. them.
Jun. 4, 25, 5, 21, they shall d, thee from men.
Hos. 13, 3, as chaff d, with whirlwind.
Lu. 8, 29, he was d. of the devil.

Jas. 1. 6. wave d. with the wind. See 2 Kings 9. 20; Jer. 8. 3; Ezek. 31. 11.

DROMEDARIES. 1 Kings 4. 28, straw for the horses and d.

Esth. S. 10, and young d. 18a, 60, 6, the d, of Midian and Ephah. Jer. 2, 23, thou art a swift d, traversing her ways. DROP(n.). Job 36, 27, maketh small the d. of water. Isa. 40, 15, as the d. of a bucket. See Job 38, 28; Cant. 5, 2; Lu. 22, 44.

DROP (a). Deut. 32. 2, doctrine shall d. as the rain, Job 29. 22, my speech d. upon them. Ps. 65. 11, paths d. fatness. rs, w. 14, panns a. meness.
63, 8, heavens d. at 1 resence of God.
Eccl. 10, 18, through idleness house d. through.
Isa, 45, 8, d. down, ye heavens.
Ezek. 20, 46, d. thy word toward the south.
See 2 Sam. 21, 10; Joel 3, 18; Amos 9, 13.

DROPSY. Lu. 14. 2, a man which had the d. DROSS. Ps 119, 119; Prov. 25, 4; 26, 23; Isa. 1, 22, 25; Ezek. 22, 18.

DROUGHT. Deut. 28, 24; 1 Kings 17; Isa. 58, 11; Jer. 17, 8; Hos. 13, 5; Hag. 1, 11.

DROVE. Gen. 3, 24; 15, 11; 32, 16; 33, 8; John 2, 15. DROWN. Cant. 8.7, neither can floods d. it. 1 Tim. 6.9, that d. men in perdition. See Ex. 15.4; Mat. 18.6; Heb. 11. 29.

DROWSINESS. Prov 23, 21.

DRUNK. 28am. 11.13. David made Uriah d. 1 Kings 20.16, was drinking himself d. 1 Kings 29.16, was drinking himself d. 10o 12.25; Ps. 101. 72, stagger like a d. man, Jer. 23. 9. 1 am like a d. man. 1 Lam. 5.4, we have d. water for money. 1 Lam. 5.4 d. 1 m. 12.45 d. drink with the d. 1 Lat. 24.5 d. Jun 19. 45. d. Jun 19. 45.

Hab. Z. 15. makest num d. also.
Mat. 24. 49; Lu. 12. 45, drink with the d.
Acts 2.15, these are not d.
1 Cor. 11. 21, one is hunsry, and another d.
1 Thess. 5.7, they that be d. are d. in the night.
Sec Lu. 5. 39; John 2. 10; Eph. 5. 18; Rev. 17. 6.

DRUNKARD. Deut. 21. 20, our son is a glutton and a d. Prov. 23, 21, d, and glutton come to poverty.

26. 9, as a thorn goeth into hand of d. 1 Cor. 6, 10, nor d. shall inherit.

See Ps. 60. 12; Isa. 24. 20; Joel 1. 5; Nah. 1. 10. DRUNKENNESS. Deut. 29. 19, to add d. to thirst. Eccl. 10.17, eat for strength, not for d., Ezek. 23. 33, shalt be filled with d. See Lu. 21. 34; Rom. 13. 13; Gal. 5. 21.

DRY. Prov. 17. 22, a broken spirit d. the bones. Isa. 44, 3, pour floods on d. ground. Mat. 12, 43; Lu. 11. 24, through d. places.

Mk. 5. 29, fountain of blood d. up. See Ps. 107. 33, 35; Isa. 53. 2; Mk. 11. 20.

DUE. Lev. 10. 13, 14, it is thy d., and thy sons' d. 26, 4; Deut. 11. 14, rain in d. season. Ps. 104, 27; 145, 15; Mat. 24, 45; Lu. 14, 42, meat

Ps. 104, 21; 143, 16; hatt 21 ab, 121 in d. season. Prov. 15, 23, word spoken in d. season. Mat. 18, 34, pay all that was d. Lu. 23, 41, the d. reward of our deeds. Rom. 5, 6, in d. time Christ died. Gal. 6, 9, in d. season we shall reap.

See Prov. 3, 27; 1 Cor. 15. 8; Tit. 1. 3; 1 Pet. 5. 6.

DULL. Mat. 13, 15; Acts 28, 27; Heb. 5, 11. Ex. 4. 11, who maketh the d.? Prov. 31. 8, open thy mouth for the d.

Prov. 31. 8, open thy mouth for the d. Isa. 35. 6, the tongue of the d. shall sing. 53. 7; Acts 8, 32, as sheep before shearers is d. 56. 10, they are all d. dogs. Ezek. 3. 26, be d. and shalt not be a reprover. Hab. 2. 19, woe to him that saith to d. stone. Mat. 9. 32; 12. 22; 15. 30; Mk. 7. 37; 9. 17, d. man. See Ps. 39. 2; Dan. 10. 15; Lu. 1. 20; 11. 14; 2 Pet.

2, 16, 1 Sam. 2. 8; Ps. 113. 7, lifteth beggar from

d. hill. a-niii. Lu. 13. 8, till I dig about it, and d. it. 14. 35, neither fit for land nor d-hill, Phil. 3. 8, count all things but d. See Neh. 2. 13; Lam. 4. 5; Mal. 2. 3.

DUNGEON. Gen. 40. 15; 41. 14; Ex. 12. 29; Jer. 38, 6; Lam. 3. 53.

DURABLE, Prov. 8.18; Isa. 23.18, DURETH, Mat. 13.21,

DURST. Mat. 22, 46; Mk. 12, 34; Lu. 20, 40, nor d.

DURST. Mat. 22. 40; Mr. 12. 47, Mr. 10. 47, Mr. 13, Mr. 14, Mr. 14, Mr. 15, Mr. 15, Job 32. 6; Acts 5. 13; Jude 9, DUST. Gen. 2. 7, Lord God formed man of d. 3.14, d. shalt thou eat. 19, d. thou art. 18, 27, who am but d. and ashes. 127, who are bright mr. 16, d. argain? Job 10. 9, wilt thou bring me into d. again?

22, 24; 27.16, lay up gold as d. 34. 15, man shall turn again to d. 42. 6, I repent in d. and ashes. Ps. 30, 9, shall the d. praise thee? 102.14, servants favour d, thereof, 103.14, remembereth that we are d.

103. 14; remembereth that we are d.
104. 29; they die and return to their d.
Eccl. 3. 20, all are of the d., and turn to d. again.
12. 7; then shall the d. return to the earth.
15. 25; d. shall be serpent's meat.
15. 25; d. shall be serpent's meat.
15. 13. 3. 29, he putteth his mouth in the d.
Dan. 12. 2, many that sleep in d. shall awake.
Mic. 7.17. lick the d. like a serpent.
Mat. 10. 14; Mk. 6. 11; Lu. 9. 5, shake off d. from feet.

feet. Lu. 10. 11, even d, of your city. Acts 22, 23, as they threw d, into the air. See Ex. 8, 16; Num. 23, 10; Deut. 9, 21; Josh. 7, 6; Job 2, 12; 39, 14; Lam. 2, 10.

DUTY. Eccl. 12. 13, the whole d. of man. Lu. 17. 10, that which was our d. to do. Rom. 15. 27, their d. is to minister. See Ex. 21. 10; Deut. 25. 5; 2 Chron. 8. 14; Ezra 3. 4.

DWELL. Dent. 12. 11, cause his name to d. there. 1 Sam. 4. 4; 2 Sam. 6. 2; 1 Chron. 13. 6, d. between

The cherupinns.

I Kings S. 30: 2 Chron. 6. 21, heaven thy d. place.
Ps. 23. 6, will d. in house of the Lord.

37. 3, so shalt thou d. in the land.
48. 10, than to d. in tents of wickedness.

132. 14, here will I d.

133. 1 good for heathers to d.

133. 1, good for brethren to d. together.
1sa. 33. 14, who shall d. with devouring fire?
16, he shall d. on high.
57. 15, I d. in the high and holy place.

EACH. John 6.56, d. in me, and I in him. 14.10, the Father that d. in me. 17, for he d. with you, and shall be in you. Rom. 7. 17, sin that d. in me. Col. 2, 9, in him d. fulness of Godhead. Col. 2.9, in him d. fulness of Godhead.
3.16, word of Christ d. in you richly.
1 Tim. 6.16, d. in the light.
2 Pet. 3.13, wherein d. richteousness.
1 John 3.17, how d. the love of God in him?
4.12, God d. in us.
See Rom. 8.9; 2 Cor. 6.16; Jas. 4.5. EACH. Isa. 57. 2, e. one walking in his uprightness, Ezek. 4, 6, e. day for a year. Acts 2, 5, cloven tongues sat on e. Phil. 2, 3, let e, esteem other, See Ex. 18, 7; Ps. 85, 10; 2 Thess, 1, 3. EAGLE. Ex. 19.4, how I have you on e. wings. 2 Sam. 1.23, were swifter than e. Joh 6.16, e. that hasteth to prey. 33.27, doth the e. mount up? 3.1.2., dofn the a mount up:
Ps. 103.5, youth renewed like a.
Ps. 40.31, mount up with wings as a.
Ezek. 1.10, they four also had the face of an a.
17. 3, a great e, with great wings.
Okad. 4, thou shalt exalt thyself as the a.
Mat. 24. 28; Lu. 17. 37, a. be gathered.
Rev. 4.7, the fourth beast was like a flying a.
See Dan. 4. 33; Rev. 12. 14. EAR (n.). Neh. 1.6, let thine e, be attentive, Job 12, 11; 34, 3, doth not e, try words? 29, 11, when the e, heard me, it blessed me, 42, 5, heard of thee by the hearing of the e, Ps, 45, 10, and incline thine e. 58.4. like the deaf adder that stoppeth her e. 78.1, give e., O my people. 94. 9, he that planted the e., shall he not hear? Prov. 15. 31, the e. that heareth the reproof. 17.4, liar giveth e, to naughty tongue, 11.4. har givete. 4. to naturnly tongue.
18. 15. e. of wise seeketh knowledge.
20. 12. hearing e., seeing eye, Lord made.
25. 12. wise reprover on obedient e.
Eccl. 18. nor the e. filled with hearing.
Isa. 48. 8. from that time thine e. not opened. 50, 4, he wakeneth my e. to hear. 50. 4, Be Wakeneth my e, to lear.
55. 3, incline your e, and come unto me.
59. 1, nor his e, heavy, that it cannot.
Left 9. 20, let your e, receive word of the Lord.
Amos 3, 12, out of mouth of lion piece of an e.
Mat. 10. 27, what ye hear in e, preach.
1 Cor. 2, 9, nor e, heard.
1 2, 16, if e, say, because 1 am not the eye.

See Rev. 2, 7.

EAR (v.). Ex. 34. 21; Deut. 21. 4; 1 Sam. 8. 12. EARLY. Ps. 46. 5, and that right e. ARIAL. Ps. 46. 0, and that right e. 63. 1, e. will I seek thee. 96. 14, satisfy us e. with thy mercy. 96. 14, satisfy us e. with thy mercy. Prov. 1. 28; S. 17, seek me e. s. all find me. Caut. 7. 12, get up e. to vineyards. Ilos. 6. 4; 13. 3, as e. dew. Jas. 5.7, the e. and latter rain. See Judg. 7. 3; Lu. 24. 22; John 20. 1. Latenest. Job 7.2, as servante, desirch shadow. Jer, 31, 20, I do e. remember him still. Mic. 7, 3, do evil with both hands e. Lu. 22, 44, in agony he prayed more e.

Lu. 22.44, in agony he prayed more e.

10m. 8.19, the e. expectation of the creature,
10m. 12.31, covet e. best gifts.
20m. 1.22; f. 5, the e. of the Spirit.
5.2, e. desiring to be clothed.
Eph. 1.14, the e. of our inheritance.
Phill. 1.20, to my e. expectation and hope.
Jude 3, e. contend for the faith.
See Acts 3.12; Heb. 2.1; Jas. 5.17.
**ENNETH* Hea 1 &

EARNETH. Hag. 1. 6. EARS. Ex. 10. 2, tell it in e. of thy son. 1 Sam. 3. 11; 2 Kings 21. 12; Jer. 19. 3, at which e. shall tingle.

2 Sam. 7. 22, we have heard with our e. Job 15. 21, dreadful sound is in his e. 28. 22, heard fame with our e. Ps. 18. 6, my cry came even into his e. Ps. 18. 6, my cry came even into ms e.

34. 15, his e. are open unto their cry.

115. 6; 135. 17, they have e., but hear rot.

Prov. 21. 13, stoppeth e. at cry of the poor.

23. 9, speak not in e. of a fool.

26. 17, one that taketh dog by the e.

Isa, 6. 10; hat. 13. 15; Acts 28. 21, make e. heavy.
Mat. 13. 16, blessed are your e.
26. 51; Mk. 14. 47, smote off e.
Mk. 7. 33, put his flugers into e. Acts 7. 51, uncircumcised in heart and e. 17, 20, strange things to our e. 2 Tim. 4.3, having itching e. Jas. 5.4, entered into e. of the Lord. 1 Pet. 3.12, his e. are open to 1 rayer. See Mat. 11. 15; Mk. 4.9. EARS (of corn). Deut. 23. 25; Mat. 12. 1. EARTH. Gen. 8. 22, while e. remaineth. 10. 25, in his days was e. divided. 18. 25, shall not Judge of all the e. do right? Num. 14. 21, all e, filled with glory, 16. 39, if the e. open her mouth.
Deut. 32. 1, Oe. hear the works of my mouth.
Josh. 3. 11, Zech. 6. 5, Lord of all the e.
23. 14, going way of all the e.
18. 14, going services of the servi the e.? 2 Kings 5. 17, two mules' burden of e. Job 7.1, appointed time to man upon e. 9. 24, e. given into hand of wicked. 19. 25, stand at latter day upon e. 26. 7, hangeth e. upon nothing. 38. 4, when I laid foundations of the e, 48. 4, when 1 had foundations of t
 41. 33, on e. there is not his like.
 Ps. 2. 8, uttermost parts of e.
 8. 1, excellent is thy name in e.
 16. 3, to saints that are in the e.
 25. 13, his seed shall inherit the e.
 33. 5, the e. is full of the goodness.
 34. 6 ut effections. 33. 3. the e. Is full of the goodness. 34. 16, cut off remembrance from the e. 37. 9, 11, 22, wait on Lord shall inherit e. 41. 2, shall be blessed upon the e. 46. 2, not fear, though e. be removed. uttered voice, the e. melted. desolations made in the e. 8, desolations made in the e.
10, will be exalted in the e,
47.9, shields of the e, belong to God,
48.2, joy of the whole e.
50.4, call to c., that he may judge.
57.5: 103.5, glory above all the e,
58.11, a God that judgeth in the e,
60.2, made the e, to tremble.
63.9, lower parts of the e,
65.8, dwell in uttermost parts of e,
9 visitest e, and waterst it. 90. 3, twent in thermost rans of e. 9, visitest e., and waterest it. 67. 6; Ezek. 34. 27, e. yield increase. 68. 8, e. shook, heavens dropped. 71. 20, bring me up from depths of the e. 72. 6, showers that water the e. 16, handful of corn in the e. 73. 9, tongue walketh through e 25, none on e. I desire beside thee. 75.3; Isa. 24.19, e. dissolved. 83.18; 97.9, most high over all e. 90. 2, or ever thou hadst formed the e. 97. 1, Lord reigneth, let e. rejoice. 99. 1, Lord reigneth, let e. proved. 102.25; 104.5; Prov. 8.29; Isa. 48.13, laid foun-

dation of e.

104.13, the e. is satisfied. 24, the e. is full of thy riches. 112. 2, seed mighty upon e. 115.16, e. given to children of men. 110.19, stranger in the e. 64, the e. full of thy mercy.

Heb. 6. 7, e. drinketh in the rain.

Ps. 119, 90, established the e., it abideth.

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146. 4, he returneth to the e. 140.4, no returnent to the e.
145.13, ghory above e. and heaven.
Prov. 3.19; Isa. 24.1, Lord founded the e.
6.23, set up from everlasting, or ever e. was.
6. he had not yet made e., nor fields.
11. 31, righteous recompensed in e.
25. 3, the e. for depth.
30.14, teeth as knives to devour poor from e. 16, the e. not filled with water. 21, for three things e. is disquieted. 24, four things little upon e. Eccl. 1.4, the e. abideth for ever. 3.21, spirit of beast goeth to e. 5.9, profit of the e. for all. 5. 9, pront of the 2. for all. 12. 7, dust return to 2. 13a. 4. 2, fruit of a. excellent. 13. 9, a. full of knowledge of the Lord. 13. 13, a. shall remove out of her place. 14. 16, is this the man that made a. tremble? 25. 9, when thy judgments are in the e. 21, a. shall disclose her blood. 34.1, let the e. hear. 40.22, sitteth on circ 5-1.1, let the e. hear.
40.22, sitteth on circle of the e.
28. Creator of ends of e. faintein not.
44.24, spreadeth abroad e. by myself.
45.29, be saved, all ends of the e.
40.13, be joyful, O e.
51.6, the e. shall wax old. 66.1, the e. is my footstool. 8, shall e. bring forth in one day? Jer. 15. 10, man of contention to whole e. 22. 20; Mic. 1. 2, O e., e., e., hear word of Lord. 31. 22, hath created new thing in e. 51.15, made the e. by his power. Ezek. 9, 9, the Lord hath forsaken the e. 43. 2, the e. shined with his glory. Hos. 2. 22, the e. shall hear the corn. Amos 3. 5, bird fall in snare on e. Amos 3. 5, bird lail 11 share on e. 8, 9, darken e, in the clear day.
9. 9, least grain fall upon the e.
Jonah 2. 6, e. with bars about me.
Mic. 6, 2, ye strong foundations of the e.
12, good man perished out of the e.
13, more like worms of the e. 11, move like worms of the e.

Nah. 1.5, e. burnt up at his presence.

Hab. 2.14, e. filled with knowledge.

3. 3, the e. full of his praise.

Hag. 1.10, e. stayed from her fruit.

Zech. 4.10, eyes of Lord run through e.

Mal. 4.6, lest I smite e. with a curse.

Mat. 5.5, meek shall inherit e.

35 sweer put by the e. Mat. 5. 5, meets shift innert e. 35, swear not by the e. 6. 19, treasures upon e. 6. 19, f. Mk. 2. 10; Lu. 5. 24, power on e. to forgive. Mat. 10. 34, to send peace on e. 13. 5; Mk. 4. 5, not much e. 16. 19; 18. 18, shalt bind on e. 18. 19; 18. 18, shalt bind on e. 18, 19, shall agree on e.
23, 9; call no man father on e.
25, 19, 25, digged in the e.
31, 12, 5, bringeth forth fruit of herself.
31, less than all seeds in the e. 31. less than all seeds in the e.

13. no fuller on e. can white them.

14. 2.14, on e. peace.

25. 44, darkness over all e.

John 3. 12. I have told you e. things.

31, of e. is e., and speaketh of the e.

12. 32. litted up from the e.

14. 4. I have glorified thee on the e.

Acts 8. 33. life taken from the e.

25. 22. 22. away with such a fellow from e.

25. 22. 22. away with such a fellow from e.

26. 20. 15. Sound wart into all e. 22. 22, away with such a fellow from e. Rom. 10. 18, sound went into all e. 1 Cor. 15. 47, first man is of the e. e. 48, as is the e., such are they that are e. 49, the image of the e. 2 Cor. 4. 7, treasure in e. vessels. Col. 3. 2, affection not on things on e. Phil. 3. 19, who mind e. things.

8.4, if he were on e. 11.13, strangers on the e. 12.25, refused him that spake on e. voice then shook the e. Jas. 3. 15, this wisdom is e. 5.5, lived in pleasure on e. 7, the precious fruit of the e.
18, and the e. brought forth her fruit. 2 Pet. 3. 10, the e. shall be burnt up. Rev. 5. 10, we shall reign on the e. 7.3, hurt not the e.
18.1, e. lightened with his glory.
20.11, from whose face the e. fled. 20.1, a new e. 22.1, a new e. See Gen. 1. 1, 11; 3. 17; 7. 10; Ex. 9. 29; Job 12. 8; Ps. 24. 1; Isa. 65. 16; Mic. 1. 4; Zeph. 3. 8; 2 Pet. 3. 7, 13; Rev. 20. 0. EARTHQUAKE. 1 Kings 19. 11; Isa. 29. 6; Amos 1. 1; Zech. 14. 5; Mat. 24. 7; 27. 54; Acts 16. 26; Rev. 6. 12; 8. 5; 11. 13; 16. 18. Rev. 6. 12; 8. 5; 11. 13; 16. 18.

EASE. Ex. 18. 22; so shall it be e, for thyself.

Deut. 28. 65, among nations find no e,

Job 12. 6, thought of him that is at e,

16. 6, thought of him that is at e,

12. 23, dieth, being wholly at e,

Ps. 25. 13, his soul shall dwell at e,

Ps. 25. 13, his soul shall dwell at e,

18. 3. 29, 9. 11, women that are at e,

Amos 6. 1, woe to them that are at e,

Mat. 9. 5, Mk. 2. 9. Lu. 5. 23, is e, to say,

19. 24; Mk. 10. 25; Lu. 18. 25, e, for camel,

1 Cor. 13. 5, not e, provoked.

Heb. 12. 1, sin which doth so e, beset,

See Jet 46. 27; Zech. 1, 15; Lu. 12, 19. See Jer. 46. 27; Zech. 1. 15; Lu. 12, 19. EAST. Gen. 41.6; 23.27. blasted with e. wind. Ex. 10.13, Lord brought an e. wind. Job 1. 3, greatest of all men of the e. 15. 2, fill his belly with e. wind. 27. 21, e. wind carrieth him away. 38. 24, scattereth e. wind on the earth. Ps. 48. 7, breakest ships with e. wind. 15. 4. 7, breakest sings wint? wind.
105. 12, as far as e, from west.
105. 12, as far 13. 15, though fruitful, an e. wind shall come, See Jonah 4. 5, 8; Mat. 2. 1; 8. 11; 24. 27. EASTER. Acts 12.4, intending after E. to bring him forth. EASY. Prov. 14.6; Mat. 11. 30; 1 Cor. 14.9; Jas. EAT. Gen. 2.17, in day thou e. thou shalt die. 9.4; Lev. 19.29; Deut. 12.16; blood not e: 24.33, not e. till I have told. 43.32. Egyptians might not e. with Hebrews. Ex. 12.16; no work, save that which man nust e. Ex. 12. 16, no work, save that which man must e. 23. 11, that the poor may e. 29. 34, shall not be e., because holy. Lev. 25. 20, what shall we e. seventh year? Num. 13. 32, a land that e. up inhabitants. Josh. 5. 11, 12, e. of old corn of the land. 1 Sam. 14. 30, if haply people had e. freely. 28. 20, had e. no bread all day. 22, e., that thou mayest have strength. 2 Sam. 19. 42, have we e. at all of the king's cost? 1 Kings 19. 5; Acts 10. 13; 11. 7, angel said, Arise and e. and e. Rnu e. 4. 43, 44, they shall e., and leave thereof. 6.28, give thy son. that we may e. him. Neh. 5.2, corn, that we may e. and live. Job 3.24, my sighing cometh before I e. 5.5, whose harvest the hungry e. up. 6.6, e. without salt. 21.25, another never e. with pleasure. 31.17, have e. my morsel alone. Ps. 22.26, meek shall e. and be satisfied.

Rev. 2.7, e. of the tree of life.
17, will give to e. of hidden manna.
19. 18, e. flesh of kings.
See Judg. 14, 14; Prov. 31, 27; Isa. 1, 19; 65, 4.

EDGE. Prov. 5.4; Heb. 4.12; Eccl. 10. 10.

EDIFY. Rom. 14. 19, wherewith one may e. 15. 2, please his neighbour to e. 1 Cor. 8. 1, charity e. 14. 3, he that prophesieth speaketh to e. 4, e. himself, e. the church.

4, e. filmsen, e. the chart... 19.23, all things lawful, but e. not. Eph. 4.12, for e. of the body of Christ. See 2 Cor. 10.8; 13.10; 1 Tim. 1.4.

none e.
1 Cor. 1.17, lest cross be of none e.

Gal. 5.4, Christ is become of none e. See Rom. 3, 3, 4, 14; 9, 6; Gal. 3, 17. EFFECTUAL. 1 Cor. 16, 9, a great door and e. is

EFFECT. Num. 30.8, make vow of none e. 2 Chron. 7.11, Solomon prosperously e. all. 2 Chron. 7. 11, Solomon prosperous at all Ps. 33. 10, devices of the people of none c. Isa. 32.17, the c. of righteousness quietness. Mat. 15.6; Mk. 7.13, commandment of God of

EAT. Ps. 69.9; John 2.17, zeal hath e. me up. 102. 9, have e. ashes like bread. Prov. 1. 31; Isa. 3. 10, e. fruit of their own way. 13.25, e. to satisfying of soul. 18.21, they that love it shall e. the fruit. 18. 21, they that nove it shall e, the fruit, 23. 1, sittest, to e, with ruler, 24. 13, e, honey, because it is good, 25. 27, not good to e, much honey, Eccl. 2. 25, who can e, more than 1? 4. 5, fool e, his own flesh.

5. 11, goods increase, they increased that e. 12, sleep be sweet, whether he e. little or much. 17, all his days also he e. in darkness. 19; 6.2, not power to e. thereof.
10.16, thy princes e. in the morning.
17, blessed when princes e. in due season. isa. 4. 1, we will e. our own bread. 7. 15, 22, butter and honey shall he e. 11. 7; 63. 25, lion e. straw like ox. 29, 8, he e., awaketh, and is hungry. 51. 6, worm shall e. them like wool. 51.6, worm shall e. them like wool.
55.1, come ye, buy and e.
2. e. ye that which is good.
10, give bread to the e.
65.13, my servants shall e., but ye shall be.
167.5.17, they shall e. up thine harvest.
15.18, words were found, and I did e. them.
24.2; 22.17, figs could not be e.
31.29; Ezek, 18.2, the fathers have e. sour grapes.
Ezek, 3.1, 2, 3, e. this roll.
4.10, e. by weight.
Dan. 4.35, e. grass as oxen.
Hos. 4.10; Mic. 6.14; Hag. 1.6, e., and not have enough. enough. 10. 13, have e. the fruit of lies. 10.13. have e. the fruit of lies.
Mat. 6.25: Lu. 12.22. what ye shall e.
9. 11: Mk. 2.16; Lu. 15.2, why e. with publicans?
12.1, ears of corn, and e.
4, e. shewbread, which was not lawful to e.
14.16; Mk. 6.37; Lu. 9.13, give ye them to e.
15.20, to e. with unwashen hands.
27; Mk. 7.28, dogs e. of crumbs.
32; Mk. 8.1, multitude have nothing to e. 24, 49, to e, and drink with the drunken. 24.49, to e. and drink with the drunker Mk. 2.16, when they saw him e. with. 6.31, no leisure so much as to e. 11.14, no man e. fruit of thee. 1.1. 3.33, but thy disciples e. and drink. 10.8, e. such things as are set before you. 12.19, take thine case, e., drink. 12. 13, tase have e. and drunk in thy presence, 15. 23, let us e. and be merry. 22. 30, that ye may e. at my table. 24. 43, he took it, and did e. before them. John 4.31, Master, e.

32, meat to e. ye know not of.

6.26, because ye did e. of loaves. 52, can this man give us his flesh to e.

opened. Eph. 3.7; 4.16, the e. working. Jas. 5.16, e. prayer of righteous man. See 2 Cor. 1.6; Gal. 2.8; 1 Thess. 2.13. EFFEMINATE, 1 Cor. 6.9. EGG. Job 6. 6, taste in the white of an e. Job 39, 14, ostrich leaveth e. in earth. Lu. 11, 12, if the ask an e. See Deut. 22, 6; Isa. 10, 14; 59, 5; Jer. 17, 11. See Bett. 2.0 ; 183, 10, 14; 93, 5; 46; 17, 11.
EITHER. Gen. 31, 24, speak not e. good or bad, Eccl. 11, 6, prosper, e. this or that. Mat. 6, 24; 1, 1, 16, 13, e. hate the one. John 19, 18, on e. side one. Rev. 22, 2, on e. side the river. See Bett. 17, 3; 28, 51; 181, 7, 11; Mat. 12, 33. ELDER. 1 Sam. 15. 30, honour me before e. of people.
Job 15, 10, aged men, much e, than thy father,
32, 4, waited, because they were e, than he.
Prov. 31, 23, husband known among e.
Mat. 15, 2; Mk. 7, 3, tradition of the e.
1 Tim. 5, I7, let e, that rule be worthy.
Tit. 1, 5, ordain e, in every city.
Heb. 11, 2, the e, obtained good report.
Jas. 5, 14, call for e, of the church.
1 Pet. 5, 1, the e, I exhort, who am an e.
5 younger sulmit to the e. people 5, younger submit to the e. See John 8. 9; 1 Tim. 5. 2; 2 John 1; 3 John 1. ELECT. Isa. 42.1, mine e., in whom my soul delighteth. ngntetn.
45. 4. mine e. I have called by name.
65. 9. 22. mine e. shall inherit.
Mat. 24. 22; Mk. 13. 20, for e. sake days shortened.
24; Mk. 13. 22, deceive very e.
31; Mk. 13. 27, gather together his e.
Lu. 18. 7. avenge his own e.
Rom. 8. 33, to charge of God's e.
Col. 3. 12, unton exite of God's e. 5%, can this man give us his flesh to e.
53, except ye e. the flesh,
Acts 2.46, did e. their meat with gladness.
9, 9, Saul did neither e. nor drink.
11.3, thou didst e. with them.
23.14, will e. nothing until we have slain Paul.
Rom. 14.2, one believeth he may e. all things;
weak e. herbs.
6. e. to the Lord.
20. who e. with offense. Col. 3. 12, put on as the e. of God. 1 Tim. 5. 21, charge thee before e. angels. 1 Pet. 1. 2, e. according to foreknowledge. 2.6, corner stone, e., precious. See 2 Tim. 2.10; Tit. 1.1; 1 Pet. 5.13; 2 John 1, 13. ELECTION. Rom. 9.11; 11.5; 1 Thess. 1.4; 2 Pet. 20, who e. with offence. 21, neither to e. flesh nor drink wine. ELEMENTS. Gal. 4.3, 9; 2 Pet. 3, 10.
ELEVEN. Gen. 32. 22, Jacob took his e. sons.
37. 9, and e. stars made obeisance.
Acts 1.26, he was numbered with the e.
See Mat. 23. 16; Mk. 16. 14; Lu. 24. 0. 1 Cor. 5. 11, with such an one no not to e. 8. 7, e. it as a thing offered to idol. 8. neither if we e. are we better. 13, I will e. no flesh while world. 9.4, have we not power to e.? 10.3, all e. same spiritual meat. ELOQUENT. Ex. 4. 10: Isa. 3. 3; Acts 18. 24. EMBALMED. Gen. 50. which are e. 50, 26, and they e. him. See John 19, 30. Gen. 50. 2, the Cays of those EMBOLDEN. Job 16.3; 1 Cor. 8.10. 511

27, e., asking no question.
31, whether ye e. or drink.
11, 29, he that e. unworthily.
2 Thess. 3, 10, work not, neither should he e.
Heb. 13, 10, whereof they have no right to e.

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EMBRACE. Job 24. 8, e. rock for want of shelter. Eccl. 3.5, a time to e. Heb. 11.13, seen and e. promises. See Prov. 4.8; 5.2; Lam. 4.5; Acts 20.1. EMBROIDER. Ex. 28.39; 35.35; 38.23. EMERALD3. Ex. 28, 18; 39, 11; Rev. 4, 3; 21, 19. EMERODS. Deut. 28, 27, and with e. 1 Sam. 5. 6, and smote them with e. EMINENT. Ezek. 16, 24, 31, 39; 17, 22. EMPIRE, Esth, 1, 20. EMPLOY. Deut. 20, 19; 1 Chron, 9.3; Ezra 10, 15; Ezek, 39, 14. EMPTY. Gen. 31, 42; Mk. 12, 3; Lu. 1, 53; 20, 10, sent.e. aways. hat. 12.5, hat. 12.6, 12.6, 5.6. sent.e. aways. Ex. 3.21, ye shall not go e. 23. 15; 34, 20; Deut. 16; 16, appear before me e. Deut. 15; 13, not let him go away e. 10h 22, 9, thou hast sent widows away e. Eccl. 11, 3, clouds e. themselves on the earth. Ecct. 11.3, Endus e. themes and his soul is e. 18.2.9.6, a waketh, and his soul is e. 19.1 Mah. 2.2, the emptiers have, them out. Mat. 12.44, come, he findeth it e. 19.2 See 2 Sam. 1.22; 2 Kings 1.3; Hos. 10.1 EMULATION. Rom. 11. 14; Gal. 5. 20.
ENABLED. 1 Tim. 1, 12.
ENCAMP. Ps. 27, 3, though host e. against me.
34, 7, angel of Lord e. round.
See Num. 10. 31; Job 19. 12; Ps. 53, 5.
ENCOLNTERED. Act. 17, 18. ENCOUNTERED. Acts 17. 18. ENCOURAGE. Deut. 1. 38; 3.28; 2 Sam. 11. 25, e. him. Ps. 64, 5, they e. themselves in an evil matter. See 1 Sam. 30, 6; 2 Chron. 31, 4; 35, 2; 1sa. 41, 7. END. Gen. 6, 13, the e, of all flesh before me. Ex. 23, 16; Deut. 11, 12, in the e, of the year. Num. 23, 16, let my last e, be like his. Num. 25, 10, net my first e. net like fils.
Deutt, 8.16, do thee good at thy latter e.
32, 29, consider their latter e.
32, 29, consider their latter e.
8, 7, 42, 12, thy latter e., that I should prolong?
8, 7, 42, 12, thy latter e., shall increase.
16, 3, shall vain words have an e.?
26, 10, till day and night come to an e. Ps. 7. 9, wickedness of wicked come to an e. 9.6, destructions come to perpetual e. 37.37, the e. of that man is peace. 39. 4, make me to know my e.
73. 11, then understood I their e.
102. 21, the same, thy years have no e.
107. 21, are at their wit's e. 10. 21, are at their wise.

119. 96, an e. of all perfection.

Prov. 14. 12, the e. thereof are ways of death.

11. 24, eyes of fool in e. of earth.

10. 20, be wise in thy latter e.

25. 8, lest thou know not what to do in e. 25. 8, lest thou know not what to do in e. Eccl. 3.11, find out from beginning to the e. 4.8, no e. of all his labour.
16, no e. of all the people.
7. 2, that is the e. of all men.
8, better the e. of a thing.
10. 13, the e. of his talk is madness.
12. 12, of making books there is no e.
13. 9. 7, of his government shall be no e.
13. 6. 6. 6. belowing the core headings. Isa. 9.7, of his government shall be no e.
46. 19, declaring e. from beginning.
Jer. 5. 31, what will ye do in e. thereof?
8. 20, harvest past, summer e.
17. 11, at his e. shall be a fool.
20. 11, to give you an expected e.
31. 17, there is hope in thine e.
Lam. 1. 9, remembereth not her last e.
4. 18; Ezek. 7.2, our e. is near, e. is come.
Ezek. 21. 25; 35. 5, iniquity shall have an e.
Dan. 8. 17, 19; 11. 27, at the time of e.
11. 45, he shall come to his e., and none shall help him. help him. 12.8, what shall be the e.?
13. go thy way till the e. be.
Hab. 2.3, at the e. it shall speak.

Mat. 10, 22; 24. 13; Mk. 13. 13, endureth to e. 13. 39, harvest is e. of the world. 24. 3, what sign of the e. of the world? 6; Mk. 13. 7; Lu. 21. 9, the e. is not yet. 14. then shall the e. come. 31, gather from one e. of heaven. 25, 58, Peter sat to see the e. 28, 20, 1 am with you, even unto the e. Mk. 3, 26, cannot stand, but hath an e. Lu. 1. 33, of his kingdom there shall be no e. 22.37, things concerning me have an e. John 13.1, he loved them unto the e. 18.37, to this e. was I born. Rom. 6.21, the e. of those things is death, 22, the e. everlasting life. 10.4, the e. of the law for righteousness Cor. 10. 11, on whom e. of world are come. 1 Cor. 10. 11, on whom e. of world are come, Phil. 3. 19, whose e. is destruction. 1 Tim. 1. 5, the e. of the commandment. Heb. 6. S, whose e. is to be burned. 16, an oath an e. of strife. 7. 3, neither beginning nor e. of life. 9. 26, once in the e. bath he appeared. 13. 7, considering e. of their conversation, Jas. 5. 11, ye have seen e. of the Lord. 19 the 1. 19, receiving the e. of your faith. 13 be soler and hove to the e. 13, he sober, and hope to the e. 4.7, the e. of all things is at hand.

17, what shall the e. be of them that obey not? 11, what shart the 2. Let of them that copy not? Rev. 2. 26, keepeth my works unto e. 21. 6; 22. 13, the beginning and the e. See Ps. 19. 6; 65. 5; 1sa. 45. 22; 52. 10; Jer. 4. 27. ENDAMAGE, Ezra 4. 13. ENDANGER. Eccl. 10.9; Dan. 1.10. ENDEAVOUR. Ps. 28. 4; Eph. 4. 3; 2 Pet. 1. 15. ENDLESS, 1Tim. 1.4; Heb. 7.16. ENDUE. Gen. 30, 20; 2 Chron. 2, 12; Lu. 24, 49; Jas. 3, 13. ENDURE. Gen. 33.14, as the children be able to e. Esth. 8.6, how can 1 e. to see evil?
Job 8.15, hold it fast, but it shall not e.
31.23.1 could not e.
Ps. 9.7; 102.12; 104.31, Lord shall e. for ever. 30.5, anger e. a moment, weeping e. for a night. 52.1, goodness of God e. continually. 72.5, as long as sun and moon e. 22.5, as long as sun and moon e.
17, his name shall e, for ever.
100.5, his fruth e, to all generations.
106.17, 107.1; 118.1; 130.1; 133.8; Jer. 33.11, his mercy e, for ever.
111.3; 112.3, 9, his righteousness e, for ever.
111.160, every one of thy judgments e.
135.13, thy name, O Lord, e, for ever.
145.13, thy dominion e.
Prov. 27.24, doth e, to every generation.
Ezek. 22.14, can thy heart e.?
Mat. 10.22; 24.13; Mk. 13.13, e, to the end.
Mk. 4.17, so e, but for a time.
John 6.27, ment that e, unto life.
Rom. 9.22, God e, with much longsuffering.
1 Cor. 13.7, charity e, all things.
2 Tim. 2.3, e, hardness as good soldier.
4.3, they will not e, sound doctrine.
5, watch, e afflictions.
Heb. 10.34, in beaven a better and e, substance,
12.7, if ye e, chastening.
Jas. 1.12, blessed is man that e, temptation,
5, 11, we count them happy which e,
1 Per. 1.25, the word of the Lord e for ever. Jas. 1. 12, blessed is man that e, temptation, 5. 11, we count them happy which e. 1 Pet. 1. 25, the word of the Lord e, for ever, 2. 19, if a man for conscience e, grief. See Heb. 10. 32; 11. 27; 12. 2, 3. ENEMY. Ex. 23. 22, I will be e, to thine e, Deut. 32. 31, our e, themselves being judges. Josh. 7. 12, Israel turned backs before e. Judg. 5. 31, so let all thy e, perish. 1 Sam. 24. 19, if man find e, will he let him go? I Kings 21. 20, hast thou found me, 0 mine e.? Job 13. 24, wherefore holdest thou me for e.? Ps. 8. 2, still the e, and avenger.

Ps. 8, 2, still the e, and avenger.

Ps. 23.5, in presence of mine e. 38.19, mine e. are lively. 61.3, a strong tower from the e. 72.9, his e. shall lick the dust. 72.9, his e. snah nek the u 119.98, wiser than mine e. 119, 93, waser than mine e.
127, 5, speak with e. in the gate.
139, 22, I count them mine e.
Prov. 16. 7, maketh his e. at peace.
24. 11, rejoice not when e. falleth.
25. 21; Rom. 12. 29, if e. hunger, give bread.
27. 6, kisses of e. deceitful.
1sa. 9. 11, Lord shall join e. together.
59, 19, when e. shall come in like a flood.
23. 10, be was turned to be their. 59 19, when e shall come in like a flood.
33 19, he was turned to be their e.
Jer. 15, 11, will cause e to entreat the well.
30, 14, wounded thee with wound of e.
Mic. 7, 6, man's e, men of his own house,
Mat. 5, 43, sold, thou shalt hate thine e.
44; Lu. 6, 27, 35, 1 say, love your e.
13, 25, 23, 9, his e, sowed tures.
Lu. 19, 43, thine e, shall cast a trench.
Acts 13, 19, thou e, of all righteousness,
Rom. 5, 10, if when e, we were reconciled.
11, 25, concerning the gospel they are e.

11. 28, concerning the gospel they are e. Gal. 4. 16, am I become your e.? Phil. 3. 18, the e. of the cross. Col. 1. 21, were e. in your mind. 2 Thess. 3. 15, count him not as an e. Jas. 4. 4, friend of the world is the e. of God. See Ps. 110. 1; Isa. 62. 8; Jer. 15. 14; Heb. 10. 13. ENGAGED. Jer. 30, 21. ENGINES. 2 Chron. 26. 15, and he made in Jeru-

salem e. Ezek. 26. 9, and he shall set e. of war.

ENGRAFTED. Jas. 1. 21, ENGRAVE. Ex. 28. 11; 35. 35; 38. 23; Zech. 3. 9;

2 Cor. 3. 7. ENJOIN. Job 36, 23; Philem. 8; Heb. 9, 20.

ENJOY. Lev. 26. 34; 2 Chron. 36. 21, land shall e. her sabbaths. Pecd. 2.1, e. pleasure, this also is vanity. 24: 3.13; 5.18, soul e. good. 1 Tim. 6.17, giveth us all things to e. See Num. 36.8; 18a.65.22; Heb. 11.25.

ENLARGE. Deut. 12. 20, when the Lord shall e.

thy border. Ps. 4.1, thou hast e. me in distress. 25. 17, troubles of heart e. 119. 32, when thou shalt e. my heart. 1sa. 5. 14, hell hath e. herself. 2 Cor. 6. 11, 13; 10. 15, our heart is e. See Isa. 54. 2; Hab. 2. 5; Mat. 23. 5.

ENLIGHTEN. Ps. 19.8; Eph. 1.18; Heb. 6.4.

ENMITY. Rom. S. 7, carnal mind is e. Eph. 2, 15, 16, having abolished the e. Jas. 4. 4, friendship of world e. with God. See Gen. 3. 15; Num. 35. 21; Lu. 23. 12. ENOUGH. Gen. 33. 9, 11, I have e., my brother.

NOUGH. Gen. 33. 9, 11, 1 have e., my drouher. 45. 23, it is e., Joseph is alive. Ex. 36, 5, people bring more than e. 28 m. 24. 16; 1 Kings 19. 4; 1 Chron. 21. 15; Mk. 14. 41; Lu. 22. 38, it is e., stay thine hand. Prov. 28. 19, shall have poverty e. 30. 15. four things say not, it is e.

30. 15. four things say not, it is e.
15. fire saith not, it is e.
15. 10. eat, and not have e.
16. 10. e.
16. 10. e. for disciple.
16. 10. e.
16. 11. E. 11. E.
17. INQUIRE Fr. 10 12

ENQUIRE. Ex. 18. 15, people come to me to e. of God.

2 Sam. 16. 23, as if a man had e. of oracle. 2 Kings 3. 11, is there not a prophet to e.?

Ps. 78. 34, returned and e. early after God. PS. 18. 34, returned and e, early after God. Ezek 14. 3, should I be e, of at all by them? 20. 3, 31, I will not be e. 36. 31, I will yet for this be e. of. Zeph. 1. 6, those that have not e, for. Mat. 10, 11, e, who in it is worthy. 1 Pet. 1. 10, of which salvation t.e prophets e. See Deut. 12. 30; Isa. 21. 12; John 4. 52.

ENRICH. 1 Sam. 17. 25; Ps. 65. 9; Ezek. 27. 33; 1 Cor. 1. 5; 2 Cor. 9. 11. ENSAMPLE. 1 Cor. 10. 11, happened to them for e. Phil. 3, 17, as ye have us for an e. 2 Thess. 3, 9, to make ourselves an e. See 1 Thess. 1, 7; 1 Pet. 5, 3; 2 Pet. 2, 6.

ENSIGN. Ps. 74.4; Isa. 5.26; 11.10; 18.3; 30.17. ENSNARED. Job 34.30. ENSUE. 1 Pet. 3.11.

ENTANGLE. Ex. 14.3; Mat. 22. 15; Gal. 5. 1. ENTER. Ps. 100. 4, e. his gates with thanksgiving. 119, 130, the e. of thy word giveth light. Isa. 26. 2, righteous nation may e. in. 20, e. thou into thy chambers.

Ezek. 44.5, mark well e. in of the house.

Ezek. 44.5, mark well e. in of the house, Mat. 6.6, prayest, e. into thy close.
7. 13; Lu. 13. 24, e. in at strait gate,
10. 11; Lu. 10. 8. 10, what city ye e.
18. 8; Mk. 9. 43, better to e. into life,
19. 17, if thou wit e. into life, keep.
25. 21, well done, e. into loy.
Mk. 5. 12; Lu. 8. 32, we may e. into swine.
14. 38; Lu. 22. 45, lest ye e. into temptation,
Lu. 9. 34, feared as they e. cloud.
13. 24, many will seek to e.
John 3. 4, can he e.?
4. 38, ve are e. into their labours.

4. 38, ye are e. into their labours. 10. 1, 2, e. not by the door. Rom. 5. 12, sin e. into world.

ROIL. 5, 12, Sin e. 11th World. 1 Cor. 2, 9, neither have e. into heart of man. Heb. 3, 11, 18, shall not e. into rest. 4, 10, he that is e. into rest. 6, 20, forerunner is for us e. 2 Pet. 1, 11, so an e. shall be ministered. See Ps. 143, 2; Prov. 17, 10; Mat. 15, 17. ENTICE. Judg. 14, 15; 16, 5, e. husband that he mout dealers.

ENTICE. Judg. 14, 15; 16, 5, e. husband that he may declare.
2 Chron. 15, 19, Lord said, who shall e. Ahab?
Prov. 1, 10, if sinners e. thee.
1 Cor. 2, 4; Col. 2, 4, with e. words.
See Job 31, 27; Prov. 16, 29; Jas. 1, 14.
ENTIRE. Jus. 1, 4.
ENTERAT Mat 22, 6; Lu. 18, 32, e. them spitefully.
ENTRY, 1 Chron. 9, 19; Prov. 8, 3; Ezek, 8, 5; 40, 38.

ENVIRON. Josh. 7. 9.
ENVY. Job 5. 2, e. slayeth the silly one.
Ps. 73. 3, 1 was e. at the foolish.
Prov. 3. 31, e. not the oppressor.
14. 30, e. is rottenness of the bones. 23.17, let not heart e. sinners. 24.1, 19, be not e. against evil men.

27.4, who is able to stand before e.? Eccl. 4. 4, for this a man is e. 9. 6, their love, hatred, and e. is perished. Mat. 27. 18; Mk. 15. 10, for e. they delivered.

Acts 7.9, patriarchs moved with e. 13.45; 17.5, Jews filled with e. Rom. 1.29, full of e., murder. 13.13, walk honestly, not in e. 1.Cor. 3.3, among you e. and strife.

13.4, charity e. not. 2 Cor. 12.20, I fear lest there be e. Gal. 5, 21, works of flesh are e., murders.

26, e. one another.
Phil. 1. 15, preach Christ even of e.
1 Tim. 6. 4, whereof cometh e.
Tit. 3. 3, living in malice and e.

Jas. 4.5, spirit in us lusteth to e. See Gen. 37. 11; Ps. 106. 16; Ezek. 31. 9; 35. 11. EPHAH. Ex. 16. 36, now an omer is the tenth part of an e.

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Lev. 19.38, a just e. shall ye have. Ez k. 45.10, ye shall have just balances, and a Zech. 5. 6, this is an e. that goeth forth. EPHOD. Ex. 28. 6, they shall make the e. of gold. 30. 2, and he made the e. of gold. Judg. 8. 27, and Gideon made un e. thereof. 17. 5, and made an e.

EPISTLE. 2 Cor. 3. 1, nor need e. of commendation.

2, ye are our e.
3, to be the e. of Christ.
2 Thess. 2. 15; 3. 14, by word or e.
2 Pet. 3. 16, as also in all hise.
See Acts 15. 30; 23. 33; 2 Cor. 7. 8; 2 Thess. 3. 17.

See Acts 15. 30; 23. 33; 2 Cor. 7. 8; 2 Thess. 3. 17. EQUAL. Ps. 17. 2, eyes behold things that are e. 55. 13, a man mine e, my guide. Prov. 26, 7, legs of lame not e. 183. 40, 25; 46, 5, to whom shall I be e.? Ezek IS. 25, 29; 33. 17, 20, is not my way e.? Mat. 20, 12, hast made them e. to us. Lu. 20, 33, Finl. 2. 6, e. with God. Col. 41, give servants what is e. See Ex. 30, 22; 2 Cor. 8, 14; Gal. 1. 14. FOILUTY. Ps. 98. 9. index the neonle with e.

Poet LN. 30. 22; 2007.0.13; Odd. 1.12.
EQUITY. Ps. 98. 9, judge the people with e.
Prov. 1. 3. receive instruction of e.
2. 9, understand judgment and e.
11. 26, not good to strike princes for e.
Eccl. 21, a man whose labour is in e.
See Isa. 11. 4; 59. 14; Mic. 3. 9; Mal. 2. 6.

ERECTED. Gen. 33, 20.

ERR. Ps. 95, 10, people that do e. in their heart.
119, 21, do e. from thy commandments.
Isa 3, 12; 9, 16, lead thee cause to e.
98, 7, they e. in vision.
25, 8 vertaging men chall not e.

35.8, wayfaring men shall not e. Mat. 22.29; Mk. 12.24, e., not knowing scriptures. 1 Tim. 6. 10, have e. from the faith.

21, have e, concerning the faith. Jas. 1.16, do not e, beloved brethren, 5.19, if any do e, from truth. See Isa. 28. 7; 29. 24; Ezek. 45. 20.

Ses 18a, 28. 1; 29. 24; EZEK. 49. 20; ERRAND. Gen. 24. 33; Judg. 3. 19; 2 Kings 9. 5. ERROR. Ps. 19. 12, who can understand his e.? Ecol. 5. 6, neither say thou, it was an e. 10. 5, evil which I have seen as an e. Why 27 at lest a waves then first 10.5, evil which I have seen as a Mat. 27.64, last e. worse than first. Jas. 5. 20, converteth sinner from e. 2 Pet. 3.17, led away with e. of wicked. 1 John 46, the spirit of e. See Joh 19.4; Rom. 1.27; Heb. 9.7; Jude 11.

ESCAPE. Gen. 19. 17, e. for thy life, e. to moun-

ESCAPE. Gen. 19. 17, e. for thy life, e. to mountain.

1xings 18. 40; 2 Kings 9. 15, let none of them e. Esth. 4. 13, think not thou shalt e. in king's house. Job 11. 20, wicked shall not e. 19. 20, e. with skin of my teeth. Ps. 55, 8; I would hasten my x. Prov. 19. 5, speaketh lies shall not e. Eccl. 7. 20, whose pleaseth old shall e. Isa. 20. 6; Heb. 2. 3, how shall we e.? Ezek. 33. 21, one that had e. came to me. Amos 9. 1, he that e. shall not be delivered. Mat. 23. 33, how can ye e. damnation?

Lu. 21. 36, worthy to e. John 10. 39, he e. out of their hands. Acts 27, 44, they e. all safe to land. 28. 4, he e. sea, yet vengeane.

Heb. 11. 34, through faith e. edge of sword. 12. 25, if they e. no the chused. 2 Pet. 1. 4, e. corruption in the world. 20, after they e. pollutions. See Deut. 23. 15; Ps. 124. 7; 1 Cor. 10. 13. ESCHEW. Job 1. 1; 2. 3; I Pet. 3. 11.

ESPECIALLY. Gal. 6.10; 1Tim. 4.10; 5.8; Philem.

ESPOUSE. Cant. 3.11; Jer. 2.2; 2 Cor. 11, 2.

ESPY. Gen. 42, 27; Josh. 14. 7; Jer. 48, 13; Ezek. 20, 6.

ESTABLISH. Ps. 40, 2, and e. my goings. 90, 17, e. work of our hands.

Prov. 4, 26, let thy ways be e. 12, 19, lip of truth e. for ever. 16, 12, throne e. by righteousness. 90, 18, every murpose e. hy compact. 16. 12, throne e. by righteousness.
20. 18, every purpose e. by counsel.
24. 3, by understanding is house e.
24. 3, by understanding is house e.
28. 4, king by judgment e. the land.
183. 7: 9, if yo will not believe, ye shall not be e.
16. 5, in mercy shall the throne be e.
16. 5, in mercy shall the throne be e.
16. 10, 12; 51. 15, he e. world by wisdom.
Mat. 18. 16, two witnesses every word e.
Rom. 3. 31, yea, we e. the law.
10. 3, to e. their own righteousness.
10. 3, to e. their own righteousness.
16. 13. 9, the heart be e. with grace.
2 Pet. 1. 12, be e. in the present truth.
See Amos 5. 15; Hab. 2. 12; Acts 16. 5.

ESTATE. Ps. 136, 23, remembered us in low e. Eccl. 1.16, lo, I am come to great e. Mk. 6.21, Herod made supper to chief e. Rom. 12.16, condescend to men of low e. Lyde 8, angule knyt was first. Jude 6, angels kept not first e. See Ezek. 36. 11; Dan. 11. 7; Lu. 1. 48.

See Ezek. 36. 11; Dan. 11.7; Lu. 1.48.
ESTEEM. Deut. 23. 15, lightly e. rock of salvation.
1 Sam. 2, 30, despise me shall be lightly e.
18. 23, I am a poor man, and lightly e.
Job 23. 12. 1 have e. the words of his mouth.
36. 19, will he e. thy riches?
41. 27, he e. iron as straw.
18. 119. 128, I e. all thy precepts.
18a. 53. 4, did e. him smitten.
Lam. 4. 2, e. as earthen pitchers.
Lu. 16. 15, highly e. among men.
Rom. 14. 5, one man e. one day above another.
14, that e. any thing unclean.

Rom. 14.5, one man e. one day above at 14. that e. any thing nuclean.
Phil. 2. 3, let each e. other better.
1 Thess. 5. 13, e. highly for work's sake,
Heb. 11. 26, e. reproach greater riches.
See Prov. 17. 28; 18a. 29, 17; 1 Cor. 6.4.
ESTIMATION. Let 27. 2-8, 15-19.

Job 19. 13; Ps. 78. 30; Jer. 19. 4; ESTRANGED. Ezek. 14.5.

ESTRANGED. Job 19. 13; Ps. 78. 30; Jer. 19. 4; Ezek 14.5.

EZEK 14.5.

EZEK 14.5.

EZEK 14.5.

Beta 18. 60. 15, will make thee an e. excellency. Mat. 19, 16; Mk. 10. 17; Lu. 10. 25; 18. 18, what shall I do that I may have e. life?

25. 46, righteous into life e.

Mk. 3. 29, is in danger of e. damnation.

10. 30, receive in world to ome e. life.

John 3. 15, believeth in him have e. life.

4. 36, gathereth fruit unto life e.

5. 39, scriptures, in them e. life.

6. 54, drinketh my blood bath e. life.

6. 54, drinketh my blood bath e. life.

10. 28, give sheep e. life.

12. 25, hatch life, shall keep it to life e.

17. 2 give e. life to as many.

3, this is life e., that they might know thee.

Act 31. 48, many as were ordained to e. life.

8. 21, grace reign to e. life.

5. 22, grace reign to e. life.

6. 23, gift of God is e. life.

6. 24, rift of God is e. life.

5. 11, house e. in the leavens.

2 Cor. 4.17, an e. weight of glory.
18, things not seen are e.
5.1, house e. in the heavens.
Eph. 3.11, according to e. purpose.
Tim. 6.12, 19, lay hold on e. life.
Tit. 1.2; 3.7, in hope of e. life.
Heb. 5.9, author of e. salvation.
6.2 doctrine of e. ludgment.
9.15, promise of e. inheritance.
1.19 to 1.5, e. life, which was with the Father.
1.25, this is the promise, even e. life.
3.15, no murderer hath e. life.
5.11, record, that God hath given to us e. life.
13, know that ye have e. life.
20, this is true God, and e. life.

Jude 7, vengeance of e. fire. See Rom. 1.20; 1 Tim. 1.17; 2 Tim. 2.10; Jude 21. ETERNITY. Isa. 57. 15. EUNUCHS. Isa. 56. 4, for thus saith the Lord to

the e. Mat. 19. 12, for there are some e. Acts 8. 27, an e. of great authority.

See Isa. 56. 3. EVANGELIST. Acts 21.8; Eph. 4.11; 2Tim. 4.5. EVENING. 1 Sam. 14.24, cursed that eateth till e. 1 Kings 17.6, brought bread morning and e.

1 Kings 17.6, brought bread morning and e. Ps. 90.6, in e. cut down and withereth. 104.23, goeth to his labour until the e. 141.2, prayer as the e. scrifice.
Eccl. 11.6, in e. withhold not thine hand. Jer. 6.4, shadows of e. stretched out.
Hab. 18. Zerh. 3.3, e. wolves.
Zech. 14.1, at e. time shall be light.
Mat. 14.23, when e. was come, he was there alone. Lu. 24.29, abide, for it is toward e.
Eve Gen. 30. 16; Ps. 65. 8; Mat. 16.2; Mk. 14, 17.
EVENT. Eccl. 2. 14; 9.2, 3.
EVER. Gen. 3.29, lest be eat, and live for e.

EVER. ECCL. 214; W.2, 6.

EVER. Gen. 3.22, lest he eat, and live for e.
43.9; 44.32, let me bear blame for e.
Ex. 14.13, ye shall see them no more for e.
Lev. 6.13, fire e. burning on altar.
Deut. 5.29; 12.28, be well with them for e.
13.16, a hear for e.

Deut. 5. 29; 12. 28, be well with them for 13. 16, a heap for e. 32. 40. lift up hand and say, I live for e. 100 4.7, who e, perished? Ps. 9. 7, Lord shall endure for e. 12. 7, thou wilt preserve them for e. 22. 26, your heart shall live for e. 23. 6, dwell in house of the Lord for e. 29. 10, Lord sittleth king for e. 33. 11, counsel of Lord stander for e. 33.11, counsel of Lord standeth for e. 26, he is e. merciful, and lendeth.

37.28, he is e, meroiful, and lendeth.
48.14, our God for e, and e.
49.9, that he should still live for e.
51.3, my sin is e, before me.
52.8, trust in mercy of God for e, and e.
61.4, will abide in tabernacle for e.
73.26, my strength and portion for e.
74.19, forget not congregation of poor for e.
74.19, trust ima should have endured for

14. 15, torget not congregation of positions. 92. 7, they shall be destroyed for e. 93. 5, holiness becometh thine house for e. 102. 12, thou shalt endure for e.

103. 9, not keep his anger for e. 105. 8, remember his covenant for e. 119.89, for e. thy word is settled. 132.14, this is my rest for e. 146.6, Lord keepeth truth for e.

10, Lord shall reign for e. Prov. 27, 24, riches not for e. Eccl. 3. 14, whatsoever God doeth shall be for e. Isa. 26. 4, trust in Lord for e.

Isa. 25. 4, trust in Lord for e.

32. 17, assurance for e.

32. 17, assurance for e.

34. 10; Rev. 14. 11; 19. 3, smoke shall go up for e.

40. 8, word of God shall stand for e.

51. 16, will not contend for e.

Lam. 3. 31, Lord will not cast off for e.

Mat. 6. 13, thine is the glory for e.

21. 19; Mk. 11. 14, no fruit grow on thee for e.

10. 13, servant abideth not for e.

12. 34, heard that Christ abideth for e.

14. 16, Comforter abide for e.

Rom. 9. 5, God blessed for e.

17 hess. 41, 7, so shall we e. be with the Lord.

5. 15, e. follow good.

2 Tim. 3. 7, e. learning,

Heb. 7. 25, he e. liveth to make.

13. 8, same vesterfay, to day, and for e.

See Mat. 24. 21; Lu. 15. 31; John 10. 8

EVERLASTING. Ex. 40. 15; Num. 25. 13, an e.

priesthood.

priesthood. Ps. 90, 2, from e. to e. thou art God. 139, 24, lead me in way e.

Prov. 8.23, I was set up from e. 10.25, righteous is an e. foundation. Isa. 9.6, called the e. Father.

Isa. 9, 6, called the c. Father.
22. 4, in the Lord is e. strength.
23. 14, with e. burnings.
23. 10; 51. 11; 61. 7, e. joy.
45. 17, with e. salvation.
54. 8, with e. kindness.
55. 13, for ou e. sign.
66. 5; 63. 12, an e. name.
66. 19, 20, an e. light.
Jer. 31. 3, with an e. love.
Hab. 3.6, the e. mountains.
Mat. 18. 8; 25. 41, into e. fire.
19. 29, inherite. life.
25. 46, into e. punishment.
Lu. 10. 9, into e. habitations.

Lu, 16, 9, into e, habitations, 18, 30, in world to come e, life, John 3, 16, 36, believeth shall have e, life, 4.14, water springing up into e. life. 5.24, heareth my word hath e. life. 6.27, meat which endureth to e. life.

 seeth Son may have e. life.
 50, his commandment is life e. Acts 13.46, unworthy of e. life. Rom. 6.22, free from sin, the end e. life. Gal. 6.8, of Spirit reap life e. 2 Thess. 1.9, punished with e. destruction.

2. 16, given us e. consolation. Jude 6, reserved in e. chains. Rev. 14. 6, having the e. gospel. See Dan. 4. 3; 7. 27; 2 Pet. 1. 11.

EVERMORE. Ps. 16. 11, pleasures for e. 37. 27, do good and dwell for e. 121.8, preserve thy going out for e. 133.3, the blessing, life for e. John 6.34, e. give us this bread. 1 Thess. 5. 16, rejoice e. Heb. 7. 28, consecrated for e. Rev. 1. 18, I am alive for e. See 2 Kings 17. 37; Ps. 77. 8; 106. 31.

EVERY. Gen. 4. 14, e. one that findeth me shall slay me.

slay me.
6.5, e. imagination of heart evil.
Lev. 19. 10, neither shalt gather e. crape,
Deut. 4.4, alive e. one of you this day.
2 Kinrs 18. 31, cat e. one of his fig tree.
2 Chron. 30. 18, Fardon e. one.
Ps. 29. 9, e. one doth speak of glory.
23. 6, for this shall e. one that is godly.
68. 30, till e. one submit himself.

119. 101, refrained from e. evil way. Prov. 2. 9, e. good path. 7. 12, in e. corner.

7.12. in e. corner.
14.15, simple believeth e. word.
20.3, e. fool will be meddling,
30.5, e. word of God is pure.
Eccl. 10.3, saith to e. one he is a fool.
Jer. 51. 29, e. purpose of the Lord.
Mat. 44, by e. word that proceedeth.
7. 8; Lu. 11. 10, e. one that asketh.
Mk. 1.45, came from e. quarier.
Lu. 19. 26, to e. one which hath shall be given,
Rom. 14. 11, e. knee bow, e. tongue confess.
2 Cor. 10. 5, e. thought.
Eph. 1. 21; Phil. 2. 9, far above e. name.
2 Tim. 2. 19, e. one that nameth.
21; e. good work.
Heb. 12. 1, e. weight,
Jas. 1. 17, e. good and perfect gift.

Heb. 12. 1, e. weight.
Jas. 1. 17. e. good and perfect gift.
1 Pet. 2. 13, e. ordinance of man.
1 John 4. 1, believe not e. spirit.
7, e. one that loveth.
Rev. 6. 11, robes given to e. one.
See Gen. 27. 29; Acts 2. 38; 71. 27; 20. 31.

EVIDENCE. Jer. 32. 10: Heb. 11. 1.

VIDENT. Gal. 3. 1, Christ hath been e. set forth. 11, that no man is justified is e.

Phil. 1. 28, an e. token of perdition. See Job 6. 28; Heb. 7. 14, 15. EVIL. Gen. 6.5; 8.21, thoughts of heart only e. 47.9, few and e. have the days.
Ex. 32.14; 2 Sam. 24.16; 1 Chron. 21.15, repented of the e.
Deut. 28.54, eye e, towards his brother. Deut. 28, 54, eye. 4 towards his brother.
56, her eye. 4 towards husband.
50, 2. 10, receive good, and not e.
30, 25, looked for good, then. 4 came.
PS. 34, 14; 5, 27; Prov. 3.7, depart from e.
35, 12; 199, 5, they rewarded me e.
40, 12, innumerable e. have compassed.
Prov. 14, 13, 4 how before the good.
13, 3, beholding the e. and good.
14, 13, whoso rewardeth e. for good.
15, 14, a seed of e-doers.
5, 20, that call e. good, and good e.
7, 15, 16, refuse the e. and choose the good.
Jer. 2, 13, have committed two e.
18, know it is an e. thing and bitter. 19, know it is an e. thing and bitter.
24.3; 29.17, e. figs, very e.
42.6, whether good or e., we will obey. 24. 5, whether good or e., we wanted.
Mat. 5. 45, rise on e. and good.
6. 34, sufficient unto the day is the e. thereof.
7. 11; Lu. 11. 13, if ye, being e.
18, good tree cannot bring forth e.
9. 4, wherefore think e. in your hearts? 9.4, wherefore think e. in your l Mk. 9.39, lightly speak e. of me. Lu. 6.22, cast out your name as e. 35, he is kind to the e. 45, e. man bringeth forth e. John 3.20, doeth e. hateth light. 18.23, if I have spoken e. Acts 23.5, not speak e. of ruler. Rom. 7. 19, the e. I would not. 12. 9, abhor that which is e. 17, recompense to no man e. for e. 14, recompense to 16 mm e 16 e 2. 21, overcome e, with good. 1 Thess, 5, 22, appearance of e. 1 Tim. 6, 10, the root of all e. 2 Tim. 4, 18; Jas. 3, 16, every e, work. Tit. 3, 2, speak e. of no man. Jas. 3, 8, tongue an unruly e. 1 Pet. 3, 9, not rendering e. for e. See Prov. 13, 21; Isa. 45, 7; Eccl. 12, 1; Eph. 5, 16; XACT. Deut. 15. 2, shall not e. it of neighbour. Neh. 5. 7. 19, 11, you e. usury. 10. 31, leave the e. of every debt. Job 11. 6, God e. of thee less. Lu. 3. 13. e. no more than what is. See Ps. S9. 22; 188. 58. 3; 60. 17. EXACT. EXAIT. 1 Chron. 29 11, e.as bead above all. Ps. 12. 8, when vilest men are e. 34.3, let us e. his name together. 92.10, my horn shall thou e. 97. 9, e. far above all gods. Prov. 4.8, e. her, and she shall promote thee. 11. 11, by blessing of upright the city is e. 14. 29, he that is hasty of spirit e. folly. 34, righteousness e. a nation.

34, righteousiess c. a nation.
17. 19, he that c. his gate.
1sa. 2. 2; Mic. 4. 1, mountain of Lord's house c.
40. 4, every valley shall be c.
Ezek. 21. 25, c. him that is low.
Mat. 11. 25; J. 11. 10. 15, c. to heaven.
23. 12. 11. 14. 11. 18. 14, c. himself shall be abased.

2Cor. 11. 20, if a man e. nimself.
12. 7, e. above measure.
Phil. 2. 9, God hath highly e. him.
2 Thess. 2, 4, e. himself above all that is called,
1 Pet. 5. 6, he may e. in due time.
See Ex. 15. 2; Job 24. 24; Lu. 1. 52; Jas. 1. 9.
EXAMINE. Ps. 26. 2, e. me, O Lord.
Acts. 4. 9, if we this day be e.
22. 24, 20, e. by scourging.
1 Cor. 11. 25, let a man e. himself.
2 Cor. 33. 5, e. yourselves.
See Farm in 16: Acts 24. 8: 25, 26; 1 Cor. 9. 3.

See Ezra 10, 16; Acts 24, 8; 25, 26; 1 Cor. 9, 3,

2 Cor. 11. 20, if a man e. himself.

EXAMPLE. John 13. 15, I have given you an e. 1 Tim. 4. 12, be thou an e. of believers. 1 Pet. 2. 21, Christ suffered, leaving an e. Jude 7, an e., suffering vengeance. See Mat. 1, 19; 1 Cor. 10. 6; Heb. 4. 11; 8. 5. EXCEED. Mat. 5.20, except righteousness e. 2 Cor. 3, 9, ministration doth e. in glory. See 1 Sam. 20. 41; 2 Chron. 9. 6; Job 36. 9. EXCEDING. Gen. 15. 1, thy e. great reward. 27. 34, an e. bitter cry.

Num. 14. 7, land is e. good.

1 Sam. 2. 3, so e. proud.

Ps. 21. 6, e. glad with thy countenance.

43. 4, 60d my e. Joy.

110. 96, commadment e. broad.

Prov. 30. 23, four thinrs e. wise.

Jornal 1. 15, men feared the Lord e.

4. 6, e. glad of the gourd.

Mat. 2. 10, with e. great Joy.

4. 8, an e. high mountain.

5. 12, rejoice and be e. glad.

8. 28, possessed with devils, e. flerce.

11. 23; 26. 22, they were e. sorry.

19. 25, they were e. annazed. See 1 Sam, 20, 41; 2 Chron. 9. 6; Job 36. 9. 19.25, they were e. amazed. 26.38; Mk. 14.34, my soul is e. sorrowful. Mk. 6.26, king e. sorry. 9.3, raiment e. white. Lu. 23.8, Herod was e. glad. Acts 7.20, Moses was e. fair. Acts 7.20, Moses was e.fair.
26.11, being e. mad against them.
Rom. 7.13, sin might become e. sinful.
2 Cor. 4.17, e. weight of glory.
7.4, e. joyful in our tribulation.
Gal. 1.14, e. zealous of traditions.
Eph. 1.19, the e. greatness of his power.
2.7, the e. riches of his grace.
3.20, able to do e. abundantly.
2 Thess. 1.3, your faith groweth e.
2 Pet. 1.4, e. great and precious promises.
Jude 24, present you faultiess with e. joy.
See I Sam. 26.21; Jonah 3.3; Heb. 12.21.
XCEL. Gen. 49.4, thou shall not e. See I Sam. 28. 21; Jonah 3. 3; Heb. 12. 21.

EXCEL. Gen. 49. 4, thou shalt not e.

Prov. 31, 29, thou e. them all.

Eccl. 2. 13, wisdom e. folly,

2 Cor. 3, 10, the plory that e.

See Ps. 103. 29; 1 Cor. 14. 12.

EXCELLENCY. Ex. 15. 7, the greatness of thine e.

Job 4. 21, doth not their e. 70 away?

13. 11, shall not his e. make you afraid?

Isa. 60. 15, will make thee an eternal e.

1 Cor. 2. 1, not with e. of speech.

2 Cor. 4. 7, that the e. of the power.

Phil. 3. 8, loss for the e. of Chri-t.

See Gen. 49. 3; Ex. 15. 7; Eccl. 7. 12; Ezek. 24. 2!

EXCELLENT. Job 37. 23, e. in power.

Ps. 8. 1, 9, howe; is thy name! 16.3, to the e., in whom is my delight.
36.7, how e. thy lovingkindness!
Prov. 8.6; 22.20, I will speak of e. things,
12.26, righteous more e. than neighbour. 12. 26, righteous more e than neighbour.
11. 7, e, speech becometh not a fool.
27, of an e, spirit.
18a, 12. 5, he hath done e, things.
28. 20, is e, in working.
Dan. 5, 12; 6. 3, e, spirit found in Daniel.
Rom. 2, 18; Phili, 1. 10, things more e.
1 Cor. 12, 31, a more e, way.
2 Peti. 1. 7, voice from the e, glory.
See Cant. 5, 15; Lu. 1. 2; Heb. 1. 4; 8, 6; 11. 4.
XCEPT. Gen. 32, 26, a thou bless me. See Cant. 5. 15; Lu. 1. 3; Heb. 1. 4; & 5; Lu. L. 3; Heb. 1. 4; & 5; Lu. L. 3; Heb. 1. 4; & 5; Lu. L. 3; Lu. 3; Lu. 4; & 5; Lu. 4; & 6; Lu. 1. 4; & 6; Lu. 1

3.5. e. a man be born again.

John 4.48, e. ye see signs and wonders, 20.25, e. I see print of nails. Acts 26.29, e. these bonds. Rom. 10.15, how preach, e. they be sent? 1 Cor. 15.36, e. it die. 2 Tim. 2.5, e. he strive lawfully. See Rom. 7.7; 1 Cor. 14.5; 15.27; 2 Thess. 2.3. EXCESS. Mat. 23, 25; Eph. 5, 18; 1 Pet. 4, 3, 4. EXCHANGE. Mat. 16. 26; Mk. 8. 37, in e. for his 25. 27, put money to e. See Gen. 47. 17; Lev. 27. 10; Ezek. 48. 14. EXCLUDE. Rom. 3, 27; Gal. 4, 17. EXCUSE. Lu. 14. 18; Rom, 1. 20; 2. 15; 2 Cor. 12. 19. EXECRATION. Jer. 42, 18; 44, 12, EXECUTE. Deut, 33, 21, he e. the justice of the Lord. 1.00u. 6. 10; 24. 2; Lu. 1. 8; e. priest's office. Ps. 9. 16, Lord known by the judgment he e. 103, 6, Lord e. righteousness and judgment. Jer. 5. 1. If any e. judgment, 1 will pardon. John 5. 21; authority to e. judgment. Rom. 13, 4; minister of God to e. wardn. See Hos. 11. 9; Mic. 5. 15; Joel 2. 11. EXERCISE. Ps. 131. 1, e. myself in things too high Mat. 20, 25; Mk. 10, 42; Lu. 22, 25, e. dominion, Acts 24, 16, I.e. myself, to have a conscience. 1 Tim. 4.7, e. thyself unto godliness. Heb. 5, 14, e. to discern good and evil 12. 11, to them which are e. thereby. 2 Pet. 2. 14, heart e. with covetous practices. See Eccl. 1. 13; 3. 10; Ezek. 22. 29; Rev. 13, 12. EXHORT. Lu. 3.18, many things in his e. Acts 13, 15, any words of e. Rom. 12.8, he that e., on e. 17im. 6, 2, these things e. and teach. Tit. 1.9, may be able to e.

2. 15, e. and rebuke with authority.
Heb. 3. 13; 10. 25, e. one another daily.
13. 22, suffer word of e. See Acts 11. 23; 2 Cor. 9.5; Tit. 2. 6, 9. EXILE. 2 Sam. 15.19; Isa. 51.14. EXPECTATION. Ps. 9. 18, the e. of the poor. Prov. 10, 28; 11.7, 23, e. of the wicked. Isa. 20, 5, ashamed of their e. 6, such is our e. Rom. 8. 19, the e. of the creature. Phil. 1. 20, my earnest e. and hope. See Jer. 29. 11; Acts 3. 5; Heb. 10. 13. EXPEL. Josh. 23.5; Judg. 11.7; 2 Sam. 14.14. EXPENSES. Ezra 6.4, 8. EXPERIENCE, Gen. 30, 27; Eccl. 1, 16; Rom. 5, 4, EXPLOITS. Dan. 11. 28, 32 EXPOUND. Judg. 14. 14, 19, could not e. riddle. Mk. 4.34, when they were alone, he e. all things. Lu. 24.27, e. the scriptures. See Acts 11.4; 18.26; 28.23. EXPRESS. Heb. 1. 3. EXPRESSLY. 1Sam. 20. 21; Ezek. 1.3; 1Tim. 4.1. EXTEND. Ps. 16.2; 109.12; Isa. 66.12. EXTINCT. Job 17.1; Isa. 43.17. EXTOL. Ps. 30.1; 145.1, I will e. thee. 68.4, e. him that rideth. See Ps. 66.17; Isa. 52.13; Dan. 4.37. EXTORTION. Ezek. 22, 12; Mat. 23, 25. EXTORTIONER. Ps. 109. 11, let e. catch all he hath. Isa. 16. 4, the e. is at an end. 1 Cor. 5. 11, if any man be an e. See Lu. 18. 11; 1 Cor. 5. 10; 6. 10.

EXTREME. Deut. 28. 22; Job 35. 15.

TXCESS.

EYE. Gen. 3.6, pleasant to the e. 7, e. of both were opened. 27, 1, his e. were dim. 40, 12, his e. shall be red with wine. Num. 10, 31, be to us instead of e. Num. 10. 51, be to us instead of c. 16. 14, with thou put out c.? 24. 3, 15, man whose c. are open said. Deut. 3. 27, lift up c., behold with thine c. 12. 8; Judg. 17. 6; 21. 25, right in own c. 16. 19, gift blind c. of wise. 28. 32, e. look, and fail with longing. 32, 10, kept him as apple of e. 34.7, his e. was not dim.

1 Kings 1. 20, e. of all Israel upon thee.

8. 29, 52; 2 Chron. 6. 20, 40, e. open towards this house 20. 6, whatsoever is pleasant in thine e. 2 Kings 6. 17, Lord opened e. of young man. 20, open the e. of these men. 2 Chron. 16. 9; Zech. 4. 10, e. of Lord run to and fro. 34.28, nor thine e. see all the evil. Job 7.8; 20.9, e. that hath seen me. 11.20, the e. of wicked shall fail. 13.12, what do thine e. wink at? 19. 27, mine e. shall behold, and not another. 28. 7, path vulture's e. hath not seen. 10, his e. seeth every precious thing. 29.11, when the e. saw me. 15, I was e. to the blind. 31, 16, caused e. of widow to fail. Ps. 11. 4, his e. try children of men. 15. 4, in whose e. a vile person. 18 S. enlightening the 2. 33. S. e. of Lord on them that fear him. 34. 15; 1 Pet. 3. 12, e. of Lord on the righteous. 35. 1, no fear of God before his e. 69. 5; 118, 52, 13; 1 am. 2. 11, mine e. fail. 77. 4, holdest mine e. waking. 116. 8, delivered mine e. from tears. 119. 18, open mine e. 132. 4, not give sleep to mine e. Prov. 10. 26, as smoke to the e. 20. 12, the seeing e. 22. 9, a bountiful e. 23. 29, redness of e. 27. 20, the e. of man never satisfied. 30.17, the e. that mocketh. Eccl. 1.8, e. is not satisfied with seeing. 2. 14, wise man's e. are in his liead. 6. 9, better sight of e. than wandering of desire. 11. 7, for the e. to behold the sun. Isa. 1. 16, I will hide mine e. from you. 23. 19, the Lord hath closed e.
33. 17, thin e. shall see the king in his beauty.
40. 26; Jer. 13. 20. lift up your e. on high.
Jer. 5. 21; Ezek 12. 2. have e. and see not.
9.1, mine e. a fountain of tears.
13. 17, mine e. shall weep sore.
14. 17, let mine e. run down with tears.
24. 6, set mine e. uncut have for each of the control o 29. 10, the Lord hath closed e 14. 17, let mine e. run down with tears.
24. 6, set mine e. upon them for good.
Lann. 2. 18, let not apple of e. cease.
Ezek. 24. 16, 25, the desire of thine e.
Hab. 1.13, of purer e. than to behold evil.
Mat. 5. 29, if right e. offend thee.
13. 16, blessed are your e.
18. 9; Mk. 9. 41, to enter with one e.
Mk. 8. 18, having e., see ye not?
Lu. 1. 2, from beginning were e.-witnesses.
24. 16, their e. were holden. John 11. 37, could not this man, which opened e. John 11, 37, could not this man, when opened c. Gal. 4. 15, have plucked out your c. Eph. 1. 18, the c. of your understanding. 2 Pet. 2. 14, having c. full of adultery. 1 John 2. 16, the lust of the c. See Deut. 11, 12; Ezra. 5. 5; Ps. 32. 8; Prov. 3. 7; 12. 15; 15. 3; 16. 2; 21. 2; Mat. 20. 33; John 10. 21; 1 Pet. 3. 12. EYESERVICE. Eph. 6. 6; Col. 3. 22, not with e. as menpleasers.

FABLES. 1Tim, 1.4; 4.7; 2Tim. 4.4; Tit. 1.14; 2Pet. 1.16. Sec 1 Kings 19, 13; Dan. I. 19; Acts 6, 15; 20, 21; FADE. Isa. 1, 30, whose leaf.
24. 4, earth mourneth and f., the world f.
40. 7, the flower.
40. 7, the flower.
1-cr. 8.13, and the leaf shall f.
1-cr. 8.13, and the leaf shall f.
1-cr. 8.13, and the leaf shall f.
1-cr. 8.14, 12, whose leaf shall in of f.
1-cr. 11, rich man shall f. away.
1-cr. 11, rich man shall f. away.
1-cr. 12, 40; Ps. 18, 45; Isa. 28, 1.
1-cr. 12, 46; Ps. 18, 45; Isa. 28, 1. FAIL. Gen. 47. 16, if money f. with longing. Deut. 28, 32, thine eyes shall f. with longing. Josh. 21, 45; 23, 14; 1 Kings 8, 56, there f. not any Josh. 21. 35; 22. 14; 1 Kings 8. 56, there f. hot any good thing:

1 Sam, II, 32; let no man's heartf, him.

1 Kings 2. 4; 8. 25, shall not f. a man on throne.

11. 14, neither shall cruse of oil f.

Ezra 4. 22, take heed that ye f. not.

10. 14, my kinsolk havef.

19. 14, my kinsolk havef.

19. 12, the faithful f. among men.

31. 10; 38. 10, my strength f. me.

7. 8, doth his promise f.

50, 33, nor suffer my faithfulness to f.

142. 4; refuge f. me.

12. 5, desire shall f.

12. 5, desire shall f.

13. 1, they shall all f. together.

32. 6, cause drink of thirsty to f.

Isa. 32. 10, the vintage shall f. 34. 16, no one of these shall f. 38. 14, eyes f. with looking upward. 41. 17, tongue f. for thirst. 59. 15, truth f. Jer. 14.6, their eyes did f. 15.18, as waters that f.
48.33, I caused wine to f.
Lam. 3.22, his compassions f. not. 1. 22. his compassions f. not.
4.17, our eyes as yet f.
Fzek. 12. 22 every vision f.
And S. 24, make poor of land to f.
And S. 21, labour of olive shall f.
Lu. 12. 33, treasure that f. not.
16. 9, when ye f. they may receive you.
17, one tittle of law f.
21. 20; hearts f. them for fear.
22. 32; that thy faith f. not.
10. 13. 8, charity never f.
Heb. 1. 12, thy years shall not f.
11. 32, time would f. me to tell.
12. 16, lest any man f. of grace of God.
See Deut. 31. 6; Ps. 40. 12; 143. 7; Isa. 44. 12.
FAIN. Job 27. 22; Lu. 15. 16. FAIN. Job 27.22; Lu. 15. 16. FAINT. Gen. 25. 29, 30, came from field, and he Lu. 18. 1, pray, and not to f. 2 Cor. 4. 1, 16, as we have received mercy, we f. not. 2 Cor. 4.1, 16, as we have received mercy, we f. 1 Gal. 6, 9, reap, if we f. not.
Hob. 12. 2, wearied and f. in your minds.
6, nor f. when thou art rebuked.
See Deut. 20. 8, Ps. 84. 2, 119. 81; Mat. 9. 36,
AIR. John 31. 22, f. weather out of the north.
Ps. 45, 2, f. than children of men.
Prov. 11. 2, a f. woman without discretion.
28. 25, when he speaketh f. believe not.
Cant. 1. 8; 5. 9; 6. 1, thou f. among women.
6. 10, f. as the moon.
Isa. 5. 9, houses great and f.
Jer. 4. 30, in vain shalt thou make thyself f.
12. 6, though they speak f. words. Jer. 4. 30, in vain shalt thou make thyself, 12.6, though they speak, f. words. 12.6, their countenances appeared f. Mat. 19.2, it will be f. weather. Acts 1. 20, Moses was exceeding f. Rom. 16. 18. by f. speeches deceive. See Gen. 6. 2; 1ss. 34. 11; Ezek 27. 12. See Gen. 6. 2; 1sa. 54. 11; Ezek. 27. 12.

FAITH. Dett. 32. 20, children in whom is no f.
Mat. 6. 30; 8. 20; 14. 31; 18. 8; 1. 11. 12. 28, yo cf
little f.
8. 10; Lu. 7. 9, so great f.
9. 12; Mk. 2. 5; Lu. 5. 20, seeing their f.
22; Mk. 5. 34; 10. 52; Lu. 8. 48; 17. 19, thy f. hath
made thee whole.
23. seconding to your f. made thee whole.
29, according to your f.
15, 28, great is thy f.
17, 20, f. as a grain of mustard seed.
12, 11, fy e have f., ye shall not only do this.
23, 23, omitted judgment, mercy, and f.
10, 4, 60, box is it we have no f. 23. 23. omitted judgment, merely, at Mr. 4. 40, how is it ye have nof.?
11. 22, havef, in God.
11. 75, thy, f hath saved thee.
8. 25, where is yourf.?
17. 5, increase ourf.
18. 8, shall he find f, on the earth?
22. 32, that thy f, fail not.

Acts 3, 16, the f, which is by him.
6, 5; 11, 24, a man full of f.
14, 9, perceiving he had f, to be healed,
27, opened the door of f.
15, 9, purifying their hearts by f.
16, 5, established in the f.
26, 18, anactified by f.
16, 16, grace for obedience to f.
11, 20, boasting excluded by f.
22; 5, counted from f, 13, 24, justified by f.
4, 5, f, counted for rightcousness.
16, 11 is of f, which is of the f, of Abraham.
19, 20, being not weak in f,
5, 2, we have access by f.
10, 8, the word of f, which we preach.
11, f, cometh by hearing.
12, 3, the measure of f.
6, prophesy according to proportion of f.
14, 1, weak in f, receive ye.
22, hast thou f, f is sin.
1 Cor. 2, 5, you'f, should not stand in wisdom.
13, 2, though I have all f.
13, now abideth f.
15, 14, and your f, is also vain. 13. 4, though I have any.
13. now abideth f.
15. 14, and your f. is also vain.
16. 13, stand fast in the f.
2 Cor. 1, 24, not have dominion over f. 10. 15, Stand and in the f.

2 Cor, 1.24, not have dominion over f.

4.13, same spirit of f.

5. 7, we walk by f.

13.5, examine whether ye be in the f.

63.12, 20, 1 live by the f. of Son of God.

3.2, by the hearing of f.

12, law is not of f.

23, before f. came.

5. 8, f. which worketh by love.

6. 10, the household of f.

Fih. 3.12, access by f. of him.

1. dwell in your hearts by f.

4.5, one Lord, one f.

6. 16, the shield of f.

Phil. 1.27, striving together for the f. of the gospel,

Col. 1.23, if ye continue in the f.

2.5, the stednistness of your f.

1Thess. 1.3; 2 Thess. 1.11, your work of f.

5.8, the breastplate of f. 1Thess. 1.3; 2Thess. 1.11, your work of f. 5.8, the breastplate of f.
2Thess. 3.2, all men have not f.
1Tim. 1.2; Tit. 1.4, my own son in the f.
5; 2Tim. 1.5, f. unfermed.
2.15, if they continue in f.
3.13, great boldness in the f.
4.1, shall depart from the f.
5.8, he hath denied the f.
6.10, 21, erred from the f.
7) fight the good fight of f. 6. 10, 21, erred from the f.
12, fight the good fight of f.
2 Tim. 3. 8, reproduce concerning the f.
4.7, I have kept the f.
Tit. 1.1, the f. of God's elect.
Heb. 4.2, not being mixed with f.
6.1, not laying again the foundation of f.
12, through f. inherit the promises.
10, 22, in full assurance of f.
11. 1, f. is substance of things hoped for.
4, 5.7 8, 9, etc., by f. Abel. etc.
6, without f. it is impossible.
13, these all died in f.
133, through f. subdued kingdoms.
15, a good report through f. 33. through f. subdued kingdoms.
39. a good report through f.
19. 2. author and finisher of our f.
13. 7 whose f. follow.
13. 1 Pet. 1. 7, the trying of your f.
6. 1 them ask in f.
6. 1 have not f. with respect of persons.
6. 1 the finisher of f. f. with respect of persons.
6. 1 the finisher of f. with respect of persons.
6. 1 the finisher of f. with respect of persons. 2.1, nave ind., what copy is the heart f, can f, save him?
14. man say he heaft f, can f, save him?
17. f, without works is dead.
18. thou hast f, and I have works.
22. f, wrought with his works.
5. 15, the prayer of f, shall save,
1 Pet. 1.9, the end of your f.

1 Pet. 5.9, resist stedfast in the f. 2 Pet. 1.1, like precious f. 5, add to your f. virtue. 1 John 5.4, overcometh the world, even our f. 1 John 5.4, overcoment the world, eve Jude 3, earnestly contend for the f. 20, your most holy f. Rev. 2.13, hast not denied my f. 19, 1 know thy works and f. 13.10, patience and f. of the saints. 14.12, they that keep the f. of Jesus. See Hab. 2.4; Rom. 1.12; 1 Tim. 4.6. FAITHFUL. 2 Sam. 20. 19, one of them that are f. in Israel. Neh. 7. 2, a f. man, and feared God. Nen. 7. 2, a f. man, and feared G 9.8, his heart f. before thee. 13. 13, counted f. to distribute. Ps. 12. 1, the f. fail among men. 89. 37, a f. witness in heaven. 101. 6, the f. of the land. 119. 86, commandments f. 119. S6, commandments f.
138, testimonies f.
170v. 11. 13, f. spirit concealeth.
13. 17, f. anhassador is health.
13. 17, f. anhassador is health.
14. 5; Isa. 8. 2; Jer. 42, 5. a f. witness.
20. 6. a f. man who can flud?
25. 13, as snow in harvest, so is a f. messenger.
27. 6, f. are wounds of a friend.
28. 20, f. man shall abound.
18a. 1. 21, 26, f. city.
Mat. 21, 45; Lu. 12, 42, who is a f. and wise servant? Mat. 24. 46; Lu. 12. 42, who is a f. and wise servant?

55. 21, good and f. servant.

23. Lu. 19. 17, f. in a few things.
Lu. 16. 16, f. in least, in much.
Acts 16. 15, if ye have judged me f.
10. 74. 2. required in stewards that a man be f.
17. Timothy f. in the Lord.
Gal. 3. 9, blessed with f. Abraham.
Eph. 6. 21; Col. 1. 7; 4. 7, a f. minister.
17. thess. 5. 24, f. is he that calleth you.
17. thess. 3. 3, Lord is f., who shall stablish you.
17. thess. 3. 3, Lord is f., who shall stablish you.
17. the s. 3. 4. 17. 17. 17. 17. 17. 3. 8, a f. saying.
3. 11, wives f. in all things.
2. 7im. 2. 2, commit to f. men.
13, yet he ableth f.
Heb. 2. 17, a f. high priest.
3. 2, f. to him that appointed him.
10. 23; 11. 11, he is f. that promised.
1 Pet. 4. 19, as unto a f. Creator.
1 John 1. 9, he is f. and just to forgive.
Rev. 2. 10. be thou f. unto death.
13. my f. martyr.
11. 14, called, and chosen, and f.
21. 5; 22. 6, these words are true and f.
See Deut. 7. 9; Dan. 6. 4; Rev. 1. 5; 3. 14; 19. 11.
FAITHFULLY. 2 Chron. 19, 9; 34. 12; Jer. 23. 28;
3. John 5. FAITHFULLY. 2 Chron. 19.9; 34.12; Jer. 23.28; 3 Jonn b.

FAITHFULINESS. Ps. 5. 9, nof. in their mouths.
36. 5. thy f, reacheth unto the clouds.
40. 10; 88. 11, declared thy f.
89. 33, nor suffer my f. to fail.
62. 2, show forth thy f, every night,
1sa. 11. 5, f, the girdle of his reins.
Lam. 3. 23, great is thy f.
See I Sam. 26. 23; Ps. 119. 75; 143. 1. FAITHLESS. Mat. 17. 17; Mk. 9. 19; Lu. 9. 41; John 20. 27.

FALL (a.) Prov. 16. 18, haughty spirit before a.f. Mat. 7.27, great was the f. of it. Lu. 2. 34, set for the rise and f. of many. Rom. 11. 12, if the f. of them be the riches. See Jer. 49. 21; Ezek. 26. 15; 31. 16; 32. 10. FALL (v.). Gen. 45. 24, see ye f. not out by the

way.
Lev. 25. 35. thy brother be f. in decay.
18am. 3. 19. let none of his words f.
2 Sam. 1. 19. 25. 27. how are the mighty f.!
3. 38. great man f. this day.
24. 14; 1 Chron. 21. 13, f. into hands of God.

3

2 Kings 14.10, why meddle that thou shouldest /.?
Joh 4.13; 33.15, deep sleep f, on men.
Pa.5, 10, let them f, by their own counsels.
7.15, is f, into ditch.
18.6, lines f, in pleasant places.
37.24, though he f, not utterly cast down.
56.13; 13.18.8, deliver my feet from f.
72.11, kings shalf, down before him.
91.7, a thousand shall f, at thy side.
Prov. 10.8, 10, a prating fool shall f.
11.14, where no counsel is, the people f. 11.14, where no counsel is, the people f. 11. 14, where no counsel is, the people f.
28. be that trusteth in riches shall f.
13. 17, 17. 20; 24. 16, f. into mischief.
24. 16, just man f, seven times.
17. rejoice not when thine enemy f.
26. 27; Eccl. 10. S. diggeth a pit shall f, therein.
Eccl. 4. 10, wee to him that is alone when he f.
112 when the true f, then it is shall be. Eccl. 4.10, woe to him that is alone when he f.
11.3, where the tree f., there it shall be.
13.4.4. as the leaf f. from the vine.
40.30, the young men shall utterly f.
19.4.25; 50.30, young men f. in her streets.
Ezek. 24. 6, let no lot f. on it.
Dan. 3.5; 11.26; Mat. 4.3, f. down and worship.
Hos. 10.8; Lu. 23.30; Rev. 6.16, say to hills, f. on us.
Nic. 7.8, when I f.
Zech. 11. 2, the cedar is f.
Mat. 10. 29, sparrow f. on ground.
12. 11. f. into pit on sabbath day.
15. 14; Lu. 6. 39, both f. into the ditch.
14. 41. Lu. 20. 18, f. on this stone.
24. 29; Mk. 13. 25, stars f. from heaven. 21.4; Lu. 20.18, f. on this stone.
24.29; Mt. 13.25, stars, from heaven.
Lu. 8.13; in time of temptation f. away.
10.18, Satan as lightning f. from heaven.
10m. 14.4; to his master he standeth or f.
13, occasion to f.
15.6, 18, some are f. asleep.
6al. 5.4; ye are f. from grace.
1 Tim. 3.6; f. into the condemnation.
7, lest he f. into reproach.
6.9; rich f. into temptation.
Heb. 4.11, lest any f. after same example.
6.6; if they f. away.
10. 31, to f. into hands of living God.
Jas. 1.2, loy when ye f. into temptation.
11; 1 Pet. 1.24; flower thereof f.
5.12, lest ye f. into condemnation.
2 Pet. 1.10, ye shall never f.
3.17, lest ye f. from stedfastness.
Sec 1sa. 2.19; Lamb. 16; Rev. 14.8; 18.2.
FALLING. Job 44; 2 Thess. 2, 3; Jude 24. FALLING. Job 4.4; 2 Thess. 2.3; Jude 24. FALLOW. Jer. 4.3; Hos. 10. 12. FALSE. Ex. 20.16; Deut. 5.20; Mat. 19.18, shalt ALSE. Ex. 20, 16; Deut. 5, 20; Mar. 19, 16; Shart not bear f witness. 23.1, shalt not raise a f. report. 2. Kirngs 1.2, it is f., tell us now. Ps. 119, 104, 128, 1 hate every f. way. 120, 3, thou f. tougue. 120, 3, thou f. tougue. Prov. 6, 18; 12, 11; 14.5; 10.5; 21.28; 25.18, a f. Prov. 6, 18; 12, 11; 14.5; 10.5; 21.28; 25.18, a f. witness.
11.1; 21, 23, a f. balance.
Mat. 15. 19, out of heart proceed f. witness.
24. 24; Mk. 13, 22, f. Christs and f. prophets.
26. 59, 69; Mk. 14. 56, 57, f. witness against Christ.
Mk. 13, 22, f. prophets shall rise.
Mk. 13, 22, f. prophets shall rise.
10. 19. 8, any thing by f. accusation.
1 Cor. 15. 15, found f. witnesses of Gd.
2 Cor. 11. 13, such are f. apostles.
11. 26, perlis among f. prethren.
2 Tim. 3, 3; Tit. 2. 3, f. accusers.
See Gal. 2. 4; 2 Pet. 2. 1; 1 John 4. 1.
FAISFHOOD. Job. 21, 34, in answers remainwitness

eth f.
Ps. 7.14, hath brought forth f.
144.8.11, right hand of f.
Iss. 28.15, under f. have we hid ourselves.

57.4, a seed of f. 59.13, words of f.

Mic. 2.11, walking in the spirit and f. See 2 Sam. 18. 13; Jer. 13. 25; Hos. 7. 1. See 2 Sam. 15. 13; Jer. 15. 20; HOS. 1. 1.

FAISELY. Lev. 6. 3, 5; 19. 12; Jer. 5. 2; 7. 9;
Zech. 5. 4, swear f,
Jer. 5. 31; 29. 9, prophets prophesy f,
Mat. 5. 11, evil f, for my sake.
1 Tim. 6. 20, science f, so called,
See Jer. 43. 2; Lu. 3. 14; 1 Pet. 3. 16. FAME. Josh, 9., we heard the f. of God. 1 Kings 10, 1; 2 Chron, 9.1, f. of Solomon. Zeph, 3, 19, yet them f, in every land. Mat. 24; 1kt. 128; Lu. 4, 14, 37; 5, 15, f. of Jesus. Mar. 4.24; MK. 1.25; Lu. 4.14, 61; D. 10, J. 61 Jesus. 9.31, spread abroad his f. 14.1, Herod heard of the f. See Gen. 45. 16; Num. 14. 15; Job 28. 22; Isa. 66. 19. FAMILIAR. Job 19. 14; Ps. 41. 9; Jer. 20. 10. FAMILY. Gen. 12.3; 28.14, in thee all f. be blessed. 25. 10, return every man to his f. Deut. 29. 18, lest a f. turn away from God. 1 Sam. 9. 21, my f. the least. 18am. 9.21, my f. the least.
18. 18. what is my father's f.?
1 Chron. 4.38, princes in their f.
Ps. 68. 6, setteth the solitary in f.
Jer. 3.14, one of a city, and two of a f.
10. 25, on f. that call not.
31. 1, 60 do f all the f. of Israel.
Zech. 12. 12, every f. a part.
Eph. 3.15, whole f. in heaven and earth.
See Num. 27. 4. Judg. 1.25; Annos 3.2.
FAMINE. 28am. 21. 1, a f. in days of David.
1Kings 8.37; 2 Chron. 20.9, if t. ere be f.
18. 2; 2 Kings 6.25, sore f. in Samaria.
2 Kings 8.3, the Lord hath called for a f.
Job 5. 20, in f. he shall redeem t.ee.
22, atf. thou shall haugh.
Ps. 33. 19, to keep them allve in f.
37. 19, in the days of f. shall be satisfied.
Jer. 24. 10, 29. 17, will send f. annong them.
42. 16, f. shall follow cloce.
Lam. 5. 10, black because of f.
Ezek. 5. 16, evil arrows of f.
36. 29. I will lay no f. u to you. 18.18, what is my father's f.? 2006. 3. 10, evil anions of 7. 30. 20, I will lay no f. u of 1 you. Amos 8. 11. a f., not of bread. Mat. 24. 7; Mk. 13. 8; Lu. 21. 11, fin divers places. See Gen. 12. 10; 41. 27; 47. 13; Lu. 15. 14; Hom. 8. 35. FAMISH. Gen. 41.55; Prov. 10.3; Isa. 5.13; Zeph. FAMOUS. Ruth 4.11, 14; 1 Chron. 5. 24; Ps. 74.5; Ezek. 23. 10. 2.11. FAN. Isa, 30.24; Jer. 15.7; 51.2; Mat. 3.12. Gen. 18. 25; 1 Sam. 20. 9, that be f. from FAR. thee.

Deut. 12. 21; 14. 24, if place too f. from thee.

Judg. 19. 11; Mk. 6. 35; Lu. 14. 23, day f. spent.

Judg. 19. 11; Mk. 6. 35; Lu. 24. 23, day f. spent.

Jam. 2. 30; 22. 15; 2 Sam. 20. 20; 23. 17, be it f. FALSEHOOD. Job 21. 34, in answers remain-

Eph. 2.13, f. off made nigh. 4.10, f. above all heavens. Phil. 1.23, which is f. better. Heb. 7.15, it is yet f. more evident. See Isa. 33.17; Mat. 15.8; Mk. 8.3. FARE, 1 Sam. 17. 18; Jonah 1. 3; Lu. 16. 19. FAREWELL. Lu. 9. 61; Acts 18. 21; 2 Cor. 13. 11. FARM Mat 22.5 FARTHING, Mat. 5, 26: 10, 29: Mk. 12, 42: Lu. FASHION. Job 10.8: Ps. 119.73, thine hands have 'ASHION. Job 10.8; Ps. 119.73, thine hands have f. me.

\$1.15. did not one f. us?

\$1.35. did not one f. us?

\$1.30. lie, in continuance were f.

183. 16, in continuance were f.

184. 12, never saw it on this f.

Lu. 9.29, the f. of his countenance.

1 Cor. 7. 31, the f. of this world passeth.

See Gen. 6. 15; Ex. 32. 4; Ezek 42. 11; Jas. 1. 11. See Gen. 1. 25 am. 12. 23, he is dead, wherefore shou I.??
15. 25 am. 12. 23, he is dead, wherefore shou I.?
15. 6. setteth, the mountains.
15a. 58. 3, why have we f., and thou seest not?
4, ye, for strife.
5, wit thou call this af.?
6, is not this the f. that I have chosen? 2 Sam. 12, 23, he is dead, wherefore should 6, is not this the f, that I have chosen? Joel 1.14, sanctify a f, Zech. 7.5, did ye at all f, unto me? Mat. 6.18, when ye f, be not. 18, appear not to f. Mk. 2.19, can children of bridechamber f,? Lu, 18.12, 1f, twice in the week. See Jer. 14.12; Mat. 4.2; Acts 13.2. See 361.14.15; hall 1.2; Alts 15.2.
FASTEN, Focl. 12.11, as nails / by the masters, 1sa. 22, 23, 25, 1 will /, him as a nail.
Lu. 4.20, eyes of all were /, on him.
Acts 11.6, when 1 had /, mine eyes.
See 1 Sam. 31. 10; Job 38.6; Acts 3.4; 28.3. FASTING. Ps. 35, 13, I humbled myself with f. 109, 24, knees weak through f. Jer. 36, 6, upon the f. day. Ser. 30. 6, 4100 the f. day. Mk. 8.3, send them away f. 1 Cor. 7.5, give yourselves to f. and prayer. 2 Cor. 6.5, in stripes, in f. 11.27, in f. ott. See Dan. 6.18; 9.3; Mat. 17.21; Mk. 9.29. See Dan. 6. 18; 9. 3; Mat. 17. 21; Mk. 9. 29.

FAT. Gen. 45, 18, shall eat the f. of the land. Gen. 49, 20, his bread shall bef.
Deut. 32, 15, Jeshurun waxed f., and kicked. Neh. 8. 10, eat the f., and drink the sweet. 9, 25, 35, took a f. land, and became f. Ps. 17. 16, inclosed in their ownf.
92, 14, shall be f. and flourishing.
119, 70, heart f. as grease.
Prov. 11, 25, liberal soul made f.
13, 49, good report maketh the bones f.
1sa. 10, 16, among his f. ones leanness.
25, 6, feast of f. things.
Hab. 1. 10, by them their portion is f.
See Gen. 41, 2; Fx. 29, 13; Lev. 3, 3, 17; 7, 22; Num. 13, 20; Judg. 3, 17.

FATHER, Gen. 15, 15, got of by f. in peace.

Num. 13.20; dudg. 3.11.
FATHER, Gen. 15.15; go to thy f. in peace,
11.4; Rom. 4.17, a f. of nations.
Ex. 15.2 he is my f. God, I will exalt him,
20.5; Num. 14.15; inquity of f. upon children,
21.15, he that smiteth his f.
17; Lev. 20.9, he that curseth his f.
Judg. 17. 10; 18.19, be to me a f. and a priest.
1 Sam. 10.12, who is their f.?
2 Sam. 10.2; 1 Chron. 19.2 as his f. showed kind-

ness. 14. no better than my f. 2 Kings 2, 12; 13. 14. Elisha cried, my f., my f. 6, 21, my f., shall I smite them? 1 Chron. 28, 9, know thou the God of thy f.

2 Chron. 32. 13, what I and my f, have done.
Ezra 7. 27, blessed be the Lord God of our f.
Job 29. 16, I was a f, to the poor.
31. 13, brought up with me as with a f,
38. 25, hath the rain a f, 7,
87. 10, when my f, and mother forsake me,
39. 12, as all my f, were,
68. 5, f, of fatherless,
65. 9; Heb. 3. 9, your f, tempted me,
103. 13, as a f, pitieth his children.
Prov. 4. 1, the instruction of a f. Prov. 4.1, the instruction of a f. 3, I was my f. son. 10.1; 15.20, wise son maketh a glad f. 17.21, the f. of a fool hath no joy. 25; 19.13, foolish son grief to his f. 25; 19.13, foolish son grief to his f.

1sa. 9.6, the everlasting F.

1sa. 9.6, the everlasting F.

49.23, kings shall be thy nursing f.

63.16; 94.8, doubtless thou art our f.

1gr. 3.4, will thou not cry, my f.?

31.9, 1 am a f. to Israel.

29; Ezek. 18.2 f. have eaten sour grapes.

Ezek. 18.4, as the soul of the f.

22.7, set light by f. and mother.

Mal. 1.6, if 1 be a f., where is mine honour?

2.10, have we not all one f.?

Mat. 5. 16, 45, 48, your F. in heaven.

6.8, 32; Lu. 12. 30, your F. knoweth.

9; Lu. 11. 2, our F. which art in heaven.

7. 21; 12. 30, the will of my F.

8.21; Lu. 9.50, to go and lury my f.

10.21, f. deliver up the child. 5.21; Lu. 9.59, to go and bury 1
10.21, f. deliver up the child.
37, he that loveth f. or mother.
18.10, behold the face of my F. of, he that better for mother.

18. 10, behold the face of my F.

14, not the will of your F.

23. 9, call no man f. on earth.

25. 34, ye blessed of my F.

Lu. 2. 49, about my F. business.

6. 36, as your F. is merciful.

11. 11, of any that is a f.

12. 32, it is your F. good pleasure.

15. 21, f., I have sinned.

16. 27, send him to my f. house.

22. 42, F., if thou be willing.

23. 34, F., forgive them.

30, 11, 14, as of the only begotten of the F.

6. 21, as the F. raiseth up the dead.

22, the F. judgeth no man.

23, even as they homour the F. 22, the f. Juagett no man. 23, even as they honour the F. 37; 8. 16; 12. 49; 14. 24, the F. which hath sent me. 6. 37, all the F. siveth me. 46; 14. 8, 9, bath seen the F. 46; 14.8, 9, bath seen the F.
8.41, we have one F., even God.
44, devil is a liar, and the f. of it.
49, I honour my F.
10.15, as the F. knoweth me.
20, my F. is greater than all.
12.27, F., save me from this hour.
28, F., glorify thy name.
13.1, should depart unto the F.
14.6, rown connects to the F. 13. 14. 6, no man cometh to the F. but by me. 16; 16, 26, I will pray the F. 28, I am come from the F. 15.1, my F is the husbandman,
16. whatsoever ye ask of the F.
16. 16. because I go to the F.
12. 16. F, is with me.
17. 1, F, the hour is come.
17. 1, F, the hour is come.
17. 1, F, ascend to my F and your F.
20. 17. I ascend to my F and your F.
20. 13. I ascend to my F and your F.
20. 14. 5, we have we not many f.
20. 15. 27. F of mercies, God of all comfort.
Gal. 1.14, zealous of the traditions of my f.
4. 2, the time appointed of the f.
Eph. 4. 5, one God and F. of all.
6. 4, f., provoke not your children.
Phil. 2. 11, to the glory of the F.
22, as a son with the f.
Col. 1. 19, it pleased the F. that in him. 15. 1, my F. is the husbandman.

1 Tim. 5. 1, entreat him as a f.
Heb. 1.5. I will be to him a F.
7. 3, without f., without mother.
12. 9, the F of spirits.
Jas. 1.7, the F of lights.
Jas. 1.7, the F of lights.
1 John 1. 3, fellowship with the F.
12. 1, an advocate with the F.
13. I write unto you. f.
15, the love of the F is not in him.
25, bath not the F.
1. 1, with manner of love the F bath 20, man not the F. 3.1, what manner of love the F. hath. 5.7, the F., the Word, and Holy Ghost. See 1 Chron. 23.16; Lu 11. 2; John 5.26; 20. 7; Acts 1.4; 15.10; Rom. 4.16. Acts 1.4; 15.10; Rom. 4.16.
FATHERLESS. Ps. 10.14, the helper of the f.
Prov. 23.10, the fields of the f.
Isa. 1.23, they judge not the f.
10.2; that they may rob the f.
Jer. 40.11, leave thy f. children.
Hos, 14.3, in thee the f. findeth mercy.
Mal. 3.5, against those that oppress f.
Jas. 1.27, to visit the f. and widows.
See Ex. 22.22; Deut. 10.18; 14.29; 24.17; Job 31.17.
NATIONES. 22.55 ** the f. of this bayes. FATNESS. Ps. 36.8, the f. of thine house. FAULTLESS. Heb. 8.7; Jude 24. FAULTY. 2 Sam. 14. 13; Hos. 10. 2 FAULIT. 2 Sam. 14. 13; Hos. 10. 2
FAVOUR. Gen. 39. 21, fin the sight of the keeper.
Ex. 3. 21; 11. 3; 12. 35, f. in sight of Egyptians.
Deut. 33. 23, satisfied with f.
95. 5. 12, with f. will thou compass him.
30. 5, his f. is life.
102. 13, the set time to f. her.
14. f. the dust thereof.
112. 5, a pool man showeth f.
Prov. 13. 15, good understanding giveth f.
14. 35; 19. 12, the king f.
18. 22, obtaineth f. of the Lord.
31. 30, f. is deceifful.
Lin. 2. 52, increased in f. with God and man.
Acts 2. 4f. having f. with all people.
See Prov. 8. 35; 12. 2; Eccl. 9. 11; Dan. 1. 0.
FAVOURABLE. Judg. 21. 22; Job. 33. 26; Ps. 77. FAVOURABLE, Judg. 21. 22; Job 33. 26; Ps. 77. 7; 85.1. FEAR (n.). Gen. 9. 2, the f. of you on every beast, 20. 11, f. of God not in this place.

Deut. 2. 25; 11. 25; 1 Chron. 14. 17, f. of thee on nations.
Job 4 6, is not this thy f.?
15. 4, thou eastest off f.
38. 22, he mocketh at f.
38. 22, he mocketh at f.
18. 5, in in by f. will I worship.
14. 5, there were they in great f.
19. 9, f of the Lord is clean.
34. 11, I will teach you the f. of the Lord.
36. 1; Rom 3. 18, no f. of God before his eyes.
55. 5, in f., where no f. was.
111. 10; Prov. 1. 7; 9. 10, f. beginning of wisdom.
Prov. 1. 28, 27, mock when your f. cometh.
3. 25, not a traid of sudden f.
10. 21. f. of Lord prolongeth days.
14. 26, in f. of Lord is strong confidence.
27, f. of Lord a fountain of life.
15. 16, better little with f. of Lord. nations.

Prov. 19.23, f, of Lord tendeth to life.
21.17, be thou in f, of the Lord all the day long,
29.25, f, of man bringeth a snare.
Eccl. 12.5, when f, shall be in the way.
Isa. 8.12, neither fear ye their f.
14.3, Lord give thee rest from f,
29.13, f, toward me taught by men.
Jer. 20.5, a voice of f, not of peace,
23.40, I will put my f, in their hearts.
Mal. 1.6, where is my f.?
Mat. 14.26, disciples cried for f.
Lu. 21.26, hearts failing them for f,
John 7.13; 19.38; 20.19, for f of the Jews.
1 Cor. 2.3, with you in weakness and f.
2 Cor. 7.11, what f, what desire.
Eph. 6.5; Phil. 2.12 with f, and trembling.
Heb. 2.15, f, of death.
11.7. Noan moved with f.
Jude 12, feeding them selves without f.
23, others save with f. 11. 7. Noah moved with f.

12. 28. with reverence and godly f.

Jude 12, feeding themselves without f.

33. others save with f.

54. 18. this do, and live, for 1 f. God.

42. 18. this do, and live, for 1 f. God.

42. 18. this do, and live, for 1 f. God.

43. 18. this do, and live, for 1 f. God.

44. 18. this do, and live, for 1 f. God.

45. 18. 21, able men, such as f. God.

40. 20. 20, f. not, God is come to prove.

Deut. 4. 10, that they may learn to f.

5. 29. 0 that they would f. me.

23. 58, f. this glorious name.

60, thou shaif, day and night.

1 Chron. 16. 30; F. 89. 9, f. before him all earth.

Neh. 7. 2, he f. God above many.

Joh 1. 9, doth Jobf. God for nought?

11. 15, put iniquity away, thou shalt not f.

79. 27. 1, whom shall f. f.

31. 18, lad up for them that f. thee.

34. 9, f. the Lord, ye his saints.

64. 21 18. 6, will not f. what flesh can do.

66. 16, come, all ye that f. God.

70. 7, thou art to be f.

86. 11, unite my heart to f. thy name.

115. 11, ye that f. the Lord, rrust.

119. 74, they that f. the will be glad.

Prov. 3. 7; 22. 1, f. the Lord, and depart.

28. 14, happy is the man that f. always.

31. 30, woman (hat f. the Lord, rust.

28. 13, that men should f. before him.

5. 7, but f. thou God.

6. 2, as he that f. an oath.

12. 13, f. God, and keep his commandments.

13. 8. 12, neither f. ye heir fear.

35. 4, to them of fearful heart, f. not.

41. 14. 5, f. Hou not, I am with thee.

14. 15. 24, how would f. and fear thee.

33. 9, they would f. and fear thee. King of nations?

33. 9, they would f. and fear thee. King of nations? 41.10; 43.5, f. thou not, I am with thee.
14, f. not, thou worm Jacob.
Jer. 5.24, neither say they, let us f. the Lord.
10.7, who would not f. thee, King of nations?
33.9, they shall f. and tremble.
Dan. 6.26, that men f. before the God of Daniel,
Zeph. 3.7, I said, surely thou wilt f. me.
Mal. 3.16, they that f. the Lord spake.
4.2, to you that f. my name.
Mat. 1.20, f. not to take to thee.
10.28; Lu. 12.5, f. him who is able.
14.5; 21.46, Herod f, the multitude.
21.26; Mk. 11.32; Lu. 20.19, we f. the people.
Mk. 4.4, they f. exceedingly.
5.33, woman f. and trembling came.
11.18, scribes f. Jesus.
Lu. 9.34, f. as they entered cloud.
12.32, f. not, little flock.
18.2. judge which f. not God.
19.21, If thee, because thon art.
23.40, dost not thou f. God?
John 9.22, because they f. the Jews.
Acts 10, 22, just, and one that f. God.
35, be that f. is accepted.
13.38, whoseever among you f. God.
Rom. 8.15, bondage again to f.

Rom. 11. 20, not highminded, but f. 2 Cor. 11. 3; 12. 20, 1 f. lest. 1 Tim. 5. 20, rebute, that others may f. Heb. 5. 7, heard in that he f. 13. 6, 1 will not f, what man. 1 John 4. 18, that f, not perfect in love. See 1 Kings 18. 12; Col. 3. 22; Heb. 4. 1. See I Kings 18. 12; Col. 3. 22; Heb. 4. I. FEARFUL, Ex. 15. 11, f. in praises. Ps. 139, 14, f. and wonderfully made. Iss. 35. 4, to them of a f. heart. Mat. 8. 26; Mk. 4. 40, why are ye f.? Heb. 10, 27, f. looking for of judgment. 31, f. thing to fall into the bands. See Deut. 20. 8; Judg. 7. 3; Lu. 21. 11; Rev. 21. 8. FEARFULNESS, Ps. 55. 5; Isa. 21. 4; 33. 14. FEAST. Job 1. 4. his sons went and f. in their EASI, Job 1. 4, his sons went and f. in their houses.

Ps. 35. 16, hypocritical mockers in f.

Prov. 15. 15, merry heart continual f.

Eccl. 7. 2; Jer. 16. 8, the house of f.

10. 19, f. is made for laughter.

Isa. 1. 14, your appointed f. my soul hateth.

Amos 5. 21, I despise your f. days.

8. 10, turn your f. into mourning.

Mat. 23. 6; Mk. 12. 39; Lu. 20. 46, uppermost rooms at f.

28. 5; Mk. 12. not on the f. day.

Int. 2. 42, after the custom of the f.

14. 13, when thou makest a f.

John 1. 8, go yo up to this f.

14, about the midst of the f.

37, that great day of the f.

13. 28, buy what we need against the f.

Acts 18. 21, I must by all means keep this f.

10. 7; if any bid you to a f.

See Judg. 14. 10; Estin. 9. 17; Mal. 2. 3; Jude 12.

FEATHERS. Job 30. 13; Ps. 9.1. 4; Dan. 4. 33. houses. FEATHERS. Job 39, 13; Ps. 91. 4; Dan. 4, 33. FEA. HERKS. JOOS. 15; 78.14; 120.1.4.35. FED. Gen. 48.15, who f. me all my life long. Ps. 37, 3, verily thou shalt be f. Ezek. 34, 8, shepherds, f. themselves, not flock. Mat. 25. 37, hungred, and f. thee. 1 Cor. 3. 2, 1 have f. you with milk. See Deut. 8. 3; Ps. 78. 72; Sl. 16; Lu. 16. 21. FEEBLE. Neh. 4.2, what do these f. Jews? Job 4.4; Isa. 35. 3; Heb. 12. 12, strengthened the Job 4. 4; 18a, 35. 5; Heb. 12. 12, streng f. knees. Ps. 105. 37, not one f. person. Prov. 30. 26, conies a f. folk. Ezek. 7, 17; 21. 7, all bands shall be f. 1 Thess. 5. 14, comfort the f. minded. See Gen. 30. 42; Jer. 41. 3; 1 Cor. 12. 22. See Gen. 30. 42; Jer. 47. 3; I Cor. 12. 22.
FEED. Gen. 46. 32, trade hath been to f. cattle.
1 Kings II. 4, commanded ravens to f. thee.
22. 21, f. him with bread of affliction.
Ps. 28. 0; f. them, and lit them up for ever.
Prov. 15. 14, mouth f. on foolishness.
30. 8, f. me with food convenient.
Isa. 5. 17, lambs shall f. after their manner.
11. 7; 27. 10, cow and bear shall f.
44. 20, he f. on ashes.
61. 5. straugers shall f. your flocks.
65. 25, the wolf and lamb shall f.
Jer. 3. 15. pastors f. you with knowledge. 55. 25, the wolf and kimb shall f.
Jer. 3. 15, pastors f, you with knowledge.
6. 3, f every one in his place.
Hos. 12. 1. Ephraim f. on wind.
Zech. 11. 4, f, the flock of the slaughter.
Mat. 6. 26, your heavenly Father f, them.
Lu. 12. 24, sow not, yet God f, them
John 2. 15. 16, 17, f, my Jambs.
Rom. 12. 20, if enemy hunger, f, him.
1. Pet. 5. 2, f the flock of God.
See Cant. 1. 7; Acts 20, 25; Rev. 7. 17. FEEL. Gen. 27, 12, 21, my father will f. me. Acts 17, 27, if haply they might f. after. See Judg. 16, 26; Job 20, 20; Eccl. 8, 5. FEELING. Eph. 4. 19, being past f. Heb. 4. 15, touched with f. of infirmities. FEET. Gen. 49. 10. lawgiver from between his f.

Deut. 2.28, I will pass through on my f. Josh. 3.15, f. of priests dipped in Jordan. 14.9, land whereon f. have trodden. Ruth 3.14, she lay at his f. 18am. 2.9, keep f. of his saints. 2 Sam. 2.2 37; Ps. 18.36, my f. did not slip. 2 Kings 6.32, sound of his master's f. 13.27 dead want to call the first fir 2 Kings 6.32, sound of his master's f. 13.21, dead man stood on his f. Neh. 9.21, their f. swelled not. Job 29. 15, f. was 1 to the lame. Ps. 8.6; I Cor. 15.27; Eph. 1, 22, all things under his f. his, f. to.

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h 22.16, pierced my hands and my f. 32. 2. troublest waters with thy f.
34. 18, 19, foul residue with f.
Dan. 2, 33, 42, f. part fron and part clay.
19. 6; Rev. 1.15; 2.18, f. like polished brass.
Nah. 1, 3, clouds are the dust of his f.
Zech. 14, f, f, stand stand on Zion.
Mat, 7, 6, trample them under f. 18.8, rather than having two f. 28.9, they held him by the f. Lu. 1.79, guide our f. into way of peace.
7.38, she kissed his f., and anointed them.
8.35, sitting at the f. of Jesus.
10.39, Mary sat at Jesus f. 10.39, Mary sat at Jesus f. 24.39, 40, behold my hands and my f. John 11.2; 12.3, wiped f. with her hair. 12.3, anointed the f. of Jesus. 13.5, beyan to wash disciples f. 12.3, anointed the f, of Jesus.
13.5, bezan to wash disciples f,
6, dost thou wash my f,
7, thou shalt never wash my f,
10, needeth not save to wash his f,
20, 12, one angel at head, other at f,
Acts 3, 7, his f, received strength.
4, 23, 37, 5, 2, laid at apostles f,
5, 9, f, of them that buried thy husband,
14, 8, a man impotent in his f,
21, 11, Agabus bound his own hands and f,
22, 3, at f, of Gamaliel,
Rom. 3, 15, f, swift to shed blood.
10, 15, the f, of them that preach,
16, 20, bruise Satan under your f,
10, 12, 12, nor head to the f, 1, have no need,
Eph. 6, 15, your f, shod with preparation.
Rev. 1, 17, 1 fell at his f, as dead.
13, 2, f, as f, of a bear.
19, 10; 22, 8, at his f, to worship,
See 2 Sam. 4, 4; 2 Kings 9, 35; 1 Tim. 5, 10.
FEIGN. 1 Sam. 2, 13, David f, himself mad.
Ps. 11, 1, prayer not out of f, lips.

3

Lu. 20, 20, f. themselves just men. See 2 Sam. 14.2; 1 Kings 14.5, 6; Neh. 6.8 ELL. Gen. 4.5, his countenance f. 13.4, upon whom tower f. Acts 1.25, from which Judas f. Acts 1.25, from which Judas f.
20, lot f, on Matthias.
13.36, f, on sleep.
2 Pet. 3.4, since fathers f. asleep.
Rev. 16. 19, cities of the nations f.
See Mat. 13. 4; Acts 10. 44; 10. 35; 20. 9.

FELLOW. Ex. 2. 13, wherefore smitest thou thy f.?
1 Sam 2. 15, this f, to play the madman.
2 Sam. 6. 20, as one of the vain f.
2 Kings 9. 11, wherefore came this mad f.?
Pc. 45. 7; Heb. 1. 9, oil of gladness above thy f.
Eccl. 4. 10, one shall lift up his f.
Zech. 13. 7, the man that is my f.
Mat. 11. 16, like children calling to their f.
24. 39, begin to smite his f-servants. Mat. 11. 6. like children calling to their f.
24. 49, begin to smite his f-servants.
26. 61, this f, said, I am able to destroy.
71; Lu. 22. 59, this f, was also with Jesus.
Lu. 23. 2, found this f, perverting.
John 9. 23, as for this f.
Acts 17.5, lewdf, of the baser sort.
22. 22, away with such a f.
24. 5, this man a pestilent f.
Eph. 2. 19, f-citizens with the saints.
3. 6, Gentlies f-beirs.
Phil 4. 3; 1 Thess. 3. 2; Philem. 24, f-labourers.
3 John 8, f-helpers to the truth.
See Col. 4. 11; Philem. 2; Rev. 19, 10; 22. 9.
FELLOWSHIP. Acts 2. 42, in doctrine and f.

FELLOWSHIP. Acts 2.42, in doctrine and f. 1Cor. 1.9, called to the f. of his Son. 1 Cor. 1.9, caused to the f. of his Son.
10. 20, not have f. with devils.
2 Cor. 6. 14, what f. hath rightcousness?
Eph. 3.9, the f. of mysterf.
5. 11, have no f. with.
Phill. 1.5, your f. in the gospel.
2.1, if any f. of the Sphrit.
3. 10, the f. of his sufferings.
1 John 1.3 care f is with the Father.

1 John 1.3, our f, is with the Father. 7, we have f, one with another. See Lev. 6.2; Ps. 94, 20; 2 Cor. 8, 4, 13, 14; Gal. FELT. Ex. 10, 21; Prov. 23, 35; Mk. 5, 29; Acts 28, 5.

FEMALE. Mat. 19.4; Mk. 10.6, made them male and f. Gal. 3.28, in Christ neither male nor f. See Gen. 7.16; Lev. 3.1; 27.4; Deut. 4.16. FENCE. Job 10.11; 19.8; Ps. 62.3; Isa. 5.2.

FERUENT. Acts 18, 25; Rom. 12, 11, f, in spirit. 18s. 5, 16, f, prayer availeth much, 1 Pet. 1, 22, with a pure heart f, 2 Pet. 3, 10, 12, melt with f, heat. See 2 Cor. 7, 7; Col. 4, 12; 1 Pet. 4, 8.

Dec 2 Col. 1.; Col. 1.2; 126.1.2.6 FETCH. Num. 20. 10, must we f. water? Job 36. 3, I will f. my knowledge from far. Isa. 56. 12, I will f. wine. Acts 16. 37, come themselves and f. us out. See Deut. 10. 5; 2 Sam. 14. 3; Acts 28. 13. FETTERS. Judg. 16. 21; Ps. 105. 18; 149. 8; Mk. 5. 4; Lu. 8. 29.

FEVER. Deut. 28, 22, the Lord shall smite thee

with a f. Mat. 8, 14; Mk. 1, 30, Simon's wife's mother lay John 4.52, at the seventh hour the f. left him.

FEW. Gen. 20. 20, they seemed but a f. days. 47. 9, f. and evil have the days of my life.

1 Sam. 14.6, to save by many or f. 17.25, with whom left those f. sheep? 2 Kings 4.3, borrow not a f. 2 Kings 4 3, borrow not a f.

Neh. 7. 4, city large, peoplef.

Job 14.1, man is of f. days.

16. 22, when a f. years are come.

Eccl. 5. 2, let thy words be f.

Mat. 7. 14. f. there be that find it.

9. 37; Lu. 10. 2, the labourers are f.

15. 34; Mk. S. 7, a f. little fishes.

20. 16; 22. 14, many called. f. chosen.

25. 21, faithful in a f. things.

Mk. 6. 5, laid hands on a f. sick folk.

Lu. 12. 48, beaten with f. stripes.

13. 23, are there f. that be saved? 13. 23, are there f. that be saved? Rev. 3. 4, a f. names even in Sardis. See Deut. 7. 7; Ps. 109. 8; Heb. 12. 10. FIDELITY. Tit. 2.10, showing good f. FIFELITI. 11t. Z. 10, snowing good f.
FIELD. Deut. 21. 1, if one be found slain in f.
1 Sum. 22. 7, will be give every one of you f.?
Prov. 24. 30, the f. of the slothful.
Isa. 5. 8, that lay f. to f.
Mat. 13. 38, the f. is the world.
44, treasure hid in a f.
Lahn 4. 25. Lock which 44, treasure in an artist. John 4.35, look on the f. Jas. 5.4, labourers which reaped your f. See Mat. 6.28; 27.7; Acts 1.19.

See Mat. 6. 28; 24. 7; ACIS L. 19.
FIERCE. Gen. 49. 7, anger, for it was f.
Deut. 28. 50, a nation of a f. countenance.
Mat. 8. 28, exceeding f.
Lu. 23. 5, and they were more f.
2 Tim. 3. 3, men shall be incontinent, f.
133. 3. 4, driven of f. winds.
See 2 Sam. 19. 43; 18a, 33. 10; Dan. 8. 23.

See 2 Sam. 19. 45; 18a, 55. 19; Dan. S. 25. FIERY. Deut. 33. 2, a, f. law for them. Dan. 3. 6, a, f. furnace. Eph. 6. 16, the f. darts of the wicked. Heb. 10. 27, judgment and f. indignation, 1 Pet. 4. 12, concerning the f. trial. See Num. 21. 6; Deut. 8. 15; Isa. 14. 29. FIG. 1 Kings 4.25; Mic. 4.4, dwelt under his f.

2 Kings 18.31; Isa. 36.16, eat every one of his f.

tree. 20. 7, Isaiah said, Take a lump of f. 1sa. 3s. 21, let them take a lump of f. 1sa. 3s. 21, two baskets of f. were set before the Jer. 24. f. two baskets of f.

temple.

Hab. 3.17, although f, tree shall not blossom.

Mat. 7.16; Lu. 6.44, do men gather f, of thisiles?
Lu. 21.29, behold the f, tree.

Jas. 3.12; can the f, tree bear olive berries?

Rev. 6.13, casterfu untimely f,

See Judg. 9.10; Jer. 8.13; Lu. 13.6; John 1.48.

FIGHT. Ex. 14.14; Deut. 1.30; 3.22; 20.4, Lord f, for voil.

Fight. Ex. 14.14; Deut. 1. 30; 3. 22; 20. 4; Doit of f. for you.
f. for you.
Josh. 23.19. f. the battles of the Lord.
Sam. 25.28. f. the battles of the Lord.
Sam. 25.28. f. the battles of the Lord.
Sam. 25.28. f. the your master's house.
Neb. 4. 14. for your brethren, sons, and wives.
Neb. 4. 14. for your brethren, sons, and wives.
Neb. 14. for your brethren, sons, and wives.
Neb. 14. for your brethren, sons, and wives.
Neb. 14. for your brethren stof.
John 18. 30. f. against God.
1 Cor. 6. 28. f. f. 20.
1 Cor. 7. 6. without were f.
1 Tim. 6. 12. 2 Tim. 4. 7, the good f.
Heb. 10. 32, great f. of afflictions.
11. 34, valuant in f.
Jas. 4. 1. was and f. among you.
2. ye f. and war.
See Zech. 10. 8; 14. 14; Rev. 2. 16.
FIG-TREE. Mat. 21. 19, presently the f. withered
away. exchange f. afor off.

away. Mk. 11. 13, seeing a f. afar off. FIG-TREE (parable of). Mat. 24. 32; Lu. 21. 20.

FIGURE Deut. 4. 16; Rom. 5.14; 1 Cor. 4. 6; Heb. 9. 9; 1 Pet. 3. 21. FILL. Num. 14. 21; Ps. 72. 19; Hab. 2. 14, earth f, with glory.

DITTITH. Job 23. 4, f. my mouth with arguments.
Ps. 81. 10, open mouth, I will f. it.
104. 28, they are f, with good.
Prov. 3. 10, barns f, with plenty.
14. 14, f. with bis own ways.
30. 20. a fool when f, with meat.
18a. 65. 20, who hath not f, his days.
Mat. 5. 6; Lu. 6. 21, they shall be f.
Mk. 7. 7; let the children first be f.
Lu. 1. 15; Acts 4. 8; 9. 17; 13. 9, f. with Holy Ghest. Dan. 5.5, the f. of a man's hand.
Mat. 23. 4; Lu. 11. 46, not move with f.
Lu. 16. 24, the tip of his f.
John 8.6, with his f. wrote on ground.
20. 25, put my f. into print of nails.
27, reach hither thy f.
See Ps. 8.3; Prov. 6.13; Isa. 2.8; 59.3; Lu. 11.20. FINISH. 1 Chron. 28. 20, till thou hast f. Neh. 6. 15, so the wall was f. Lu. 14. 28, 29, 30, whether sufficient to f. John 4. 34, to do his will, and f. his work Ghost. John 16. 6, sorrow hath f. your heart.

Acts 5. 28, ye have f. Jerusalem with your doctrine.
14.17, four hearts with food and gladness. Rom. 1.29, f. with all unrighteousness.
15.14, f. with all knowledge.
Eph. 1.23, him that, all in all.
3.19, f. with fulness of God.
5.18, be f. with the Spirit.
Phil. 1.11, f. with truits of righteousness.
Col. 1.24, f. up what is behind.
Jas. 2.16, be ye warmed and f.
Rev. 15.1, in them is, f. up wrath of God.
See Dan. 2.35; Lu. 2.49; 15.16; John 2.7.
FUITH. 18.2.4.4 washed away the f. of Zion. FILTH. Isa. 4.4, washed away the f. of Zion. 1 Cor. 4.13, as the f. of the world. FILTHINESS. 2 Cor. 7. 1, cleanse from all f. of flesh.
Eph. 5. 4, nor let f. be named.
Jas. 1. 21, lay apart all f.
See Ezek. 22. 15; 36. 25. FILTHY. Job 15, 16, how much more f. is man? Ps. 14, 3; 53, 3, altogether become f. Isa. 64. 6, as f. ra s. Zech. 3. 3, clothed with f. garments. Col. 3.8, put off f. communication.
1 Tim. 3.3; Tit. 1.7; 1 Pet. 5.2, f. lucre.
2 Pet. 2.7, vexed with f. conversation.
Jude 8, f. dreamers.
Rev. 22.11, he t.at is f., let him be f. FINALLY, 2 Cor. 13.11; Eph. 6 10; Phil. 3.1; 4. 8; 2 Thess. 3.1; 1 Pet. 3.8. FIND. Num. 32, 23, be sure your sin will f. you Job 9, 10; Rom. 11. 33, things past f, out. 23, 3, where I might f, him. Prov. 4.22, life to those that f, them. 8.17; Jer. 22, 13, seek me early shall f, me. Prov. 8. 35, whose f, me, f, life. 18. 22, f, a wife, f, a good thing. Eccl. 9. 10, thy hand f, to do, do it. 11. 1, f, it after many days. Isa. 68. 13, f, thine own pleasure. Fer. 6. 16; Mat. 11. 29, f, rest to your souls. Mat. 7. 7; Lu. 11. 9, seek, and ye shall f, 14, few there be that f, it. 10. 39, loseth his life shall f, it. 22, 9, as many as ye shall f. Job 9. 10; Rom. 11. 33, things past f. out. 16.39, loseth his life shall f. it. 22.9, as many as ye shall f. Mr. Il. I3, he might f. any thing thereon. 13.36, he f. von sleeping. 14.15.4, 8. till he f. it. 18.8, shall he f. faith on earth? John I. 41, first f. his brother. Rom. 7.21, If. a law that when I would. Heb. 4. lb, f. grace to help. See John 7.34; 2 Tim. I. 13; Rev. 9.6.

FINE. Ps. 19. 10, more to be desired than f. gold. 81. 16; 147. 14, the f. of the wheat. Prov. 25. 12, as an ornament of f. gold. Lam. 4. 1. how is the f. gold changed! Mk. 15. 46, Joseph brought f. linen. See Job 28. 1, 17; Lu. 16. 19; Rev. 18. 12; 19. 8.

FINGER. Ex. 8.19, this is the f. of God. 31.18; Deut. 9.10, written with the f. of God. 1 Kings 12.10; 2 Chron. 10.10, little f. thicker. Prov. 7.3, bind them on thy f. 1sa. 58.9, the putting forth of the f.

John 4.34, to do his will, and f. his work. 5.26, which the Father hath given me to f. 17. 4. I have f. the work. 19. 30, it is f. Act s 20. 24; 2 Tim. 4.7, that I might f. my course. 2 Cor. 8.6, f. in you the same grace. Heb. 12.2, Jesus, author and f. of our faith. Jas. 1.15, sin, when it is f. See Dan. 9.24; Rev. 10.7; 11. 7; 20.5. FIRE. Gen. 22. 7, behold the f. and the wood. Ex. 3, 2, bush burned with 22. 6, he that kindled f. shall make restitution. Lev. 10, 2, f. from the Lord. 18, 21; lept. 18, 10; 2 Kings 17, 17; 23, 10, pass through f Inrough J. Judg. 15. 5, brands on f., and burnt corn. 1 Kings 18. 24, that answereth by f. 19. 12, the Lord was not in the f. 1 Chron. 21. 26, Lord answered him by f. Paragraphy. Power of the four answered that by f. Ps. 29.3, musing, the f, burned. 74.7, they have cast f, into thy sanctuary. Prov. 6, 27, can a man take f.? 26.18, mad man who castely f-brands. 26. Is, man man who casten, branes.
20. no wood, the f, goeth out.
21. as wood is to f, so is a contentious man.
18a. 9. 19, as the fuel of the f.
24. 15, glorify the Lord in the f.
43. 2, walkest through f, not be burned. 43. 2. walkest through f, not be burned.
44. 16. I have seen the f.
64. 2. the melting f, burneth.
66. 15, the Lord will come with f.
16, by f, will the Lord plead.
24; Mk. 9. 44, neither their f, ouenched.
Jer. 20. 9, word as a f. 1 in my bones.
Ezek. 36. 5, in the f, of my jealousy.
Dan. 3. 27, the f, had no power.
Amos 4. 11, as a f-brand plucked out.
Nah. 1. 6, in my poured out like f.
Zech. 2. 5, a wall of f, round about.
3. 2, a brand plucked out of the f. zecn. 2.5, a wan of f. round about. 3.2, a brand plucked out of the f. Mal. 3.2, like a refiner's f. Mat. 3.10; 7.19; Lu. 3.9; John 15.6, tree cast Mat. 3, 10; 7, 19; Lu. 3, 9; John 15, 6, tree or into f.
Mat. 3, 11; Lu. 3, 16, baptize with f.
18, 25, east them into furnace of f.
18, 8; 25, 41; Mk. 9, 43, 46, everlasting f.
12, 49, come to send f. on earth.
17, 29, same day it rained f. and brimstone.
Acts 2, 3, cloven tongues like as of f.
10cr. 3, 13, revealed by f., and the f., shall try.
15, caved, yet so as by f.
2 Thess. 1, 8, in flaming f. taking vengeance.
Heb. 1, 7, his ministers a flame of f.
13, 4, quenched violence of f.
13, 3, a little f. kindleth.
6, the tongue is a f. 6, the tongue is a f.
1 Pet. 1.7, gold tried with f.
2 Pet. 3.7, reserved unto f. 12. heavens being on f. Jude 7, vengeance of eternal f. 23, pulling them out of the f. Rev. 3. 18, buy gold tried in the f. 20, 9, f. came down from God. 10, devil cast into lake of f. 14, death and hell east into f.
21. 8, the lake that burneth with f.
See Isa. 33. 14; Jer. 23. 29; Heb. 12. 29. FIRM. Josh. 3. 17; Job 41. 24; Ps. 73. 4; Heb. 3. 6. FIRMAMENT. Gen. 1. 6, let there be a f. Ps. 10. 1, the f. showeth his handywork. Ezek. 1, 22, the likeness of the f. Dan. 12. 3, shine as the brightness of the f.

FIR-TREE, Isa. 41, 19, I will set in the desert the f. instead of the thorn shall come up the f. 55. 13, the f. Hos. 14. 8, I am like a green f. FISH. Eccl. 9.12, f. taken in an evil net.

Hab. 1, 14, men as the f. of the sea.

Mat. 7, 10, if he ask a f.

14. 17; Mk. 6. 38; Lu. 9, 13, five loaves and two f.

John 21. 3, Peter saith, I go a f.

1 Cor. 15. 30, one flesh of beasts, another of f.

See Jor. 16, 16; Mat. 4, 19; Mk. 1, 17; Lu. 24, 42.

FISHERS. Mat. 4.18; Mk. 1.16, for they were f. John 21. 7, he girt his f. coat unto him. See Lu. 5.2

FIT. Job 34, 18, is it f. to say to a king? Lu. 9, 62, is f. for the kingdom. 14, 35, it is not f. for the dunghill.

Col. 3. 18, submit, as it is f. in the Lord. See Lev. 16. 21; Prov. 24. 27; Ezek. 15. 5; Rom. 9. 22. FITLY. Prov. 25. 11; Eph. 2. 21; 4. 16. FIXED. Ps. 57.7; 108.1; 112.7; Lu. 16.26. 1XED. Ps. 57. 7; 108. 1; 112. 7; Lu. 16, 26.

TAME. Gen. 3. 24, at garden of Eden a f. sword.

Judg. 13. 20, angel ascended in f.

Isa. 5. 24, as the f. consumeth chaff.

29. 6, a f. of devouring fire.

43. 2, neither shall f. kindle.

60, 15, rebuke with f. of fire.

Ezek. 20, 41, the f. f. shall not be quenched.

Lu. 16. 24, tormented in this f.

See Ps. 29, 7; Heb. 1. 7; Rev. 1. 14; 2. 18.

TATERE LAB 17. 5 because if the bit friends. FLAME. See Fs. 22, 1; Rep. 1, 1; Rev. 1, 14; Z. 18.
FLATTER, Job 17, 5, he speaketh f, to his friends, 32, 21, 22, give f, titles to man.
Ps. 5, 9, they f, with their tongue, 12, 2, f, lips and double heart.
Prov. 20, 19, meddle not with him that f, 98, 98, a f, mouth worldship him. 26. 28, a f. mouth worketh ruin. 17hess. 2. 5, neither used we f. words. See Prov. 28. 23; 29. 5; Dan. 11. 21, 32, 34. FLATTERY. Ps. 78. 36; Prov. 2. 16; 24. 24. FLEE. Lev. 26. 17, 36, ye shall f. when none pur-LEE. Lev. 25. 14, 90, ye sman J, when home pursueth.

Num. 10, 35, them that hate thee f, before thee.

Neh. 6, 11, should such a man as I f,?

Joh 14, 2, be f, as a shadow.

Ps. 139, 7, whither shall I f,?

Prov 28, 1, the wicked f, when no man pursueth.

17, he shall f, to the pit.

18, 25, 10; 5, 11, sighing shall f, away.

18, 35, 10; 5, 11, sighing shall f, away.

18, 35, 10; 5, 11, sighing shall f, away.

18, 23, 10 none city, f, to another.

10, 23, in one city, f, to another.

26, 56; Mk 13, 14; Lu. 21, 21, f, to mountains,

26, 56; Mk 14, 50, forsook him and f,

26, 56; Mk 14, 50, forsook him and f,

13, the hireling f,

11m. 6, 11; these things.

21m. 2, 22, f, youthful lusts.

21m. 22, f, whilf, from you.

See 1 Cor. 6, 18; 10, 14; Rev. 12, 6, 14.

FLEECE, Judg. 6, 37, I will put a f, of wool in FLEECE. Jud.: 6. 37, I will put a f. of wool in the floor.

FLESH. Gen. 2. 24; Mat. 19. 5; Mk. 10. 8; 1 Cor. 6. 12; Elph. 5. 31, one f. 6. 12; Elph. 5. 31, one f. 6. 12; all f. had corrupted his way.

13; end of all f. is come. 7. 21; all f. died.

Ex. 16, 3, when we sat by the f. pots.

L. 17. 14, the life of all f. is the blood.

19. 28; outrings in your f.

No. 11, 33, while f. was between their teeth.

10. 22; 97, 16, God of spirits of all f.

12 (Lin 1, 13, while f. was between their teeth.

12 (Lin 1, 16, bread and f. in morning and evening. 12 (Lin 1, 16, bread and f. in morning and evening. 12 (Lin 1, 18, 11, 18, 18, 18).

13. 21, his f. is consumed away.

23. 21, his f. is consumed away.

24. 20, can he provide f. 7.

25. 20, can he provide f. 7.

27. 20, can he provide f. 7.

28. 20, among ricous enters of f. Eccl. 4. 5, the fool eateth his own f. 12. 12. Y. weariness of the f. 12. 14. 31, shall see it.

28. 11, 19, 33, 26, a heart of f.

29. 12. 12. weariness of the f. is press.

29. 12. 12. Wh. 13. 20, there should no f. be saved.

24. 24. Wh. 13. 20, there should no f. be saved.

24. 41. Wh. 14. 38, spirit willing, f. weak.

Lu 24. 39, spirit hath not f. and bones.

Lo 1. 14, 15, 15, brand la give is my f. 52, can this man give us his f. 12. FLEECE. Judg. 6. 37, I will put a f. of wool in

John 6. 63, the f. profiteth nothing. 8.15, ye judge after the f. 17.2, power over all f. Rom. 6. 19, because of the infirmity of your f. from 6.19, because of the infirmity of ye 8.3, condemned sin in the f. 8, they that are in f. cannot please God. 9, not in the f. but the Spirit. 12, 13, to live after the f. 9.3. kinsmen according to the f. 5. of whom as concerning the f.
13.14, make not provision for the f.
10or. 1.20, that no f. should glory.
15.39, all f. not the same f.
50, f. and blood cannot inherit. 50, f. and blood cannot inherit.
2 Cor. 12.7, a thorn in the f.
Gal. 1.16, I conferred not with f. and blood.
2.20, life I now live in the f.
5.17, f. lustein against the Spirit.
Eph. 2.3, lusts of f., desires of f.
Phil. 3.3, 4, no contidence in the f.
1 Tim. 3.16, manifest in the f.
1 Pet. 3.18, Christ put to death in f.
1 John 4.2; 2 John 7, denieth that Christ is come in f.
Jude S, dreamers defile the f.
23, hating garment spotted by f.
See John 1, 13; 3, 6; Gal. 5, 19; Heb. 2, 14, FLESHLY. 2 Cor. 1. 12; 3.3; Col. 2.18; 1 Pet. 2.11. FLIES. Ex. 8. 21, 31, I will send swarms of f. upon thee. Ps. 78. 45, he sent divers sorts of f. among them. 105. 31, he spake, and there came divers sorts of f. FLIGHT. Isa. 52, 12; Amos 2, 14; Mat. 24, 20; Heb. FLINT. Num. 20. 11; Deut. 8. 15; 32. 13; Ps. 114. 8; Isa. 5. 28; 50. 7; Ezek. 3. 9; 1 Cor. 10. 4. FLOCK. Jer. 13. 20, where is the f., thy beautiful f.? Ezek. 34, 31, the f. of my rasture are men. Zech. 11. 7, the poor of the f. Lu. 12. 32, fear not, little f. Acts 20. 28, take heed to the f. 29, not sparing the f. 1 Pet. 5. 2, feed the f. of God. 3, being ensamples to the f. See Ezek. 36. 37; Mal. 1. 14; Mat. 26. 31. See Ezek. 30, 37; Mal. 1. 14; Mat. 20, 31.
FLOOD. Josh. 24. 2, on other side of the f.
Job 28. II, he bindeth; from overflowing.
Ps. 32. 6, in f. of great waters.
Cant. 8. 7, neither canf, drown love.
Isa. 44. 3, f. upon the dry ground.
59. 19, enemy come in like af.
Mat. 7. 25, the f. came, and the winds blew.
24. 38, in days before the f.
39; Lu. 17. 21, knew not till f. came.
See Gen. 6. 17; 7. 11, 5; 9. II; Ps. 90. 5; 2 Pet.
2. 5; Rev. 12. 15.
FLOOR. 1 Sam. 23. 1, they was the invasions. 2. 5; Rev. 12. 15.
FLOOR. 1 Sam. 23. 1, they rob the threshing-f.
2 Sam. 24. 21, to buy the threshing-f. of thee.
Hos. 9. 1, loved a reward on every corn-f.
Mic. 4. 12, gather as sheaves into the f.
Mat. 3. 12; Lu. 3. 17, purge his f.
See Deut. 15. 14; Dan. 2. 35; Joel 2. 24. FLOUR. Ex. 29. 2, of wheaten f. shalt thou make Lev. 2. 2, take thereout his handful of the f. FLOURISH. Ps. 72.7, in his days shall the right-COURISH. Ps. 12.7, in his days shall the eous f.
90.6, in the morning it f.
90.6, in the morning it f.
90.12, righteous shall f. like a palm tree.
103.15, as flower so he f.
Prov. 11.28, righteous shall f. as branch.
14.11, tabernacle of upright f.
Ecol. 12.5, when the almond tree shall f.
Cant. 6.11; 7.12, whether the vine f.
Ezek. 17.24, have made dry tree to f.
Phil. 4.10, your care of me hath f.
See Ps. 92.14; Dan. 4.4.

FLOW. Ps. 147, 18, wind to blow, and waters f.

Cant. 4, 16, that the spices may f, out. 1sa. 2, 2, all nations shall f, unto it. 64, 1, 3, mountains f, at thy presence. Jer. 31, 12, shall f, to the goodness of the Lord, John 7, 38, shall f, living water. See Job 20, 28; Isa, 60, 5; Joel 3, 18; Mic. 4, 1. See Job 20. 28; Isa. 60. 5; Deel 3. 18; Mic. 4. 1. FLOWER. 1 Sam. 2. 33, shall die in f. of age. Job 14. 2. cometh forth as a f. Cant. 2. 12, the f. appear on earth. Isa. 28. 1, 4, glorious beauty is a fading f. 40. 6, as the f. of the field. 7; Nah. 1. 4; Jas. 1. 10; 1 Pet. 1. 24, f. fadeth. See Job 15. 33; Isa. 18. 5; 1 Cor. 7. 36. FLY. Job 5.7, as sparks f. upward. Ps. 55.6, then would I f. away. PS. 55. 6, then would 17, away.
90. 10, and we f. away.
Prov. 23. 5, riches f. away.
Isa, 60. 8, that f. as a cloud.
See Dan. 9. 21; Rev. 14. 6; 19. 17. FOAM. Hos. 10.7; Mk. 9.18; Lu. 9.39; Jude 13, FOES. Ps. 27. 2; 30. 1; 89. 23; Mat. 10. 36; Acts FOES. FOLD. Prov. 6. 10; 24. 33, f. of the hands to sleep. Eccl. 4.5, fool f. his hands and eateth. Hab. 3. 17, flock cut off from the f. John 10. 16, one f., and one shepherd. See Isa. 13. 20; 65. 10; Nah. 1. 10. FOLK. Prov. 30, 26; Jer. 51, 58; Mk. 6, 5; John OLLOW. Num. 14. 24, Caleb hath f. me fully. 1 Kings 18. 21, God, f. him. Ps. 23. 6, goodness and mercy shall f. me. 1 Kings 18. 21. God., him

Ps. 26. 6, goodness and mercy shall f, me.

38. 8, my soul f, hard after thee.

88. 2, the playes f, at r.

88. 3, if we f, move the look.

88. 4, 10. 21, to be r.

88. 21, the food r.

88. 4, 10. 21, the f, 27, the f, 28, 29, 19, 24, 19, 21, Mr. 2, 14; 8, 24, 10, 21, the f, 27, 28, 29, 19, 10, 10, 11, 11, 11, 12, 11, 12, 12, 22, 14, 10, 25, 11, 18, 25, we left all, and f, thee.

88. 19. Lu 18. 25, we left all, and f, thee.

88. 10. 22, 54, Peter f, afar off.

10. 10. 10, 12, my sheep hear my voice, and f, me.

13. 36, thou caust not f, me now.

13. 36, thou caust not f, me now.

13. 14, 1f, after charity.

14. 1, f, after charity.

15. 11, 27 Im, 22, f, righteousses.

16. 11; 27 Im, 22, f, righteousses.

16. 12, 14, f, peace with all men.

13. 7, whose faith f,

19. 11, 11, the glory that should f,

19. 21, that ye should f, his steps.

29. 12, 16, f, the way of Balasm.

Rev. 14, 4, they that f, the Lamb.

13, their works dof, them.

25c MK. 93; 19 ets. 13, 13; 22 et. 116; Rev. 6. 8.

25CLLOWER. Eph. 5. 1, f, of God, as dear children. FOLLOWER. Eph. 5. 1, f. of God, as dear children. Heb. 6. 12, f. of them who through faith. Heb. 6.12, for them who through faith. FOLLY. I Sam. 25, 25, and f is with him. Joh 4.18, his angels he charged with f. 24.12, yet God layeth not f to them. 42.8. lest I deal with you after your f. Ps. 49, 13, this their way is their, 6. 85.8, let them not turn again to f. Prov. 13, 16, a fool layeth open his f. 14.8, the f. of fools is deceit. 18, the simple inherit f. 16.22, instruction of fools is f. 17.12, rather than a fool in his f. 23.4, answer not a fool according to his f. 5, answer fool according to his f. 5, answer fool according to his f. 5, answer fool according to his f Eccl. 1.17, to know wisdom and f. 2.13, wisdom excelleth f.

Eccl. 7. 25, the wickedness of f. 10. 6, f, is set in great dignity.
2 Cor. 11. 1, bear with me a little in myf.
2 Tim. 3. 9, their f, shall be manifest.
See Josh. 7. 15; Prov. 14. 24; Isa. 9, 17. See Josh. 7. 15; Prov. 14. 24; Isa. 9. 17.

FOOD. Gen. 3. 6, tree good for f.
Ex. 21. 10, her f. shall not be diminished.
Deut. 10. 18; in giving him f. and raiment.
Job 23. 12, more than my necessary f.
24. 5, widerness yieldeth f.
Ps. 78. 25, did cat angels, yieldeth f.
Ps. 78. 25, did cat angels, in harvest.
13. 23, much f. in tillage of poor.
30. 8, with f. convenient for me.
31. 14, she bringeth her f. in marvest.
13. 20, no play minister bread for your f.
17 Im 6. 8, having f. and raiment.
18. 2. 6. destitute of daily f.
See Gen. 1. 2.; 2. 9; 6. 21; 9. 3; 41. 35; Lev. 22. 7;
Ps. 145. 16; 141. 9.

FOOL. 2 Sam. 3. 33, died Abner as a f. dieth? 00L. 28am. 3. 33, died Abner as a f. dieth? Ps. 14.1; 53.1, f. said in his heart, 15.4, to f., deal not foolishly. Prov. 1.7, f. despise wisdom. FOOL. 3. 35, shame the promotion of f. 10. 8, 10, a prating f. shall fall. 21, f. die for want of wisdom. 21, f. die for want of wisdom.
23, sport to a f. to do mischief.
11. 29, the f. shall be servant to the wise.
12. 15, way of f. right in own eyes.
16, f. wrath presently known.
13. 16, f. layelh open his folly.
20, companion of f. shall be destroyed.
14. 8, folly of f. is deceit.
9, f. make a mock at sin.
16, the f. rageth, and is confident.
15. 2, mouth of f. poureth out foolishness.
5. a f. despiseth his father's instruction.
16. 22, the instruction of f. is folly.
17. 28, a f., when he holdeth his peace, counted wise. 17. 28, a J., when he noticen his peace, counted wise.
29. 3, every f. will be meddling.
29. 11, a f. interest hil his mind.
Eccl. 2. 14, f. walketh in darkness.
16, how dieth wise man? as the f.
19, who knoweth whether wise or a f.?
15, a f. voice is known by multitude of words.
10. 14, a f. is full of words.
18a. 35, 8, waylaring men, though f.
17. 17. 11, a this end he shall be a f.
18a. 5, 2, shall say, thou f.
23. 17, ye f. and blind.
18a. 15, ye f. and blind.
18a. 12, 0, thou f., this night.
24. 25, 0 f., and slow of heart.
10or. 3. 18, let him become a f.
2 Cor. 11, 16, let no man think me a f.
12. 11. I am a f. in glorying.
Eph. 5. 15, waft not as f., but as wise.
Ese Prov. 10. 15; 19. 1, 12, 26; Eccl. 10, 3.
FOOLISH. Deut 32. 6, 0 f. people. FOOLISH.

Tit. 3. 3, we were sometimes f. 1 Pet. 2. 15. ignorance of f. men. See Job 5. 3; Lam. 2. 14; Ezek. 13. 3. See Job 5. 3; Lam. 2. 14; EZEK. 15. 5.

FOOLISHNESS. Ps. 69. 5, thou knowest myf.
Prov. 22. 15, f. is bound in heart of child.
44. 9, thought of f. is sin.
1 Cor 1. 18, to them that perish f.
21, by the f. of preaching.
23, Christ crucified, to Greeks f.
25, the f. of God is wiser than men.
2. 14, things of Spirit are f. to him.
3. 19, wisdom of world f. with God.
See 2 Sam. 15. 31; Prov. 27. 22. See 2 Sam. 15. 31; Prov. 27. 22.

OOT. Gen. 41. 44, without thee no man lift f.
Deut. 2. 5, not so much as f, breadth.
110, wateredst it with thy f.
Ps. 33. 16, when my f, slippeth,
Ps. 33. 16, when my f, slippeth,
121. 3, not suffer f, to be moved.
Prov. 3. 23, thy f, shall not stumble.
25. 17, withdraw f, from neighbour's house.
Eccl. 5. 1, keep thy f, when thou goest.
Iss. 1. 6, 1, soole of f, to head no soundness.
Mat. 14, 13, people followed on f.
18, 8; M. 19, 16, 11 ln f, offend thee.
10 or. 12, 15, if the f, say, because I am not.
Heb. 10. 25, troden under f, the Son of God.
See Jor. 12. 5; Mat. 5, 35; Jas. 2.
SORBADE. Mat. 5, 35; Jas. 2.

FORBADE. Mat. 3, 14; Mk. 9. 38; Lu. 9.49. FOOT. FORBADE. Mat. 3, 14; Mk. 9, 38; Lu. 9, 49. FORBADE. Mat. 3. 14; MK. 9. 35; Ld. 9. 49. FORBEAR. Ex. 23. 5, wouldest f. to help. 2 Chron. 35. 21, f. from meddling with God. Neh. 9. 30, many years didst thou f. them. Ezek. 2. 5; 3. 11, whether hear or 7. 1 Cor. 9. 6, power to f. working. Eph. 4. 2; Col. 3. 13, f. one another in love. 6. 9, f. threatening. See Prov. 24. 11; Ezek. 3. 27; Zech. 11. 12. CORDID. Num. 11. 28, Jashua said. f. them. See Prov. 24. 11; Ezek. 3. 27; Zech. 11. 12. FORBID. Num. 11. 28, Joshua said, f. them. Mk. 9. 39; Lu. 9. 50, f. him not. 10. 14; Lu. 18. 16, children, f. them not. Lu. 6. 29, f. not to take coat. 23. 2, f. to give tribute. Acts 10. 47, can any f. water? 1 Cor. 14. 33, f. not to speak with tongues. 1 Tim. 4. 3, f. to marry. See Acts 16. 6; 28. 31; 1 Thess. 2. 16. FORCE Deut, 34, 7, nor natural f, abated.
Ezra 4, 23, made them cease by f.
Mat 11, 12, violent take it by f.
John 6, 15, perceived they would take him by f.
Heb. 9, 17, a testament is of f, after.
See Deut, 20, 19; Prov. 30, 33; Amos 2, 14.
EXPORTED L. 124, 6.5. FORCIBLE. Job 6.25.
FORDEATHERS. Jer. II. 10; 2 Tim. 1.3.
FORDEEAD. Ex. 28.35, it shall always be on his f.
1 Sam. II. 49, smote Philistine in his f.
Ezek. 3.8, made thy f, strong.
8.4, set a mark on f, of them that sigh.
Rev. 1.3; 9.4, seaded in their f.
22.4, his name shall be in their f.
See Rev. 13. 16; 14.1; 17.5; 20.4.
FORDEIGNER. Ex. 12. 45; Deut. 15.3; Eph. 2.19.
FOREKNOW. Rom. 8. 29; 11. 2; 1 Pet. 1. 2.
FOREKNOW. EDGE. Acts 2. 23, delivered by f. FORCIBLE. Job 6. 25. FOREKNOWLEDGE. Acts 2. 23, delivered by f. of God. FOREMOST. Gen. 32, 17; 33, 2; 2 Sam. 18, 27, FOREORDAINED. 1 Pet. 1, 20. FORERUNNER. Heb. 6. 20.
FORESEE Prov. 22. 3; 27, 12; Gal. 3, 8.
FOREST. Ps. 50, 10, every beast of f, is mine.
Isa. 22, 17; 32, 15, field esteemed as f,
Jer. 5. 6, lion out of f, shall slay them.
26, 18; Min. 3, 12, high places of the f,
46, 23, they shall cut down her f,
Amos 3, 4, will lion roar in the f.
See Ezek. 15, 6; 20, 46; Hos. 2, 12, FORERUNNER. Heb. 6. 20.

FORETELL. FORETELL. Mk. 13. 23; Acts 3. 24; 2 Cor. 13. 2. FOREWARN. Lu. 12. 5; 1 Thess. 4. 6. FORGAT, Judg. 3.7, they f. the Lord.
Ps. 78.11, they f. his works.
196, 13, soon f. his works.
Lam. 3.17, 1 f. prosperity.
See Gen. 40, 23; Hos. 2.13.
FORGAVE. Mat. 18. 27, 32, and f. him the debt.
Lit. 7, 42, he frankly f. them both.
43. he to whom he f. most. 2 Cor. 2. 10, if I f. any thing. Col. 3. 13, even as Christ f. you. See Ps. 32.5; 78. 38; 99. 8. FORGE. Job 13. 4; Ps. 110, 69. FORGET. Deut. 4. 9, lest thou f. things thine eyes **ORGET. Deut. 4. 9, lest thou, f. things thine have seen. 23, lest ye, f. the covenant. 6. 12; 8. 11. beware lest thou, f. the Lord. Job 8. 13, so are the paths of all that, f. God. Ps. 9. 17, all nations that, f. God. Ps. 9. 17, all nations that, f. God. 10. 12, f. not the humble. 45. 10, f. thine own people. 45. 10, f. thine own people. 50. 22, consider, ye that, f. God. 78. 7, that they might not, f. works of God. 88. 12, in the land of f. 102. 4. 1 f., to eat my bread. 103. 2, f. not all his benefits. 119. 16, I will not f. thy word. 137. 5. if I f. thee, O Jerusalem. Prov. 2. 17, f. the covenant of her God. 3. 1, f. not my law. 15. lest they drink and, f. 15. lest they drink and, f. 15. lest they drink and, f. 15. 48. 15, can a woman f.? 7, let him drink, and f, his poverty.

18a, 49, 15, can a woman f,?

51, 13, and f, the Lord thy Maker.

65, 11, f, my holy mountain.

52, 27, cause my people to f, my name.

Amos 8, f, i will never f, their works.

Phil. 3, 13, f, those things which are behind.

18. 20, not f, to entertain.

18. to compunicate f, not 16, to communicate f. not. Jas. 1. 24, f. what manner of man. See Gen. 41. 51; Lam. 5. 20; Hos. 4. 6. FORGUVE. Ex. 32. 32, if thou wilt f. their sin, 34.7; Num. 14. 18, f. iniquity, transpression. I Kings 8. 30, 39; 2. 6hron. 6. 21, 30, hearest, f. 2. Chron. 7. 14, then will I hear and f. Ps. 32. 1; Hom. 4.7, whose transgression is f. Ps. 32.1; Rom. 4.7, whose transgression 1 86.5, good, and ready to f. 103.3, who f. all thine iniquities. Mat. 6.12; Lu. 11. 4, f. us, as we f. 14. If ye f. 15. if ye f. not. 9.6; Mk. 2.10; Lu. 5.24, power to f. sin, 18. 21, how oft, and 1 f. him? 35. if ye from your bests f. N. 0; M.K. 2. 10; Litt. 0, 22; powers

18. 21, how oft, and 1 f, him?

35, if ye from your hearts f.

MK. 2. 7, who can f, sins?

11. 25, f, that your Father may f.

26, not f, Father will not f.

Lu. 6. 37, f, and ye shall be f.

7. 41, her sins, which are many, are f.

49, who is this f, sins also?

17. 34, if brother repent, f, him.

23. 34, Father f, them, they know not.

Acts 8, 22, thought of thine heart may be f.

2 Cor. 2. 7, ye ought rather to f.

10, to whom ye f. 1f, also.

12. 13, f, me this wrong.

Eph. 4. 32, as God for Christ's sake hath f.

Col. 2. 13, quickened, having f.

John 1, 9, faithful and just to f.

See Mat. 9, 2; 12. 31; Mk. 3, 28; Lu. 12. 10.

FORGIVENESS. Ps. 130. 4, f, with thee, that

thou mayest be feared.

one-five news. Fs. 130. 4, f, with the thou mayest be feared, Mk. 3, 20, hath never f. Acts 5, 31, exalted to give f. Eph. 1. 7; Col. 1. 14, in whom we have f. See Dan. 9. 9; Acts 13. 38; 26. 18.

FORGOTTEN. Deut. 24, 19, and hast f. a sheaf. 32, 18, f. God that formed thee. Ps. 9, 18, needy not always f. 10.11, said, God hath f. 31.12, f. as a dead man. 42.9, why hast thou f. me? 42. 9, why hast thou f. me?
42. 20, if we have f. name of our God.
77. 9, hath God f. to be gracious?
Eccl. 2. 16, in days to come all f.
8. 10, wicked were f. in city.
9. 5, the memory of them is f.
Isa. 17. 10, f. the God of thy salvation.
44. 21, thou shalt not be f. of me. 49.14, my Lord hath f. me. 49.14, my Lord hath f. me.
65.16, former troubles are f.
Jer. 2. 32; 13. 25; 18. 15, my people have f.
3. 21, f. the Lord their God.
44. 9, f. the wickedness of your fathers.
50, 6, f. their restingplace.
Ezek. 22. 12; 23, 35, thou hast f. me.
Mat. 16. 5; Mk. 8. 14, f. to take bread,
Ju. 12. 6, not one f. before God.
2 Pet. 1. 9, f. that he was purged.
See Lam. 2. 6; Hos. 4. 6; 8. 14; 13. 6.
DRM (a). Gen. 1. 2; Ler. 4. 23, without FORM (n.). Gen. 1. 2; Jer. 4. 23, without f., and Vold.
Job 4.16, could not discern the f.
Isa. 52.14, f. more than sons of men.
Ezek. 10, S, the f. of a man's hand.
Dan. 3.19, f. of visage changed. Dan. 3.19, f. of visage changed.
25, f. of fourth like Son of God.
Mk. 16, 12, appeared in another f.
Rom. 2.20, hast f. of knowledge and truth.
Phil. 2.6, being in the f. of God.
7, the f. of a servant.
2 Tim. 1.13, f. of sound words.
3.5, having f. of goddiness.
See 1 Sam. 28, 14; Ezek, 43, 11; Rom. 6, 17. See 1 Sam. 28, 14; Ezek. 43, 11; Rom. 6, 17. FORM (n.). Fueu, 22, 18, forpotten God that f thee, 2 Kinys 19, 25; Isa. 31, 26, that I have f, it. Job 26, 5, dead things are f, 13. hath f, crooked serpent, 33, 6, I also am f, of clay, Ps. 90, 2, or ever thou hadst f, 94, 9, he that f, the eye. Prov. 20, 10, great God that f, all things. Isa. 43, I. he that f, thee, O Israel. 7; 44, 21, I have f, him. 10, before me ways no God f. 7; 44. 21. I EAYE, him.
10, before me was no God f.
21, people have I f. for myself.
44. 10, who hath f. a god?
54. 17, no weapon f. acainst thee.
Amos 7. 1. he f. rasshoppers.
Rom. 9. 20, shall thine f. say.
Gal. 4. 19, till Christ be f. in you.
See Gen. 2. 7, 10; Ps. 95. 5; Jer. 1. 5. FORMER. Ruth 4.7, manuer in f. time, Job 8.8, enquire of the f. are. Ps. 89.49, where are thy f. lovingkindnesses? Eccl. 1.11, no remembrance of f. things. RSAKE. Deut. 4. 31; 31. 6; 1 Chron. 28. 20, he will not f.
12. 19, f. not the Levite.
32. 15, he f. God which made him. FORSAKE.

Josh. 1. 5; Heb. 13. 5, I will not fail nor f. Judg. 9.11, f. my sweetness and fruit.
1 Chron. 28. 9, if thou f. him, he will cast thee off. 2 Chron. 15. 2, if ye f. him, he will f. you. Keb. 10. 39, we will not f. house of our God. 13. 11, why is house of God f. J. Job 6, 14, he f. the fear of the Almighty. 20. 19, oppressed and f. the poor. Ps. 22. 1; Mat. 27. 46; Mk. 15. 34, why hast thou f. me? PS. 22.1; Mat. 27. 46; MK. 15. 54, why has a f. me?

51. 25, yet have I not seen the righteous f.

28. the Lord f, not his saints.

110. 8, f, me not utterly.

133. 8, f, not work of thine own hands.

Prov. 1. 8; 6, 20, f, not law of thy mother.

2. 14, f, the guide of her youth.

4. 6, f, her not, and she shall preserve thee.

27. 10, thy friend, and father's friend, f, not.

18a. 6, 12, a great f, in the land.

11. 9, as a f, bough.

22. 14; Jer. 4. 26; Ezek. 36. 4, a f, city.

48. 6, as a woman f. 54. 6, as a woman f. 7. for a small moment f. 54.6, as a woman;
7. for a small moment f.
62.4, no more be termed f.
12. a city not f.
12. that hath f. houses.
13. 50. Mk I. 15. disciples f. him, and fled.
13. kins, they f. their nets.
14. 14. 33, whosever f. not all.
12. Cor. 4.9, persecuted, but not f.
13. all men f. me.
14. all men f. me. 16. all meu f. me. Heb. 10. 25, not f, assembling of ourselves.
11. 27, by faith Moses f. Egypt.
See Ps. 71. 11; Isa. 49. 14; Jer. 5. 7; 22. 9; Ezek. 8. 12. FORSWEAR. Mat. 5, 33, FORTRESS, 2 Sam. 22, 2; Ps. 18, 2; Jer. 16, 19, Lord is my FORTY STRIPES. Deut. 25. 3, f. s. he may give 2 Cor. 11. 24, of the Jews five times received I f. s. save one. Ex. 16. 35, Israel did eat manna f. y. Num. 14. 33, your children shall wander in the Num. 17.53, your converse of the property of t Zeg 20cr. 8. §; 9. 2; 3 John 6.

FOUL. Job 16. 16; Mat. 16. 3; Mk. 9. 25; Rev. 18. 2.

FOUND. Gen. 27. 29. f. it so quickly.

37. 32. this lave we f.

44. 16, hath, out inquity.

1 Kings 20. 36, a lion f. him.

21. 20, hast. 10, hook of the law.

2 Kings 22. 8. 1 f. hook of the law.

2 Chron. 13. 3 good things f. in thee.

30 28. 12. 13. where shall wisdom be f.?

33. 24, I have f. a ransom.

Ps. 22. 6, which f. to be hateful.

84. 3. sarrow hath f. an house.

Prov. 25. 16, hast thou f. hone?

Eccl. 28, one among a thousand have I f.

29, this only have f.

Cant. 3. 4, hui I f. him. whom my soul loveth.

Iss. 65. 1; Ronn. 10. 20, f. of them that sought me not. (Jer. 2. 26, thief ashamed when he is f. 34, in thy skirts is f. 57, in thy santa 137.
11. 8, ten men were f.
Ezek. 22. 30, I sought for a man, but f. none.
Dan. 5. 27, weighed, and f. wanting.
Mal. 2. 6, iniquity not f. in his lips.
Mat. 7. 25; Lu. 6. 48, it was f. on a rock.

Mat. 8, 19; Lu. 7, 9, have not f, so great faith.

13, 46, f, one pearl of great price.
20, 6, f, others standling idle.
21, 19; Mk. 14, 40; Lu. 22, 45, f, nothing thereon.

Mk. 7, 2, they f, fault.
30, she f, the devil gone out.

Lu. 2, 46, they f, him in the temple.
8, 35, they f, the man clothed.
15, 5, 6, f, the sheep.
9, f, the piece of money.
24, 32, was lost, and is f.
23, 14, 1 have f, no fault.
24, 2, f the stone rolled away.
3, 23, f, not the body.
John 1, 41, 45, we have f, the Messias.
Acts 7, 11, our fathers f, no sustemance.
9, 2, if he f, any of this way.
17, 22, f, f, an altar.
Rom. 7, 10, 1f, to be unto death.
Gal, 2, 11, we ourselves also are f, sinners.
Phil. 2, 8, f, in fashion as a man.
Heb. 11, 5, Enoch was not f.
12, 17, he f, no place of repentance.
Rev. 32, not f, thy works perfect.
12, 8, nor was their place f, any more.
16, 20, mountains were not f.
See Gen. 8, 2 Chron. 15, 4; 2 Cor. 5, 3; Phil. 3, 9.
FOUNDATION. Josh, 6, 26; 1 Kings 16, 34, lay the f, in his firstborn. 16. A may man unity on this f. Eph. 2.20, on the f. of the apostles and prophets. I Tim. 6.19, laying up for themselves a good f. 2 Tim. 2.19, the f. of God standerh sure.

Heb. 6.1, not laying the f. of repentance. neb. o. 1, not saying the f. of repentance 11.10, a city that hath f. Rev. 21.14, the wall had twelve f. See Mat. 13.35; John 17.24; Acts 16.26. Rev. 21.14, the wall had twelve f.

See Mat. 13. 35; John 17. 24; Acts 16. 26.

FOUNTAIN. Gen. 7. 11; 8. 2, f. of great deep.

Deut. 8. 7, a land of f.

2 Chron. 32. 3, took counsel to stop f. of water.

Ps. 36. 9, the f. of life.

Prov. 5. 16. let thy f. be dispersed.

8. 24, no f. abounding with water.

13. 14, law of the wise a f. of life.

15. 27, fear of the Lord a f. of life.

25. 26, a troubled f. and corrupt spring.

Ecc. 12. 6, pitcher broken at the f.

Cant. 4. 12. a f. scaled.

15. a f. of cardens.

Jer. 2. 13; 11. 13, forsaken f. of living waters.

9. 1, eyes a f. of tears.

10s. 13. 15, his f. shall be dried up.

Zech. 13. 1, in that day shall be a f. opened.

Jas. 3. 11. 12. doth a f. send forth.

Rev. 17, lead them to living;

14. 7, worship him that made f. of waters.

21. 6, of the f. of life freely.

See Isa. 12. 3; 44. 3; 55. 1; Jer. 6, 7; Joel 3. 18;

M. 5. 29; John 4. 10.

FOWLS. Gen. 1. 20, and f. that may fly above the searth. FOWLS. Gen. 1. 20, and f. that may fly above the earth.
7. 3, of f. also of the air by sevens.
Ps. 104. 12, the f. of heaven have their habitation.

148, 10, creeping things, and flying f. FOXES. Cant. 2.15, take us the f., the little f. Lam. 5.18, the f. walk upon it.

FRAGMENTS. Mat. 8, 20, the f. have boles. Lu. 11, 32, go ye, and tell that f. See Judg. 15, 4. FRAGMENTS. John 6, 12, 13, gather up f, that remain. See Mat. 14, 20; Mk. 6, 43; 8, 19; Lu. 9, 17. See Mat. 14. 20; MK. 6. 25; S. 19; Ld. 9. 17.

FRAIL. Ps. 39. 4.

FRAME. Judg. 12. 6, he could not f. to pronounce.
Ps. 94. 20, f. mischief by a law.
103. 14, he knoweth our f.
Isa. 29. 16, shall thing f. say of him that f. it?
Eph. 2. 21, building fitly f. together.
See Ezek. 40. 2; Hos. 5. 4; Heb. 11. 3. FRANKLY, Lu. 7, 42 FRAUD. Ps. 10.7: Jas. 5.4. FRAY. Deut. 28, 26; Jer. 7, 33; Zech. 1, 21. FRAY. Deut. 28. 26; Jer. 7. 33; Zech. 1. 21.

FREE. Gen. 2. 16, of every tree thou mayest f. eat.
Deut. 24, 5, shall be f. at home one year.
Josh. 9. 23, there shall none of you be f.
1 Sam. 14, 39, if people land eaten f.
2 Chron. 29, 31, of f. heart offered.
Ezr. 2. 68, chief fathers offered ff.
7, 15, king and counsellors offered f. to God.
Ps. 51. 12, with thy f, spirit.
88. 5, f. among the dead.
1sa. 55 6, let the oppressed gof.
Hos. 14, 4, I will love them f.
Mat. 10, 8, f. ye have received, f. give.
17. 26, then are the children f.
Mk. 7, 11, if a man say Corban, he shall be f.
John 8. 32, the truth shall make you f.
33, how sayest thou, ye shall be f. John 8. 32, the truth shall make you.
33, how sayest thon, ye shall be f. indeed.
Acts 22. 25, I was f. born.
Rom. 3. 24, justified f. by his grace.
5. 15, the f. gift.
6. 18, 22, being made f. from sin. 20, servants of sin, f. from righteousness. 8. 2, f. from the law of sin and death. 8. 2, f, from the law of sin and death,
32, with him f, give us all things,
1 Cor. 9. 1, and 1 not f,?
19, though f, from all men,
12. 13; Eph. 6. 8, whether bond or f,
6. 21, 3. 23; Col. 3. 11, there is neither bond nor f,
5. 1, wherewith Christ hath made us f, 2 Thess, 3.1, word have f. course. 1 Thess, 3.1, word have f. course. 1 Pet. 2.16, as f., and not using liberty. 1 Pet. 2.16, give of fountain of life f. 22.11, let him take water of life f. 26e Ex. 21. 2; Deut. 15. 13; Jer. 34. 9; Gal. 4. 22. FREEWILL. Lev. 22. 18, and for all his f. offerings. Num. 15. 3, or in a f. offering. Deut. 16. 10, a tribute of a f. offering. See Exa 3. 5. FREEWOMAN. Gal. 4, 22 FRESH. Num. 11. 8; Job 29. 20; 33, 25; Jas. 3, 12.

FRET. Ps. 37, 1, 7, 8; Prov. 24, 19, f. not thyself, Prov. 19, 3, his heart f. against the Lord, See 1 Sam. 1, 6; Isa, 8, 21; Ezek, 16, 43.

See I Sam. 1. 6; Isa, 8. 21; LZEK. 10. 40.
FRIEND, Ex. 33. 11, Isa a man to his f.
2 Sam. 19. 6, lovest thine enemies, and hatest f.
2 Chron. 20. 7, Abraham thy f. for ever.
Job 6. 27, ye dig a pit for your f.
42. 10, when he prayed for his f.
Ps. 35. 14, as though he had been my f.
41. 9, my familiar f, hath lifted.
88. 18, lover and f, hast thou put far from me.
Prov. 6. 1, if thou be surety for thy f.

Prov. 6.1, if thou be surety for my f.

14. 20, the rich hath many f.

14. 20, the rich hath many f.

17. 17, f. loveth at all times.

18. 24, a f, that sticketh closer than a brother,

19. 4, wealth maketh many f.

27. 6, faithful are wounds of a f.

16. this cour f and father's f. forseke not.

10, thine own f. and father's f. forsake not. 17, man sharpeneth countenance of his f.

Cant. 5. 16, this is my f.

Isa. 41. 8, seed of Abraham my f.

Jer. 20. 4, a terror to thy f.

Mic. 7. 5, trust not in a f.

Zech. 13. 6, wounded in house of my f.

Mat. 11. 19; Lu. 7. 24, a f. of publicans.

20. 13, f., 1 do thee no wrong.

22. 12, f., how camest thou hither?

Ms. 5. 19, go home to thy f.

Lu. 11. 5, which of you shall have a f.

8, though he give not because he is his f.

14. 12, call not thy f. 6, though he give not because he is n 14.12, call not thy f. 15.6, 9, calleth his f, and neighbours, 16.9, f, of the mammon. John 11.11, our f. Lazarus sleepeth. 15.13, lay down his life for his f. 14, ye are my f, if ye do whatsoever I command. 15, not servants, but f. 19, 12, thou art not Cæsar's f. Jas. 2, 23, Abraham was called the f. of God. 4.4, a f. of the world. See Prov. 22, 24; Lu. 14, 10; 3 John 14.

FRINGES. Num. 15, 37, that they make them f. Deut. 22, 12, thou shalt make thee f. See Mat. 23, 5.

See Mat. 25. 5.
FROWARD. Deut. 32. 20, a very f. ceneration.
Prov. 2. 12, man that speaketh f. things.
3. 32, the f. is abomination.
4. 24, put away f. mouth.
11. 20; 17. 20, of a f. heart.
16. 28, a f. man soweth strife.
21. 8, the way of man is f.
22. 5, snares are in way of the f.
See Prov. 10. 32; Isa. 57, 17; I Pet. 2. 18.

PRUIT. Num. 13. 20, showed them the f. of the land.

Beut. 20. 2, take the first of all f.

33. 14, precious f. brought forth.

Ps. 107. 37, yield f. of increase.

127. 3, the f. of the womb is his reward.

Prov. 8. 19, my f. is better than gold.

11. 30, f. of the rishteous a tree of life.

12. 14; 18. 20, satisfied by the f. of his mouth.

Cant. 2, 3, his f. was sweet to my taste.

4. 13, 16, orchard with pleasant f.

123. 4, in Corbard with pleasant f.

124. 5, 11 face of the world with f.

25. 4, the hasty f. before summer.

51. 19, 1 create the f. of the lips.

Jer. 17. 10; 21. 14; 32. 19, according to f. of doings.

Hos. 10. 13, eaten the f. of the.

Mic. 67. 7, 67 body for sin of soul.

Hab. 3. 17, neither shall f. be in vines.

Hag. 1. 10, earth is stayed from her f.

Mat. 3. 8; Lu. 3. 8, f. meet for repentance.

7. 16, 20, by their f. ve shall know them.

12. 33, make tree good, and his f. good.

13. 23, is be who bearenth f.

21. 19, let no f. grow on thee.

34, when time of f. drew near.

26. 29; Mk. 14. 25. drink of f. of vine.

Mk. 4. 28, earth bringeth forth f. of herself.

12. 2 receive the f. of the vineyard.

Lu. 13. 6, he soucht, f. thereon.

7. I come seeking f. on this fig tree.

9. If it bear f., well.

John 4. 36, f. to life eternal.

15. 2, branch cannot bear f. of itself.

8. that ye bear much.

16. The first have for the proper for the f.

17. The first have for the proper for the f.

18. that ye bear nuch.

19. The first have some the grown of the form of the f.

20. 11 have some for more well. FRUIT. Num. 13, 26, showed them the f. of the

8, that ye bear much f. 16, ordained that ye should bring forth f. 16, ordained that ye should bring forth f.
Rom. 1.13, have some f, among you.
6.21, what f, had ye then.
7.4, bring forth f, unto God.
2 Cor. 9.10; Phil. 1.11, the f, of righteousness.
Gal. 5.22; Eph. 5. 9, the f, of the Spirit.
Phil. 1.22, this is the f, of my labour.
4.17, I desire f, that may abound.

Col. 1. 6, the gospel bringeth forth f, in you. 2 Tim. 2. 6, first partaker of the f. Heb. 12. 11, peaceable f, of righteousness. 13. 15, the f, of our lips. Jas. 3. 17, wisdom full of good f. 5. 7, waiteth for the precious f. 10. 12, trees whose f, withereth, without f. Rev. 22. 2, yielded her f, every month. See Gen. 30, 2; Ps. 92. 14; Jer. 12. 2; Col. 1. 10. FROGS. Ex. S. 6; Ps. 78, 45; 105, 30; Rev. 16, 3, FRONTLETS. Ex. 13. 16; Deut. 6. 8, for f. between thine eyes. FRUSTRATE. Fzra 4. 5; Isa. 44. 25; Gal. 2. 21. FUELL Isa. 9. 5; Ezek. 15. 4; 21. 32.

FULFIL Ps. 20. 4, the Lord f, all thy counsel.

5, f, all thy petitions.

145. 19, he will f, the desire of them.

Mat. 3. 15, to f, all righteousness.

5.17, not to destroy, but to f.

18; 24. 34, till all be f.

18; 24. 34, till all be f, in season.

21. 24, times of the Gentlies be f, in season.

21. 24, times of the Gentlies be f.

22. 16, till it be f, in kingdom of God.

John 3. 29; 17. 13, this my joy is f.

Acts 13. 25, and as John f, his course.

33, God bath f, the same unto us.

Rom. 13. 10, love is the f, of the law.

Gal. 5. 14, all the law is f, in one word.

6. 2, so f, the law of Christ.

Eph. 2. 3, f, the desires of the flesh.

Phill 2. 2, f, ye my joy.

Col. 4. 17, take heed thou f, the ministry.

2 Thess. 1. 11, f, good pleasure of his will.

Jas. 2. 8, if ye f, the royal law.

See Ex. 5. 13; 23. 20; Gal. 5. 18; Rev. 17. 17.

FULL Lev. 19. 29, land became f, of wickedness. FUEL. Isa. 9.5; Ezek. 15.4; 21. 32. 2 Thess. 1.11, f. good piesus of his Jas. 2.8, if ye f. the royal law. See Ex. 5.13; 23, 26; Gal. 5.16; Rev. 17.17.

FULL. Lev. 19. 29, land became f. of wickedness. Deut. 6.11, houses f. of spirit of wisdom.

Rutins 6.11, houses f. of spirit of wisdom.

Rutins 6.17, mountain was f. of horses.

1.4, 10, 10, 21, 22, 24, for the f. price.

1.5, 20, come to grave in f. age.

1.1, 2, a man f. of talk.

1.2, 1, of trouble.

1.2, 1, f. of trouble.

1.3, 1, 1, f. of the sins of youth.

1.1, 2, dieth in his f. strength.

2.1, 1, f. of habitations of crueity.

2.1, 1, f. of habitations of crueity.

2.3, 3, soul f. of troubles.

1.9, 4, carth is f. of thy mercy.

1.7, 2, hapy the man that hath his quiver f.

1.7, the f. on loabeth an honeycomb.

20, hell and destruction are never f.

30, 9, lest 1 be f., and deny thee.

1.1, 2, earth f. of his priise.

1.1, 2, earth f. of his priise.

2.2, h. 1, yet the saa is not f.

1.1, 2, the f. so filipht.

1.1, 39, f. of grace and truth.

1.1, 11, 16, 25, we turn you that are f.1

1.1, 11, 16, 25, we turn you may be f.

Acts 6.3; 7, 55; 11, 24, men f. of the Holy Ghost.

9, 36, f. of good works.

2.7 im. 1, 39, f. of goodness.

1.0, 4, 5, make f. proof of thy ministry.

2.7 im. 4, 5, make f. proof of thy ministry.

2.7 im. 4, 5, make f. proof of thy ministry. Phil. 4.12, 1 am instructed to 1897.
18, I am f., I am f. FULLY. Num. 14. 24, Caleb hath followed me f. Eccl. 8. 11, heart is f. set to do evil. Rom. 14. 5, let every man be f. persuaded.

Rom. 15. 19, I have f. preached the gospel. ltev. 14. 18, her grapes are f. ripe. See 1 Kings 11. 6; Acts 2. 1; Rom. 4. 21. See 1 Kings 11. 6; Acts 2.1; Rom. 4. 21.

ULNESS. Ps. 16. 11, f. of joy.

John 1. 16, of his f. have we received.

Rom. 11. 25, the f. of the Gentiles.

Eph. 1. 23, the f. of him that filleth all in all.

3. 19, filled with the f. of God.

4. 13, the stature of the f. of Christ.

Col. 1. 19, in him should all f. dwell.

2. 9, the f. of the Godhead bodily.

See Num. 18. 27; Ps. 96. 11; Rom. 11. 12. Deut. 4. 20. Lord hath taken you FURNACE. Out of J.

Ps. 12. 6, as silver tried in a f.

Isa. 48. 10, in the f. of affliction.

Mat. 13. 42, into a f. of fire.

See Gen. 15. 17; 18. 28; 1 Kings 8. 51; Dan. 3. 6,

11, 15, etc.; Ezek. 22. 18. out of f. FURNISH. Ps. 78. 19; Mat. 22. 10; 2 Tim. 3. 17. FURROWS. Ps. 65. 10; 129. 3; Hos. 10. 4; 12. 11. FURROWS. Ps. 65. 10; 129. 5; HOS. 10. 4; IZ II.
FURTHER. Exra 8. 36, they f. the people.
Job 38. 11, hitherto shalt thou come, but no f.
Lu. 24. 28, as though he would have gone f.
Acts 4. 17, that it spread no f.
Z Tim. 3, 9, they shall proceed no f.
See Mk. 5. 35; Phil. 1. 12, 25. FURIOUS. Prov. 22. 24, with a f. man thou shalt not go. 29, 22, a f. man aboundeth in transgression. Nah. 1, 2, the Lord is f. See 2 Kings 9, 20; Ezek, 5, 15; 23, 25. See Z Kings B. 20; LZEK. 5, 10; 25, 25, FURY. Gen. 27, 44, till thy brother's f, turn. Isa. 27, 4, f is not in me. 63, 5, my f, upheld me. 19; 21, 5, 1 will fight against thee in f. 25, 15, the wine cup of this f. Ezek. 21, 17, 1 will cause my f, to rest. See Dan. 3, 13, 19; 8, 6; 9, 16; 11, 44. GAIN. Job 22. 3, is the 4to him that thou makest thy ways perfect?
Prov. 1. 18; 15. 27; Ezek. 22. 12, greedy of g. 3. 14, the g. thereof better than gold. 28. 8, by usury and unjust g. Ezek. 22. 13, 27, at thy dishonest g. Dau. 11. 39, be shall divide the land for g. Mic. 41.3, consecrate their g. to the Lord. Mat. 10. 26; Mk. 8. 36; Lu. 9. 25, if he g. the world world.

18. 15, thou hast g, thy brother.
25, 17, 22, had also g, other two.
Lu. 19. 15, 10, 18, had g, by trading.
Acts 16. 19, hope of their g, was gone.
19. 24, no small g, to the craftsmen.
10c. 79. 19, that 1 might g, the Jews.
20c nt 21, 18, 5 did 1 make a g, of you?
Phil. 1. 21, to die is g.
3. 7, g, to me, 1 counted loss.
1 Tim. 6. 5, supposing that g, is godliness.
6, godliness with contentment is great g.
See Judg. 5. 19; Job 27. 8; Jas. 4. 13.
34 NSAY. Lu. 21. 15; Ttl. 1. 9; Jude 11. GAINSAY. Lu. 21. 15; Tit. 1. 9; Jude 11. GALL. Ps. 69. 21; Lam. 3. 19; Mat. 27. 34; Acts 8. 23. GALLOWS. Esth. 7. 10, they hanged Haman on the g. GAP. EZEK, 13. 5; 22. 30. GARDEN, Gen. 2, 8, God planted a g. eastward in Eden. 13. 10, as the g, of the Lord. Dent. 11. 10; 1 Kings 21, 2, as a g, of herbs. Cant. 4, 12, a g, enclosed. 18 blow there were

5. 1, I am come into my g. 6. 2,11, gone down into his g.

GARMENT. Isa. 1. 8, as a lodge in a g. 20, as a g, that hath no water. 51. 3, her desert like the g. of the Lord. 58. 11; Jer. 31. 12, like a watered g. 61. 11. as the g. causeth things sown to spring 61. 11, 'as the g, causeth things sown to sprin forth.

Jer. 29, 5, plant g, and eat the fruit.

Ezek. 28, 13, in Eden the g, of God.

31. 5, 9, cedars in g, of God.

32. 55, is become like the g, of Eden.

Joel 2, 3, land as the g, of Eden before them.

John 18. 1, where was a g,

26, did not I see thee in the g,?

19. 41, there was a g, and in the g,

See Gen. 2, 18; Amos 4, 9, 9, 14; John 20, 15.

GARMENT. Gen. 39, 12, he left his g, and fled.

49, 11, washed his g, in whie.

Josh. 7, 21, a goodly Babylonish g.

9, 5, Gibeonites took old g,

2 Kings 6, 21 is t a time to receive g,?

7, 15, all the way was full of g. 2 Kings 5, 26, is it a time to receive g.;
7, 1.5, all the way was full of g.
Job 37, 17, how thy g, are warm.
Ps. 22, 18, they part my g, among them.
102, 26; Isa. 50, 9; 51, 6; Heb. 1, 11, wax old as a g. 104. 2, with light as with a g. 6, coveredst it with the deep as with a g. 109.18, clothed himself with cursing as with his g. 105, 25 containment with Carsing as well. Prov. 20, 16, take his g, that is surety.
25, 20, a g, in cold weather.
30, 4, who hath bound the waters in a g.?
Eccl. 9, 8, let thy g, be always white.
Isa, 52, 1, put on thy beautiful g. Eccl. 9. S. let thy g, be always white.

Isa. 52.1, put on thy beautiful g.

61. 3, g, of praise for spirit of heaviness.

10, the g, of salvation.

Joel 2. 13, rend your heart and not your g.

Zech. 13. 4, a rough g, to deceive.

Mat. 9. 16; Mk. 2. 2; Lu. 5. 35, new cloth, old g.

20. 14, 36; Mk. 5. 27; Lu. 8. 44, hem of g.

21. 8; Mk. 11. 8, pread g, in way.

22. 11, 12, wedding g.

23. 5, enlarge borders of g.

27. 35; Mk. 15, 24, parted g, casting lots.

Mk. 11. 7; Lu. 19. 35, cast g, on colt.

13. 16, not turn back again to take g.

Lu. 22. 36, let him sell his g.

24. 4, in shining g.

Acts 9. 39, showing the coats and g.

Jas. 5. 2, your g, are motheaten.

Jude 23, the g, sported by the flesh.

Rev. 3. 4, not defiled their g.

16. 15, that watcheth, and keepeth his g.

GAINER. Ps. 144. 13; Joel 1. 17; Mat. 3. 12.

GAINER. Ps. 144. 13; Joel 1. 17; Mat. 3. 12.

GAINER. Ps. 144. 13; Joel 1. 17; Mat. 3. 12.

GAINER. Ps. 144. 13; Joel 1. 17; Mat. 3. 12.

GAINER. Ps. 145 is mat. 244; 23. 29.

GATE. Gen. 28. 17, the g, of heaven.

Deut. 6. 9; 11. 20, write them on thy g.

Ps. 9. 13, the g, of ristheousness.

Prov. 17. 19, exalteth g, seeketh destruction.

31. 23, her husband known in the g.

Isa. 26. 2, open the g, that righteous may enter.

38. 10, the g, of the grave.

45. 1, open the two-leaved g.

60. 11, thy g, shall be open continually.

18, walls Salvation, and g, Praise.

Mat. 1. 13; Lu. 13. 24, stratt g, wide g.

16. 18, g, of hell shall not prevail.

Heb. 13, L2, also suffered without the g.

Rev. 21. 25, g, not shut at all by day.

See Ps. 24, 7; Isa. 28. 8, is Nah. 2. 6.

GATHER. Gen. 41. 55, let them g, all the food.

49. 10, to him shall g, of the people be.

Ex. 16. 17, g., some more, some less.

Deut. 28. 38, carry much out, and g, little in.

30. 3; Ezek. 30. 24, will g, thee from all nations.

25 Sam. 14, 14, spill, which cannot be g, up.

Job 11. 10, if he g, together, who can hinder?

Ps. 26, g, g, not my soul with sinners.

39. 6, knoweth not who shall g, them.

Prov. 13, 11, he that g, by labour shall increase, Isa, 27, 12, ye shall be g, one by one. 40, 11, he shall g, the lambs. 56, 8, yet will 1g, others. 62, 10, g, out the stones. All g, wheat into garner.

hat. 5.15; Lu. 5.11, g, wheat the garner. 6, 26, nor g, into barns. 7, 16; Lu. 6, 44, do men g, grapes of thereth. 13, 28, wilt thou that we g, them up? 29, lest while ye g. up the tares. 41, shall g. out of his kingdom.

25. 32, before him shall be g. all nations. John 6. 12, g. up fragments.

John 6.12, q, up tragments.
15.6, men q, them, and cast.
1 Cor. 18.2, that there be no q, when I come.
2 Thess. 2.1, by our q, together unto him.
See Mat. 23. 37; John 4. 36; 11. 52.
GAVE. Gen. 3.12, the woman q, me.
Josh. 21. 44; 2 Chron. 15. 15; 20. 30, Lord q, them

rest.
1Saun. 10. 9, g. to Saul another heart.
Neh. 8, 8, they read, and g. the sense,
Job 1. 21, the Lord g.
Ps. 21. 4, he asked life, and thou g. it.
68, 11, the Lord g. the word.
Eccl. 12, 7, to God who g. it.
Amos 2. 12, ye g. the Nazarites wine.
Mat. 21, 23; Mk. 11, 25; Lu. 20, 2, who g. thee
this authority?

this authority this authority?

25, 35, 42, ye g. me meat.

Lu, 15, 16, no man g. unto him.

John 10, 29, my Father, who g. them.

Acts 2, 4, as the Spirit g. them utterance.

26, 10, 1 g. my voice against them.

Rom. 2, 25, God g. them over.

Lor. 3, 6, God g. the increase.

Eph. 4, 8, g. gifts unto men.

11, he g. some apostles.

See 2 Cor. 8, 5; Gal. 1, 4; Tit. 2, 14.

GAY. Jas. 2. 3.

GAY. Jas. 2.3.

GAZE. Ex. 19. 21; Nah. 3. 6; Acts 1.11; Heb. 10. 33.

GAZE. Ex. 19. 21; Nah. 3. 6; Acts 1.11; Heb. 10. 33.

GENERATION. Deut. 1. 35, not one of this evil g.

32. 5. 20, a perverse and crooked g.

Ps. 14. 5. God is in the g. of the righteous.

22. 30, it shall be accounted for a g.

102. 18, written for the g. to come.

145. 4, one g. shall praise thy works.

Prov. 27. 24, crown endure to every g.

30. 11, there is a g. that curseth.

Eccl. 1. 4, one g. passth away.

Isa. 34. 10, from g. to g. it shall lie waste.

Joel 1. 3, children tell another g

Mat. 3. 7; 12. 34; 23. 33; Lu. 3. 7, g. of vipers.

12. 41, in judgment with this g.

17. 17; Mk. 9. 19; Lu. 21. 32, perverse g.

23. 36, shall come on this g.

24. 34; Mk. 13. 39; Lu. 21. 32, this g. shall not pass.

Lu. 16. 8, are in their g. wiser.

17. 25, rejected of this g. 1 Pet. 2. 9, a chosen g. See Isa. 53. 8; Dan. 4. 3; Mat. 1. 1; Lu. 11. 30. GENTILES. Mat. 10.5, go not in way of the G. John 7.35, to the dispersed among G. Acts 9.15, bear my name before the G. 13.42. G. besought that these words.

16. 46, we turn to the G. 15. 3, declaring conversion of the G. 18. 6, from henceforth I will go to the G. Rom. 3. 29, is he not also of the G.? 11, 11, salvation is come to the G.

13, as the apostle of the G. Cor. 5. 1, not so much as named among G. 1 Cor. 5. 1, not so much as named among G. Eph. 4. 17, walk not as other G.
2 Tim. 1. 11, I am ordsined a teacher of G.
3 John 7, taking nothing of the G.
See Rom. 2. 9; 1 Pet. 2. 12; Rev. 11. 2.
GENTLE. 1 Thess. 2. 7, we were g. among you.
2 Tim. 2. 24, servant of Lord be g.
Tit. 3. 2, g., showing all meekness.

Jas. 3. 17, wisdom is pure and g. 1 Pet. 2. 18, not only to the good and g. See 2 Sam. 18. 5; 22. 35; Gal. 5. 22. 1. Pet. 2. 18, not only to the good and \(\sigma \).

See 2 Sam. 18, 5; 22, 36; Gal. 5. 22.

GETTETH. Prov. 3. 13; 4, 7; 10, 8; Jer. 17, 11.

GIFT. Ex. 23, 8; Dett. 18, 10, 2, 3, blindeth.

2 Sam. 19, 42, bith he given us any \(\textit{gr. 2}\) thin he given us any \(\textit{gr. 2}\).

2 Chron. 16, 7; with the Lord no taking \(\textit{gr. 2}\),

Ps. 58, 18, 18, 19, 65 beha and Seba offer \(\textit{gr. 2}\).

Prov. 6, 35, not content, though many \(\textit{gr. 2}\).

16, 27, he that hateth \(\textit{gr. 3}\) shall live.

17, 8, \(\textit{gr. 3}\) is us a precious stone.

18, 16, main \(\textit{gr. 3}\) maketh room for him.

21, 14, a \(\textit{gr. 1}\) in severe pacifieth anger.

Eccl. 3, 13; 5, 18, envy good, it is God's \(\textit{gr. 3}\), 7, 7, a \(\text{gr. destroyeth}\) the heart.

18, 1, 23, every one loveth \(\text{gr. 3}\) the altar.

24, leave thy \(\text{gr. 1}\), before the altar.

7, 11; Lu, 11, 13, how how to give good \(\text{gr. 1}\).

Lu, 21, 1, casting \(\text{gr. 1}\) into treasury.

John 4, 10, if thou knewest the \(\text{gr. 0}\) of God.

Acts 8, 20, thought the \(\text{gr. of God may be purchased.}\) chased.

Rom. 1.11, some spiritual g.
5.15, free g., g. by grace.
6.23, the g. of God is eternal life.
11.20, g. of God without repentance.
12.6, g. differing according to grace.
1Cor. 7.7, his proper g. of God.
12.4, diversities of g. 12. 4, diversities of g.
31. covet best g.
14. 1, 12, desire spiritual g.
2 Cor. 9, 15, unspeakable g.
Eph. 2. 8, faith the g. of God.
Phil. 4, 17, not because 1 desire a g.
1 Tim. 4, 14, neglect not the g.
2 Tim. 1, 6, stir up the g.
13s. 1, 17, good and perfect g.
See Num. 18, 29; Mat. 15. 5; Acts 2. 38; 10. 45;
1 Cor. 13. 2. 1 Cor. 13. 2. GIRD. 2 Sam. 22, 40; Ps. 18, 39, hast g. me with rstrength g, thee, though thou hast not. Joel 1, 13, g, yourselves, and lament. Eph. 6, 14, having your loins g, See Prov. 31, 17; John 13, 4; 21, 18; Rev. 15, 6. GIBDLE. Ex. 28. 4, and a g. Jer. 13. 1, go and get thee a linen g. See Isa. 11. 5; Mat. 3. 4; Mk. 1. 6. See Isa. 11. 5; Mat. 3. 4; Mkt. 1. 6.

HRL. Joel 3. 3; Zech. 8. 5.

IVYE. Gen. 28. 22, I will g. the tenth.

Ex. 30. 15, rich shall not g. more, poor not g. less.

Deut. 15. 10, thou shalf g. him thine heart.

16. 17; Ezek. 46. 5, g. as he is able.

Ichron. 29. 14, of thine own have we g. thee.

Ezra 9. 9, to g. us a reviving.

13. 4, g. thee the desires of thy heart.

21, the righteous showeth mercy, and g.

84. 11, Lord will g. grace and glory.

109. 4. 1 g. myself unto prayer.

Prov. 22. 26, g. me thine heart.

Isa. 55. 10, g. seed to the sower.

Mat. 5. 42, g. to him that asketh.

6. 11, Lul. 13, g. daily bread.

7. 9, will he g. him a stone?

10. 8, freely g.

13. 11; Mk. 4. 11, it is g. to you to know.

16. 25; Mk. 10. 21, go sell, and g. to the poor.

20. 25; Mk. 10. 40, not mine to g.

26. 9; Mk. 14. 5, sold, and g. to the poor.

John 4. 7, 10, g. me to drink.

6. 37, all that the Father g. me.

65, no man can come, except it were g. him.

10. 22, 1 g. to them eternal life. GIRL. Joel 3. 3; Zech. 8. 5. GIVE. 65, no man can come, except it were g. him. 10, 28, I g. to them eternal life.

John 13, 29, that he should g. something to poor. John 13, 29, that he should σ , something to 14. 21, not as the world g, g, 1. Acts 3. 6, such as I have σ . I thee. 6. 4, we will g, ourselves to thee. 20, 35, more blessed to g. Farmer 12, 35 he that g, let him do it. 19, rather g, place unto wrath. 1 Cor. 3. 7, God g, the increase 12 Cor. 9. 7, g, not gradgingly, a cheerful g. Phil. 4. 15, concerning g, and receiving. 11m. 4. 13, g, attendance to reading. 15, g, thyself wholly to them. 6. 17, who g, us richly. Jas. 1. 5, that g, to all men liberally. 4. 6, g, more grace, g, grace to humble, 4. 6, g, more grace, g, grace to humble, 2 Pet. 1, 5, g, all diligence.
See Mk. 12. 15; Lu. 12. 48; John 3. 34. See Mk. 12. 15; Lu. 12. 48; John 3. 34. GLAD. Ex. 4. 14, he will be g, in heart. Job 3. \mathcal{Q}_p when they can find the grave, Ps. 16. 9, therefore my heart is g. 34. 2; 69. 32, humble shall hear, and be g. 46. 4, make g, the city of God. 164. 15, make g, the heart of man. 122. 1. 1 was g, when they said. 126. 3, whereof we are g. Prov. 10. 1; 15. 20, wise son maketh a g, father. 24. 17, her not thine heart be g. Lum. L. 4, they are g, that thou hast done it, Lu. 15. 32, make merry, and be g. John 8. 50, say my day, and was g. 11. 15, 1 am, for your sakes. Acts 11. 23, when the had seen grace of God, was g. See Mk. 6. 20; 12. 37; Lu. 1. 19; S. 1. GLADNESS. Num. 10. 10, in day of your g. See Mk. 6. 20; 12. 37; Lu. 1. 10; 8. 1.
GLADRIESS. Num. 10. 10, in day of your g.
Deut. 28. 47, servedst not with g. of heart.
Neh. 8. 17, there was very great g.
Ps. 4. 7, thou hast put g. in my heart.
45. 7; Heb. 1. 9, the oil of g.
91. 11, g. is sown for the upright.
Isa. 35. 10; 51. 11, they shall obtain joy, and g.
Acts. 2. 46, did eat with g. of heart.
12. 14, opened not for g.
14. 17, filling our hearts with food and g.
See Ps. 100. 2; Prov. 10. 28; Isa. 51. 3.
GTASS. 1 Cor. 13. 12. we see through a g. darkly. GLASS. 1 Cor. 13. 12, we see through a g. darkly. 2 Cor. 3. 18, beholding as in a g. the glory of the Lord. Rev. 4. 6; 15. 2, a sea of g., like unto crystal. GLEAN. Lev. 19. 10; Jer. 6. 9; 49. 9. GLISTERING. 1 Chron. 29, 2; Lu. 9, 29, GLITTERING. Deut. 32. 41; Job 20. 25; 39. 23; Nah. 3. 3. Ran. 3. 3.

GLOMINESS. Joel 2. 2; Zeph. 1. 15.

GLONIFY. Lev. 10. 3, before all people I will be g. Ps. 50. 23, whoso offereth praise g. me. 88. 9, all nations shall g. thy name. 12. I will g. thy name for evermore, 16. 24. 15, g. the Lord in the fires. 60, f. I will g. house of my glory. Ezek 28. 22. I will be g. in midst of thee. 16. 16. 9. 201. Father in heaven. 16. 31. they g. God of Israel. 17. 30. because Jesus was not yet g. 114. that the Son of God might be g. 114. that the Son of God might be g. 12. 6. but when Jesus was g., they remembered. 28. Father g. thy name: I have both g. 13. 32. God shall also g. him. 15. 8, herein is my Father g. 11. 1, g. thy Sheo on earth. 21. 18, by what death he should g. God. Rom. 1. 21, thus for with him, that we may be g. 30, them he also g. 30, them he also g. 10 Cr. 6. 20, g. God in body and spirit. Gal. 1. 22, they g. God in hody and spirit. Gal. 1. 22, they g. God in hody and spirit. Gal. 1. 22, they g. God in hody and spirit. Gal. 1. 22, they g. God in hody and spirit. GLOOMINESS. Joel 2.2; Zeph. 1.15.

Heb. 5. 5, so Christ q. not himself. See Iso. 25, 5; Mat. 9, 8; 15, 31; Lu. 7, 16. See 1sa. 25. 5; Mat. 9. 8; Lö. 31; Lu. 7. 16. GLORIOUS. Ex. 15. 11, q. in holiness. Deut. 28, 58; 1 Chron. 29. 13, this q. name. Ps. 45. 13, all q. within. 66. 2, make his praise q. 72. 19, blessed be his q. name. 87. 3, g, things are spoken. Isa 11.10, his rest shall be g. Int. 2. 14; 19. 38, g. to God in the highest.
9. 31, appeared in g., and spake of his decease.
32, they saw his g.
42, 26, to enter into his g.
John 1. 14, we beheld his g.
2. 11, thus did Jesus, and manifested his g.
8. 50, 1 seek not mine own g.
11. 5, the g. 1 had with thee.
24, that they may behold my g.
Acts 12, 23, he gave not God the g.
Rom. 3. 23, come short of g. of God.
8. 18, not worthy to be compared with g.
11. 36; Gal. 1. 5; 2 Tim. 4. 18; Heb. 13. 21; 1 Pct.
5. 11, to whom be g.
10. 31, do all to g. of God.
11. 7, woman is the g. of the man.
15, long hair, it is a g. to her.
15. 40, g. of celestial, g. of terrestrial.
43, mised in g.
2 Cor. 3. 18, beholding as in a glass the g.
4. 17, eternal weight of g.
Eph. 1. 17, the Father of g.
3. 21, to him be g. in the church.
Phil. 3. 19, whose g. is in their shame.
4. 19, according to his riches in g.

Col. 1. 27, Christ in you, the hope of g.
3. 4, appear with him in g.
2 Thess. 1. 9, the g. of his power.
1 Tim. 3. 16, received up into g.
Heb. 1. 3, the brightness of his g.
1. 10, in Uringing many sons to g.
3. 3, this man was counted worthy of more g.
1 Pet. 1. 8, by unspeakable and full of g.
11, the g. that should follow.
21, the g. of man as flower of grass.
4. 14, the spirit of g. and of God.
5. 10, called to eternal g.
2 Pet. 1. 17, voice from the excellent g.
Rev. 4. 11; 5. 12, worthy to receive g.
7. 12, blessing, and g., and wisdom.
18. 1, earth lightened with his,
2. 1. 23, g. of God did lighten it.
8. 21. 23, g. of God did lighten it.
5. GLORYING. 1 Cor. 5. 6; 9. 15; Jas. 2. 1; Jude 25. GLORYING, 1 Cor. 5, 6; 9, 15; 2 Cor. 7, 4; 12, 11, GNASH. Mat. S. 12; 13. 42; 22. 13; 24. 51; 25. 30; Lu. 13. 25; q. of teeth. Mk. 9. 18, he foameth, and q. with his teeth. See Job 16. 9; Ps. 35. 10; Acts 7. 54. GNAT. Mat. 23, 24. GO. Gen. 32.28, let me g., for the day breaketh. Ex. 14.15; Job 23.8, g. forward. 23.23; 32.34, angel shall g. before thee. 23, 25; 32, 34, angel shall g, before th 33, 15, presence g, not with me. Ruth 1, 16, whither thou g, 1 will g. Prov. 22, g, the way he should g. Prov. 22, g, three things which g, well. Mat. g, d; to g, g, d; well. 21. 30, 19, str, and went not. Lu. 10, 37, g, and do likewise. John 14. 12, 1 g, to the Father. See Mat. 8.9; Lu. 7. 8; 1 Cor. 9. 7; Rev. 14.4. GOATS. Job 39. 1, the wild g. of the rock. GOATS. Job 33.1, the wild g, of the rock.
GOD. Gen. 5.22; 6.0, walked with G.
16.13, thou G; seest me.
22.28, hath power with G.
48.21, I die, but G, shall be with you.
Num. 23.19; G, is not a man, that he should lie.
23, what hath G. wrought?
Peut. 3.24, what G, is there that can do.
32.27, the eternal G, is thy refuge.
1 Sam. If, 46, may know there is a G, in Israel.
1 Kings 18.21, if the Lord be G, follow him. 33. 24, the eternal G. is try retuge.

1 Sam. If. 46, may know there is a G. in Isr

1 Kings 18. 21, if the Lord be G., follow him:

39, he is the G., he is the G.

Job 22. 13; Ps. 73. 11, how doth G. know?

Ps. 14. 1; 53. 1, hath said, there is no G.

22. 1; Mat. 27. 46, my G., my G., why hast,

56. 9, this I know, for G. is for me.

86. 10; Isa. 37. 16, thou art G. alone,

Eccl. 5. 2, G. is in heaven.

Isa. 44. 8, is there a G. beside me?

45. 22; 46. 9. 1 am. G., there is none else.

Hos. 11. 9, 1 am G., and not man.

Amos 5. 27, whose name is the G. of hosts.

Jonah I. 6, arise, call upon thy G.

Mat. 1. 23, G. with us.

22. 23, G. is not G. of dead.

Mk. 12. 32, one G., and none other.

John 3. 33, that G. is true.

4. 24, G. is a spirit.

13. 4. come from G., and went to G.

20. 17, ascend to my G. and your G.

Rom. 3. 4, let G. be true.

8. 31, if G. be for us.

1 Cor. 1. 9; 10, 13, G. is faithful.

14. 45, that G. is in you.

33, G. is not author of confusion.

Gal. 3. 20, but G. is one.

6. 7, G. 18 not mocked.

2 Thess. 2. 4, above all that is called G.

1 Tim. 3, 16, G. manifest in the flesh.

Heb. 8. 10, I will be to them a G.

11. 16, not askamed to be called their G.

GOD. Heb. 12.13, but ye are come to G.

1 John 1.5 G. is light.
4.8,16, G. is love.
12. no man hath seen G.
5.19, we know that we are of G.
Rev. 21. 3, G. himself shall be with them.
4. G. shall wipe away all tears.
7. I will be his G.
See Job 33. 12; 36. 5; Ps. 10. 4; 33. 12.
GOD (an idol). Gen. 31. 30, stolen my g.
Ex. 32. I, make us g., which shall go before us.
4. these be thy g.
Judz. 3. 8, they chose new g.
6. 31, if he be a g., let him plead.
10. 14, so and cry to the g. ye have chosen.
11. 5, Micah had a house of g.
12. 17, ye have taken away my g.
2 Kings 17. 29, every nation made g.
133. they fearred the Lord, and served own g.
134. 14, 15, maketh a g., and worshippeth it.
45. 29, pray to a g. that cannot save.
14. 11, the g. are come down.
14. 11, the g. are come down.
15ce Ex. 12. 12; 20. 25; Jer. 2. 11; Dan. 3. 28.
GODDESS. 1 Kings 11. 5; Acts 19. 27, 33, 37.
GODHEAD. Acts 12. 29, Rom. 1. 20; Cod. 2. 9. GODDESS. 1 Kings 11.5; Acts 19.27, 35, 37. GODHEAD. Acts 17. 29; Rom. 1. 29; Col. 2. 9. GOLL 18. GODLINESS. 1 Tim. 3. 16, the mystery of g. 4.7, exercise thyself to g. 8, g. is profitable.
6, 3, doctrine according to g. 5, supposing that gain is g. 2 Tim. 3.5, a form of g. Tit. 1.1, the truth which is after g. 2 Pet. 1.3, pertain to life and g. 6, and to patience g. 3.11, in all holy conversation and g. See 1 Tim. 2.2, 10; 6.6, 11. See 1 1111. 2. 2, 10 ; 0. 0, 11.

[GODLY, Ps. 12.1, the q, man ceaseth,
Mal. 2, 15, seek a q, seed.

[Cor. 1. 12, in q, sincerity,
[Cor. 1. 2], in q, sorrow worketh repentance,
[Cor. 1. 3], in q, sorrow worketh repentance,
[Cor. 1. 4], in q, sorrow worketh repentance,
[Cor. 2. 4], in q, sorrow worke GOD SAVE THE KING. 2 Sam. 16. 16, Hushai said unto Absalom, G. GOING. Josh. 23.14, I am g. the way of all the coING. Josh. 23.14, I am g, the way of all the earth. 24: 1 Chron. 14.15, sound of g, in trees, Job 33.24, 28, from g, down to pit. Ps. 17.5, hold up my g. 40.2, established my g, 190v. 5.21, bondereth all his g. 20.24, man's g, are of the Lord. Dan. 6.14, laboured till g, down of the sun. Mic. 5.2, whose g, forth have been from of old. Mat. 26.36, rise, let us be g, Rom. 10.3, g, about to establish. 1 Tim. 5.24, g, before to judgment. See Prov. 7.27; 14.15; Isa. 59.8; Hos. 6.3. 201D. Num 31.22 onlya, etc. that may abide fire GOLD. Num. 31.22 only g. etc., that may abide fire.

Old. Num.31.22 only g.,etc., that may abide Deut. 8.13, when thy g. is multiplied. 17, 17, nor shall he greatly multiply g. 1 Kings 20. 3, silver and g. is mine. Job 22. 24, then shalt thou lay up g. as dust, 28. 1, a yein for silver, a place for g. 19, wisdom not valued with g. 19, wisdom not valued with g.
31. 24, if I made g. my hope.
Ps. 19. 10, more to be desired than g. 21. 3, thou settest a crown of pure g. upon his

fsa. 46. 6, they lavish g. out of the bag. 60. 17, for brass I will bring g.

Hag. 2. S, the silver is mine, and the g, is mine. Zech. 4. 2, behold, a candlestick all of g. 13. 9, try them as g, is tried. Mat. 10. 9, provide neither g. nor silver. Acts 3. 6, silver and g, have 1 none. 11. 29, not think Golhead like to g. 20, 33, coveted no man's g. 2 Tim. 2. 20, in great house not only vessels of g. Jas. 2. 2, man with a g. ring. 5. 3, your g is cankered. 5.3, your g. is cankered.
1 Pet. 1.7, trial more precious than of g. 18, not redeemed with g. 18, not reasemen with g.
Rev. 3. 18, buy of me g. tried in the fire.
21. 18, city was pure g.
See Gen. 2.11; Eccl. 12. 6; Isa. 13, 12. GONE. Deut. 23. 23, that which is g. out of thy lips.

I Klugs 20, 40, busy here and there, he was g. Ps. 42, 4, 1 had g, with the multitude.

73, 2, my feet were almost g.

74, 8, mercy clean g, for ever, 103, 16, wind passeth, and it is g.

104, 23, 1 am g, like the shadow.

119, 176; 1sa, 53, 6, g, astray like sheep.

Eccl. 8, 10, come and g, from place of the holy.

Jer. 15, 9, sun g, down while yet day.

Mat. 12, 43; Lu. 11, 24, spirit g, out.

25, 8, lamps are g, out. Mat. 12. 43; Lut. 11. 24. Spintty, John 25. 8, lamps are g, out.
Mk. 5, 39; Lut. 8, 46, virtue had g, out of him.
John 12. 19, the world is g, after him.
Acts 16. 19, hope of their gains g.
Rom. 3, 12, they are all g, out of the way.
Jude 11, g, in the way of Cab.
See Ps. 84, 34; Cant. 2, 11; Isa. 45, 23. See Ps. 86, 34; Cant. 2.11; Isa. 45. 23.
GOOD (n.). Gen. 14. 21, take the a. to thyseli.
24. 10, the a, of his master in his hand.
50. 20; God meant it unto a.
Keb. 519; 13. 31, think upon me for a.
Job 2. 10, shall we receive a.
22. 21, thereby a, shall come.
Ps. 4. 6, who will show us any a.?
14. 1; 53. 1; Rom. 3. 27, none doeth a.
34. 12, loveth days that he may see a.
36. 2, held my peace even from a.
56. 17, a token for a.
Prov. 3. 27, withhold not a.
Eccl. 3. 12, I know there is no a. in them.
5. 11, when a. increase. Eccl. 3, 12, 1 know there is no g, in them. 5, 11, when g, increase.
9, 18, destroyeth much g.
Mat 12, 29; Mk. 3, 27, spoil his g.
22, 47, ruler over all his g.
23, 49, heen g, for that man.
Lut. 6, 30, of him that taket a way thy g.
12, 19, much g, laid up.
16, 12, the portion of g.
16, 1, accused that he had wasted his g.
19, 8, half of my g, I give.
Acts 10, 38, went about doing g.
Rom. 8, 28, work to:ether for g.
13, 4, minister of God for g.

13. 4, minister of God for g. 1 Cor. 13. 3, bestow all my g. to feed. Heb. 10. 34. joythily the spoiling of your g. 1 John 3. 17, this world's g. Rev. 3. 17, rich, and increased with g. See Job 5. 27; 7. 7; Prov. 11. 17; 13. 21. 13.4, minister of God for g. GOOD (adj.). Gen. 1. 4, 10, 12, 18, 21, 25, 31, God saw it was g. Gen. 2. 18, not g, that man should be alone.

Gen. 2. 18, not g, that man should be alone. 27, 46, what g, shall my life do me? Deutt. 24; Josh. 23. 11, take g, heed. 1 Sam. 2. 24, no g, report 1 hear. 12. 23, I will teach you the g, way. 25. 15, men were very g, to us. Ezra 7. 9; Neh. 2. 8, the g, hand of God on him. Neh. 9. 20, thy g, spirit to instruct. Ps. 34. 8, taste and see that the Lord is g. 44. 5, my heart is inditing a g, matter. 112. 5, a g, man showeth favour. 119. 68; hou art g, and doest g. 145. 9, the Lord is g, to all.

GOODLINESS. Prov. 12, 25, a g, word maketh the heart glad, 15, 23, in season, how g, is it! 20, 18, with g, advice make war. 22, 1, a g, name rather to be chosen. 22. 1, a g, name rather to be chosen.
25. 25, g, news from a far country.
Eccl. 6, 12, who knowth what is g.?
Isa. 55. 2, eat ye that which is g.
Isa. 55. 2, it is g, that a man hope.
27, g, that a man bear yoke.
26ch. 1-13, answered with g, words.
Mat. 5. 13, it is g, for nothing.
7. 11; Lu. 11. 13, how to give g, gifts.
9, 22; Lu. 8, 48, be of g, comfort.
19. 16, what g, thing shall 1 do?
17; Lu. 18. 19, none g, save one.
20. 15, is thine eye evil because 1 am g,?
25. 21, g, and faithful servant. 17; Ln. 18.19, none g., save one.
20, 15, is thine eye evil because I am g.?
25, 21, g. and faithful servant.
Mk. 9, 50; Lu. 14.34, salt is g., but.
Lu. 1.53, filled the hungry with g. things.
6, 38, g. measure, pressed down.
10. 49, chosen that g. part.
12. 32, your Father's g., pleasure.
14. 25, thou in thy lifetime receivedst g. things.
23, 50, Joseph was a g., man, and a just.
John 1. 46, can any g. thing come out of Nazareth?
2. 10, kept g. wine until now.
7, 12, some said, he is a g. man.
10. 11, L an the g., shepherd.
23, for a g., work we stone thee not.
Rom 7. 12, the commandment holy, just, and g.
18, in my flesh dwelleth no g. thing.
12. 2, that g. and perfect will of God.
14. 21, it is g. neither to eat.
15, 33, corrupt g. manners.
2 Cor. 9, 8, abound in every g., work.
6al. 6, 6, communicate in all g. things.
Phil. 1. 8, hatb begun a g., work.
Col. 1. 10, fruitful in every g., work.
Cl. 1. Thess. 5. 15; 3 John 11, follow that which is g.
21, hold fast that which is g.
21, desireth a g., work.
4 every creature of God is g. 1 Tim. 1. 5, the law is g.
3. 1, desireth a g. work.
4. 4, every creature of God is g.
2 Tim. 3. 3, despisers of g.
Tit. 2. 7, a pattern in g. works. 11. 2. a pattern 11 p. morks.
14, zealous of q. works.
Heb. 6. 5, tasted the q. word of God.
13. 9, q. thing that the heart be established.
Jas. 1. 17, every q. gift.
See 2 Thess. 2. 11; Tit. 1. 16; 3. 8. GOODLINESS. Isa. 40. 6. GOODLY. Gen. 49. 21, giveth g. words. 00DLY. Gen. 40. 21, giveth p, words. Ex. 2. a, q, child.
Dent. 8. 12, when thou hast built p, houses. 1 Sam. 9. 2, a choice young man, and a p. 16. 12, ruddy, and p, to look to.
Ps. 16. 6; Jer. 3. 19, a p, heritage. Zech. 11. 13, a p, price 1 was prized at.
Mat. 13. 45, p, pearls.
Isa. 2. 2, a man in p, apparel.
See 1 Sam. 8. 10; 1 Kings 20. 3; Lu. 21. 5. See 1 Sam. 8. 10; 1 Kings 20, 3; Lu. 21.5. GOODNESS. Ex. 33. 19, make all my g. rass. 34. 6, abundant in g. and truth. Ps. 16. 2, my g. extendeth not to thee. 23. 6, g., and mercy shall follow. 27. 13, believed to see the g. of the Lord. 31. 19; Zech. 9.17, how great is thy g. 33. 5, earth full of thy g. 65. 11, crownest the year with thy g. 145. 7, the memory of thy g. Prov. 20. 6, proclaim every one his own g. Hos. 6. 4, your g. is as a morning cloud.

Col. 1. 23, the hope of the g. 1 Tim. 1. 11, g. of the blessed God. Rev. 14. 6, everlasting g. See Mat. 4. 23; Mk. 16. 15; Acts 20. 24. GOURD. Jonah 4.6, and the Lord God prepared a g. See Jonah 4. 7, 9, 10. GOVERNMENT, Isa, 9.6; 1 Cor. 12.28; 2 Pet. 2.10. GOVERNMENT. Isa, 9, 6; 1 Cor. 12. 25; 2 Pet GRACE. Ps. 45, 2, o. 1s poured into thy lips, Prov. 1, 9, an ornament of g. 3, 22, life to thy soul, and g. to thy neck. 34; Jas. 4, 6, giveth g. to the lowly. Zech. 4, 7, crying, g., g. unto it. 12, 10, spirit of g. and supplications. John 1, 14, full of g. and truth. 16, all received, and g. for g. 17, g. and truth came by Jesus Christ. Acts. 4, 33, great g. was more them all. 11, g, and truin came by getts thrist, Acts 4.35, great g, was upon them all. 11, 23, when he had seen the g. 14, 3, the word of his g. Rom. 1.7; 1 Cor. 1.3; 2 Cor. 1.2; Gal. 1.3; Eph. 1.2; Phil. 1.2; Col. 1.2; 1 Thess. 1.1; 2 Thess. 1.2; Philem. 3; 1 Pet. 1.2; 2 Pet. 1.2; lev. 1.4, g. and peace.
3.24, justified freely by his g.
4.4, not reckoned of g., but of debt.
5.2, access into this g. 17, abundance of g. where sin abounded, g. did much more 20. abound. abound.
6.14, 15, under g.
11.5, the election of g.
2 Cor. S. 9, know the g. of our Lord.
9.S. able to make all g. abound.
12.9, my g. is sufficient.
Gal. 1. 6, 15, who called you by his g. Gal. 1.6, 15, who called you by his g.
5.4, ye are fallen from g.
Eph. 2.5, 8, by g. ye are saved.
3.8, to me is this g. given.
4.29, minister g, to hearers.
6.24, g, be with all that love our Lord.
60.1.4, 6, let your speech be alway with g.
2 Thess. 2.10, good hope through g.
7 Inm. 1.2; 2 Tim. 1.2; Tit. 1.4; 2 John 3, g.,
mercy, and peace.
Heb. 4.16, the throne of g.
10.29, despite to the Spirit of g.
12.28, g. to serve God acceptably.
13.9, heart established with g.
Jas. 1.1, the g. of the fashion of it.
4.6, he glyeth more g.
5.5, giveth g. to the humble.
2 Pet. 3.18, grow in g. Jude 4, turning g. of God into lasciviousness, See Acts 20. 24; 2 Cor. 6.1; Gal. 2.21. See Acts 20. 24; 2 Cor. 6. 1; Gal. 2. 27. FRAGIOUS. Gen. 43. 29. God be g. to thee. Ex. 22. 27, I will bear, for I am g. 33. 19. I will be g. to whom I will be g. Neh. 9. 17, 31, ready to pardon, g., merciful. Ps. 77. 9, hath God forgotten to be g.? Prov. 11. 16, a g. woman retaineth honour. Isa. 30. 18, wait, that he may be g. Amos 5. 15, may be the Lord will be g. Jonah 4. 2. I know thou art a g. God. Lu. 4. 22, wondered at the g., words. 1 Pet. 2. 3, tasted that the Lord is g. See Ex. 34. 6; 2 Chron. 30. 9; Hos. 14. 2. GRAFT. Rom. 11, 17, 19, 23, 24 GRAIN. Mat. 13. 31; 17. 20; Mk. 4. 31; Lu. 13. 19; 17. 6, g, of mustard seed. See Amos 9. 9; 1 Cor. 15. 37.

GRANT. Ruth 1. 9, g, that you may find rest. 1 Chron. 4. 10, God g, him that which he requested. quested. Job 8. g. the thing I long for. Mat. 20. 21; Mk. 10. 37, g, that my two sons. Rev. 3. 21, will I g. to sit with me. See Ps. 20. 4; 85. 7; Acts 4. 29.

GOSPEL. Rom. 2.16, according to my g. 2 Cor. 4.3, if our g. be hid. Gal. 1.8, 9, any other g. 2.7, the q, of uncircumcision, q, of circumcision.

Hos. 6.4, your g. is as a morning cloud. Rom. 2.4, the riches of his g. 11.22, the g. and severity of God. See Neh. 9.25; Isa. 63.7; Gal. 5.22; Eph. 5.9.

Heb. 12.23, but ye are come to G. I John I. 5, G. is light.
4.8, 16, G. is love.
12, no man bath same G. 4.8, 16, G. is love.

12, no man hath seen G.
5.10, we know that we are of G.
Rev. 21, 3, G. himself shall be with them.
4, G. shall wipe away all tears.
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See Job 33, 12; 36, 5; Ps. 10, 4; 33, 12.

GDD (an idol); Gen. 31, 30, stolen my p.
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4, these it by chose new g.
6, 31, if he lie a g., let him plead.
11, 14, go and cry to the g. ve have chosen.
11, 5, Micab had n house of g.
18, 24, ye have taken away my g.
23, they feared the Lord, and served own g.
18, 31, it f, makein a, g. and worshippeth it.
13, 30, pray to a g. that cannot save.
19, 11, 12, 12, every man to his g.
11, 11, the g. are come down.
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12, 12, 12, 20, 32; Jer. 2, 11; Dan. 3, 28,
GODDESS, 1 Kings 11, 5; Acts 19, 27, 35, 31, GODDESS. 1 Kings 11.5; Acts 19.27, 35, 37. GODHEAD. Acts 17.29; Rom. 1.29; Col. 2.9. GODLINESS. 1 Tim. 3.18, the mystery of g. 4.7, exercise thyself to g. 8, q. is profitable.
6.3, doctrine according to q. 6. 3, doerrine according to g.
5, supposing that rain is g.
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Tit, 1. 1, the truth which is after g.
2 Pet. 1. 3, pertain to life and g.
6, and to patience g.
3. 11, in all holy conversation and g.
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Mal. 2.15, seek a g, seed.
2 Cor. 1.12, in g, sincerity,
7, 9, 13, g, sorrow worketh repentance,
2 Tim. 3.12, all that will live g, in Christ,
Tit. 2.12, live g, in this world.
Heb. 12.28, reverence and g, fear.
2 Pet. 2.9, how to deliver the g.
3 John 6, bring forward after a g, sort.
See Ps. 4.3; 32.6; 2 Cor. 7.9; 11.2. GOD SAVE THE KING. said unto Absalom, G. 2 Sam. 16, 16, Hushai GOING. Josh. 23.14, I am g. the way of all the (OING. Josh. 23.14, I am g, the way of all the earth.
2 Sam. 5, 24; I Chron. 14.15, sound of g, in trees, Job 33, 24, 28, from g, down to pit.
Ps. 17. 5, hold up my g.
40, 2, established my g.
Prov. 5, 21, pondereth all his g.
20, 12, man's g, are of the Lord.
Dan. 6, 14, laboured till g, down of the sun.
Mict. 52, whose g, forth have been from of old.
Mat. 20, 46, rise, let us be g.
Rom. 10. 3, g, about to establish.
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1 Kings 20, 40, busy here and there, he was g. Ps. 42, 4, 1 had g, with the multitude.

73, 2, my feet were almost g.

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Rom. 3, 12, they are all g, out of the way.

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See Ps. 53, 34; Cant. 2, 11; 1 sa, 45, 23. GOOD (n.). Gen. 14.21, take the g. to thyseli. 24. 10, the g. of his master in his hand, 50. 20, God meant it unto g. Neb. 5. 19; 13. 31, think upon me for g. Jcb 2. 10, shall we receive g. J.Ch 2. 10, shall we receive g.
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Lu. 6.30, of him that taket; a way thy g.
12. 19, much g. laid up.
15. 12, the portion of g.
16. 1, accused that he had wasted his g.
19. 8, half of my g. 1 give.
Acts 10. 38, went about doing g.
Rom. 8.28, work toesther for g.
13. 4, minister of God for g.
15. 4, minister of God for g.
15. 4, 10. 34, joyfully the spoiling of your g.
1 John 3.17, this words g.
Rev. 3.17, rich, and increased with g.
See Job 5. 27; 7.7; Prov. 11. 17; 13.21. GOOD (adi.). Gen. 1, 4, 10, 12, 18, 21, 25, 31, God 00D (ag), 6eh. 1. 4, 10, 12, 18, 21, 29, 41, 3aw it was g.
Gen. 2. 18, not g, that man should be alone, 27, 46, what g, shall my life do me?
Deut. 2. 4; Josh. 23, 11, take g, heed.
18, m. 2. 4, no g, report hear.
12, 23, I will teach you the g, way.
25, 15, ren. news certs. 12. 23. I will teach you the g, way, 25. 15, men were very g, to us, Ezna 7. 9; Neh, 2.8, the g, hand of God on him. Neh, 9. 20, thy g, spirit to instruct, PS, 34. 8, taste and see that the Lord is g, 41. 5, my heart is inditing a g, matter, 112. 5, a g, man showeth favour, 119. 83, thou art g, and doest g. 145, 9, the Lord is g, to all.

GOODLINESS. Prov. 12, 25, a.g. word maketh the heart gl. 15, 23, in season, how g. is it!
20, 15, with g. advice make war.
22, 1, a.g. name rather to be closen.
25, 25, g. news from a far country.
Eccl. 6, 12, who knoweth what is g.?
Eas. 55, 2, eat ye that which is g.
Lam. 3, 26, it is g. that a man hope.
27, g. that a man bear yoke.
Zech. 1, 13, answered with g. words.
Mat. 5, 13, it is g. for nothing.
4, 11; Lu. 11, 13, how to give g. gifts.
4, 22; Lu. 8, 48, be of g. comfort.
19, 16, what g. thing shall 1 do?
17; Lu. 18, 19, none g., save one.
20, 15, is thine eye evil because 1 am g.?
25, 21, g., and faithful servant. Prov. 12. 25, a q, word maketh the heart glad, 20.15. is thine eye evil because Lam g.? 25.21. g. and faithful servant. Mk. 9.99; Lu. 14.34, salt is g., but, Lu. 1.53, filled the hungry with g, things. 6.85. g, measure, pressed down. 10. 42, chosen that g, part. 12. 32, your Father's g, pleasure. 16. 25, thou in thy lifetime receivedst g, things. 23. 50, Joseph was g, man, and a just. John 1. 46, can any g, thing come out of Nazareth? 2. 10 kept g, when unit how. John 1.46, can any g. thing come out of Nazareth:
2.10, kept g, wine until now.
7.12, some said, he is a g, man.
10.11, I am the g, shepherd.
33, for a g, work we stone thee not.
Rom. 7.12, the commandment holy, just, and g.
18, in my flesh dwelleth no g, thing.
12. 2, that g, and perfect will of God.
14. 21, it is g, neither to eat.
1. Cor. 7.26, this is g, for the present.
15. 33, corrupt g, manners.
2. Cor. 9. 8, abound in every g, work.
Gal. 6.6, communicate in all g, things.
Phil. 1.6, hath begun a g, work.
Col. 1.10, fruifful in every g, work.
Col. 1.5; 3 John 11, follow that which is g.
21, hold fast that which is g.
17 Imm. 1.8, the law is g. 21, hold fast that which is g.

1 Tim. 1.8, the law is g.

3.1, desireth a g, work.

4.4, every creature of God is g.

2 Tim. 3.3, despisers of g.

Tit. 2.7, a pattern in g, works.

14. zealous of g, works.

14. zealous of g, works.

14. zealous of g, works.

15. j. sated the g, word of God.

13. 9, q, thing that the heart be established.

13. 1.17, every g, gitt.

See 2 Thess. 2.17; Tit. 1.16; 3.8. GOODLINESS. Isa. 40. 6. GOODLINESS. 1sa. 40. 6.

GOODLY. Gen. 49. 21, giveth g. words.

Ex. 2. 2, a, g, child.

Deut. 8. 12, when thou hast built g, houses,

I Sam. 9. 2, a choice young man, and a g.

I 6. 12, ruddy, and g, to look to.

Ps. 16. 6; Jer. 3. 19, a, g, heritage.

Zech. 11. 13, a, g, price I was prized at.

Mat. 13, 45, g, pearls.

Las. 2. 2, a man in g, apparel.

See I Sam. 8, 16; 1 Kings 20, 3; Lu. 21. 5.

GOODNESS. Fr. 23, 10, rectaged large area. See 1 Sam. S. 16; 1 Kings 20. 3; Lu. 21. 5. GOODNESS. Ex. 33. 19, make all my g. pass. 34. 6. abundant in g. and truth. Ps. 16. 2, my g. extendeth not to thee. 23. 6, g. and mercy shall follow. 27. 13, believed to see the g. of the Lord. 31. 19; Zech. 9. 17, how great is thy g. 35. 5, earth full of thy g. 65. 11, crownest the year with thy g. 145. 7, the memory of thy g. Prov. 20. 6, proclaim every one his own g. Hos. 64. Your g. is as a morning cloud. Hos. 6.4, your g, is as a morning cloud. Rom. 2.4, the riches of his g. 11.22, the g, and severity of God. See Neh. 9.25; Isa. 63.7; Gal. 5.22; Eph. 5.9.

GOSPEL. Rom. 2.16, according to my g. 2 Cor. 4.3, if our g, be hid. Gal. 1.8, θ , any other g. 2.7, the g, of uncircumcision, g. of circumcision.

Col. 1.23, the hope of the g. 1 Tim. 1.11, g. of the blessed God. Rev. 14.6, everlasting q. See Mat. 4.23; Mk. 16.15; Acts 20.24, GOURD. Jonah 4.6, and the Lord God prepared a g. See Jonah 4. 7, 9, 10. GOVERNMENT, Isa, 9, 6: 1 Cor, 12, 28: 2 Pet, 2, 10. GOVERNMENT. 18a, 9, 6; 1 Cor. 12. 25; 2 Pet GRACE. Ps. 45, 2, n. is poured into thy lips. Prov. 1, 9, an ornament of g. 3, 22, life to thy soul, and g. to thy neck. 34; Jas. 4, 6, giveth g. to the lowly. Zech. 4, 7, crying, g., g. unto it. 12, 10, spirit of g. and supplications, John 1, 14, full of g. and truth. 16, all received, and g. for g. 17, g. and truth came by Jesus Christ. Acts. 43 g. rest g. was mon them all. 11, g. and truth came by Jesus Christ.
Acts 4.33, great g, was upon them all.
11.23, when he had seen the g.
14.3, the word of his g.
Rom. 1.7; 1 Cor. 1.3; 2 Cor. 1.2; Gal. 1.3; Eph.
1.2; Phil 1.2; Col. 1.2; 1 Thess. 1.1; 2 Thess.
1.2; Philam. 3; 1 Pet. 1.2; 2 Pet. 1.2; Riev. 1. 2; Pintein, 3; 1 Pet. 1. 2; 2 Pet 1. 4, q. and peace. 3. 24, justified freely by his q. 4. 4, not reckoned of q., but of debt, 5. 2, access into this q. 17, abundance of g. 20. where sin abounded, g. did much more 20, where sin abounded, g. did much more abound.
6.14, 15, under g.
11.5, the election of g.
2 Cor. 8.9, know the g. of our Lord.
9.8, able to make all g. abound.
12.9, my g. is sufficient.
6.01.16, 15, who called you by his g.
5.4, ye are fallen from g.
Eph. 2.5, 8, by g. ye are saved.
2.8, to me is this g. given.
4.29, minister g. to heavers.
6.24, g. be with all that love our Lord.
Col. 4.6, let your speech be alway with g.
2 Thess. 2.16, good hope through g.
1 Tim. 1.2; 2 Tim. 1.2; Tit. 1.4; 2 John 3, g.,
mercy, and peace.
Heb. 4.16, the throne of g.
10.29, despite to the Spirit of g.
12.28, g. to serve God acceptably.
13.9, heart established with g.
Jas. 1.11, the g. of the fashion of it.
4.6, he giveth more g.
1 Pet. 3.7, heirs of g.
5.5, giveth g. to the humble.
2 Pet. 3.18, grow in g.
Jude 4, turning g. of God into lasciviousness.
See Acts 20. 24; 2 Cor. 6.1; Gal. 2.21.
RACIOUS. Gen. 42.29, God be g. to thee. abound. See Acts 10, 24; 2 Cor. 6, 1; Gal. 2, 21. FRACIOUS. Gen. 43, 29. God be g. to thee. Ex. 22, 27, I will hear, for I am g. 33, 19, 1 will be gr. to whom I will be g. Reb. 9, 17, 31, ready to rardom, g., merciful. Ps. 77. 9, hath God forgotten to be g.? Prov. 11, 16, a g. woman retaineth honour. Isa. 30, 18, wait, that he may be g. Amos 5, 15, may be the Lord will be g. Jonah 4, 2, I know thou at a g. God. Lu. 4, 22, wondered at the g. words. 1 Pet. 2, 3, tasted that the Lord is g. See Ex. 34, 6; 2 Chron. 30, 9; Hos. 14, 2. GRAFT, Rem. 11, 17, 19, 23, 24,

GRAIN. Mat. 13. 31; 17. 20; Mk. 4. 31; Lu. 13. 19; 17. 6, g. of mustard seed. See Amos 9. 9; 1 Cor. 15. 37.

GRANT. Ruth 1.9, g. that you may find rest. 1 Chron. 4.10, God g. him that which he re-Job 6, 8, g. the thing I long for, Mat. 20. 21; Mk. 10. 37, g. that my two sons, Rev. 3, 21, will I g. to sit with me, See Ps. 20. 4; 85. 7; Acts 4, 29.

GRAPE. Gen. 49. 11. washed clothes in the blood of g. 3, nor cat moist g, or dried. Num. 6, 3, nor cat moist g, or dried. Deut. 23, 24, then thou mayest cat g, thy fill. 24, 21, when thou gatherest the g, of thy vinc-

24.21, when then gatherest the g, of thy vi yard.
22.14, drink the blood of the g.
Cant. 2.13, 15, vines with tender g.
12a. 5.2, looked it should bring forth g.
17. 6; 24.13, yet gleaning g.
18. 19. 30; Ezek. 18.2, have eaten a sour g.
Almos 9. 13, treader of g, shall overtake.
See Lev. 19. 19; 25. 5; Lu. 6. 44; Rev. 14. 18.
21 Kings 19. 25; Ps. 129, 6, as g, on housetors.
23. 5; like g, which growth up.
18. 24. 11, withered like g.
18. 15, days are as g.
18. 40. 9; Pet. 1. 24, all flesh is g.
Mat. 6. 30; Lu. 12. 28, if God so clothe the g.
See Prov. 7: 5; John 6. 10; Rev. 8; 7; 9. 4.
CRASSHOPPERS. Amos 7. 1, end, behold

GRASSHOPPERS. Amos 7. 1, and, behold, he

formed g. GRAVE (n.). Gen. 42. 38; 44. 31, with sorrow to

RAYE (n.). Gen. 42. 33; 44. 31, with sorrow the g. the form of the first sorrow the first sorrow in Egypt.

Num. B. 16, or a g., in Egypt.

1, 0, he that poeth to the g.

1, 13, hid one in the g.

11. 15, hid one in the g.

11. 15, hid one in the g.

11. 11, the give ready for me.

13. 12 the first soul draweth near to the g.

13. 14, the pown of the gibbs of the g.

14. 15, like sheep laid in the g.

15. 16. 18. 13. 14, the power of the g.

16. 19. 10, no wisdom in the g.

18. 25. 15, the g. cannot praise thee.

16. 10, no wisdom in the g.

16. 10, 12. 2, and this g. with the wicked.

16. 16. 25, and in the g. shall hear.

17. 31, the power of the g.

16. 16. 15, 5, 0 g., where is thy victory?

16. 18. 25; Lu, 11. 44; Rev. 11. 9; 20. 13. GRAYE (v.). Isa. 49, 16, I have g. thee upon

GRAVE (v.). Isa. 49, 16, I have g. thee upon the

polms.
Hab. 2.18, that the maker hath g. it.
See Ex. 28.9; 2 Chron. 2.7; 3.7.
GRAVE (adj.). 1 Tim. 3.8; Tit. 2.2.

GRAVEL. Prov. 20.17; Isa, 48, 19; Lam. 3, 16, GRAVITY. 1 Tim. 3, 4; Tit. 2, 7.

GRAVITY. 1 Tim. 3. 4; Tit. 2 T.
GRAY. Ps. 71. 18; Prov. 20, 20; Hos. 7. 9.
GREAT. Gen. 12 2; 18. 18; 46. 3, make a g. nation.
48, 19, he also shall be g.
Deut. 29. 24, the heat of his g. anger.
1 Sam. 12. 24, consider how g. things.
2 Kings 5, 13, bid thee do some g. thing.
2 Chron. 2. 5, the house is g., for g. is our God.
Neh. 6. 3, 1 am doing a g. work.
Job 32. 9, g. men not always wise.
36. 18, a c. ransom.

Job 32 0, g, men not always wise.

36 18, a g, ransom.

PS, 14, 5; 53, 5, there were they in g, fear.

19.11, there is g, reward.

31.19, how g, is thy poodness!

92.5, how g, are thy works!

130.17, how g, is the sum of them!

Prov. 18, 16, gift bringeth before g, men.

25.6, stand not in place of g, men.

Mat. 5, 12, g, is your reward.

19, called g, in kingdom of heaven.

13.46, pearl of g, price.

15.28, g, is thy faith.

20.60 whoseever will be g, among you.

22. 33, 38, the g, commandment.

In. 10, 2, the harvest is g.

Acts \$.0, giving out he was some g, one, 10, 28, 34, g, is Diana. 1 Tim. 3.16, g, is the mystery. Heb. 2.3, so g, salvation. 12.1, so g, a cloud of witnesses. Jas. 3.5, how g, a matter a little fire kindleth! See Deut. 9.2; Eccl. 2.0; Rev. 7.9.

GREATER. Gen. 4. 13, punishment g. than I can

Chron. 11.9; Esth. 9.4, waxed g. and g.

1 Chron. 11. 9; Esth. 9. 4, waxed g, and g. Hag. 2. 9, glory of latter house g. Mat. 11. 11; Lu. 7. 28, g, than he. 12. 6, one g, than the temple. Mk. 12. 31, no commandment g, than these. John 1. 50; 5. 20; 14. 12, shalt see g, things. 4. 12; 8, 55, art thou g, than our father? 10. 20; 14. 28, my Father is g, than all. 13. 16; 15. 20, servant not g, than his lord. 15. 13, g, love hath no man. 1. Cor. 15. 6, the g, part remain. 1. Cor. 15. 6, the g, part remain. 1. Cor. 15. 18, he could swear by no g. 1. John 3. 20, God is g, than our hearts. 4. 4, g, is he in you than he in world. 3. John 4, no g, joy. See Gen. 41. 49; 48. 19; Heb. 9, 11. HEBATEST. Mat. 13. 32, it is g, among herb

See Gen. 41. 40; 48, 19; Heb. 9, 11.

GREATEST, Mat. 13, 32, it is g, among herbs.

18, 1, 4, who is g, in kingdom?

18, 1, 4, who is g, in kingdom?

1 Cor. 13, 13, the g, of these is charity.

See Job 13; Jer. 31, 24; Lu. 22, 24.

GREATLY. 2 Sam. 24, 10; 1 Chron. 21, 8, I have

REATLY. 2 Sum. 24. 10; 1 Collock. 22 sinned g. 5 Sinned g. 6 Nings 18. 3, Obadiah feared the Lord g. Ps. 28. 7, my heart g. rejoiceth. 47. 9, God is g. exaited. 48. 1, g. to be feared in the assembly. 116, 10, I was g. afflicted. Dan. 9. 23; 10, 11, thou art g. beloved. Obad. 2, thou art g. despised. Mk. 12. 27, ved 0. g. err. Acts 3. 11; 6. 7. NEW ANNESS. 1 Chron. 29, 11, thine is

1 Chron. 29. 11, thine is the g., GREATNESS.

GREATNESS. 1 Chron. 29, 11, 111116 is power, and glory.

Ps. 145, 3, his q is unsearchable.

Prov. 5, 23, in the q of his folly.

Isa 65, 1, travelling in q, of strength.

Eph. 1, 19, the exceeding q, of his power See 2 Chron. 9, 6; Ps. 60, 3; 79, 11; 159, 2.

GREEDILY. Prov. 21, 26; Ezek. 22, 12, 12, 12, 12, 12, 14, 16.

GREEDINESS. Eph. 4.19.

GREEDINESS. EDB. 3.19.
GREEDY. Prov. 1. 10; 15. 27, g. of gain.
1sa. 56. 11, they are g. dogs.
See Ps. 17. 12; 1 Tim. 3. 3.
GREEN. Lev. 23. 14; Judg. 16. 7; Lu. 23. 31.
GRIEF, 2 Chron. 6. 20, every one shall know his

own g.
Job 0.7 that my g. were weighed!
Ps. 31.10, life spent with g.
Eccl. 1.18, in much wisdom is much g.
Escl. 1.18, in much wisdom is much g.
Jer. 10.19, this is a g., and I must bear it.
Sce Jonah 4. 6; Heb. 12. 17; 1 Pet. 2. 19.

See Jonah 4.6; Heb. 13. 17; 1 Pet. 2. 19.
GRIEVE. Gen. 6. 6; tq. him at his heart.
45.5, be not q. that ye sold me.
1 Sam. 2. 33. the man shall be to q. thine heart.
Ps. 78. 40, they q. him in the dessert.
95. 10, forty years was 1 q.
1 Ann. 3. 33, doth not willingly q.
Mk. 3. 5, being q. for the hardness.
10, 22, he went away q.
1 John 21. 17. Peter was q.
Rom. 14. 13, brother q. with meat.
Eph. 4. 30, q, not the holy Spirit of God.
See Neh. 2. 10; 13. 8; Ps. 119. 158; 130. 21.
GRIEVOUS. Gen. 21. 11. thing was q. in Abra

GRIEVOUS. Gen. 21. 11, thing was g. in Abraham's sight.

50. 11, a g. mourning. Ps. 10. 5, his ways are always g. Prov. 15. 1, g. words stir up anger.

Isa, 15. 4, his life shall be g.
Jer. 30, 12; Nah. 3.19, thy wound is g.
Mat. 23. 4; Lu. 11. 46, burdens g. to be borne.
Phil. 3.1, to me is not g.
Heb. 12. 11, chastening g.
1 John 5.3, commandments not g.
See Eccl. 2. 17; Jer. 16. 4; Acts 20. 29.

GROPE. Deut. 28.20; Job 5.14; 12.25; Isa. 59.10. GROSS. Isa. 60.2; Jer. 13. 16; Mat. 13. 15; Acts

GROUND. Ex. 3.5; Acts 7.33, holy g, Job 5.6; nor trouble spring out of the g. Isa. 33. 7; parched g, become a pool. Jer. 4.3; Hos. 10.12, break up fallow g Mat. 13.8; Lu. 8.8; good g, Mat. 13.8; Lu. 8.8; good g, Lu. 13. 7, why cumbereth it the g. 14. 18, bought a piece of g, 19. 44; lay thee even with the g, John 8.6; he wrote on the g, See Zech. 8.12; Mal. 3. 11; John 12. 24; GROUNDED. Phyb. 3. 11; Col. 1, 23.

GROUNDED. Eph. 3. 17; Col. 1. 23.

GROUNDED. Eph. 3. 17; Col. 1. 23. GROW. Gen. 48, 15, let them g, into a multitude. 2 San. 23. 5, though he make it not to g. Ps. 92. 12, g. like a cedar.
Isa. 53. 2, he shall g, up before him. Hos. 14. 5, he shall g, as the lily.
Mal. 4. 2, g, up as calves of the stall.
Mat. 13. 30, let both g, together.
Mk. 4. 27, seed should g, up, he knoweth not. Acts 5, 23, whereunto this would g.
Eph. 2. 21, g, unto an holy temple.

2 Thess. 1. 3. your faith g, exceedingly. 1 Pet. 2. 2, that ye may g, thereby. 2 Pet. 3. 18, g, in prace. See 2 Kings 19.26; Jer. 12. 2; Zech. 6. 12.

GRUDGE, Lev. 19.18; 2 Cor. 9.7; Jas. 5.9; 1 Pet.

GUESTS. Zeph.1.7; Mat. 22.10; Lu. 19.7. GUESTS. Zeph.1.7; Mat. 22.10; Lu. 19.7.
GUIDE. Ps. 25.9, meek will he g. in judgment.
32.8, I will g. thee with mine eye.
48814, our g. even unto death.
73.24, g. ne with thy counsel.
Prov. 6.7, having no g., overseer, or ruler.
1sa. 58.11, the Lord shall g. thee.
Jer. 3.4, the g. of my youth.
Mat. 22.16, 24, ye blind g.
Lu. 1.79, g. our feet into the way of peace.
John 16.13, g. you into all truth.
See Gen. 48.14; Prov. 11. 3; 23. 10,
GUILE. Ps. 32.2 in whose spirit is no g.

GUILTLESS. Ex. 20. 7; Deut. 5. 11, will not hold

him g, we will be g.
Josh. 2.19, we will be g.
2 Sam. 3.28, are g, of blood.
Mat. 12.7, ye would not have condemned the g.
See Num. 5.31; 1 Sam. 26.9; 1 Kings 2.9.

GUILTY. Gen. 42. 21, verily g. concerning our

Ex. 34.7; Num. 14.18, by no means clear the g.

Lev. 5. 3. when he knoweth of it, he shall be a. Rom. 3. 19, all the world g. before God. 1 Cor. 11. 27, g. of the body and Llood. Jas. 2. 11, he is g. of all. See Num. 35. 27; Prov. 30, 10; Mat. 26, 66,

GULF. Lu. 16, 26,

GUSH. 1 Kings 18. 28; Ps. 78. 20; 135. 41; Jer.

TJ

HABITATION, Ex. 15, 13, guided them to thy

ABITATION. Ex. 15. 13, guided them to thy holy h.
2 Chron. 6. 2, have built an house of h.
Ps. 26. 8, have loved the h.
33. 14, from the place of his h.
69. 25, let their h. be desolate.
74. 20, full of h. of cruelty.
80. 14, instituce and judgment the h. of thy throne.
107. 7, 34, a city of the Lord desired it for his h.
Prov. 3, 33, he blesseth the h. of the just.
18. 32. 18, dwell in a peaceable h.
Jer. 21. 13, who shall enter into our h.?
25. 37. the peaceable h. are out down. Jer. 21, 15, who shall enter into our h. ? 25, 37, the peaceable h. are cut down. Lu. 16, 9, into everlasting h. Eph. 2, 22, an h. of God through the Spirit.

Eqn. 2.2, an n. of God unrough the Spirit Jude 6, angels which left their ovy n. See Frov. 8.31, Acts 1.29, 17.29; Rev. 18, 2. AALL. Job 38, 22, the treasures of the h. Isa 28, 17, h. sweep away refuge of lies. See Ex. 9.18; Josh. 10.11; Rev. 8. 7; 11.19; 16.21.

HAIR. Gen. 42, 38; 44, 29, bring down gray h, with SOPPOSE

sorrow.
Judg. 20, 16, sling stones at h. breadth.
Job 4, 15, the h. of my flesh stood up.
Ps. 40, 12, more than the h. of my head.
Mat. 3, 4; Mk. 1, 6, raiment of camel's h.
5, 36, make one h. white or black.

10.30, have one h. white or black.
10.30, h. of head numbered.
1 Cor. 11. 14, 15, long h., it is a shame.
1 Tim. 2.9, broided h.

1 Pet. 3.3, plaiting the h. See 2 Sum. 14.26; Hos. 7.9; John 11.2; Rev. 1. 14. HALE. Lu. 12.58; Acts 8.3.

HALL. John 18, 28, then led they Jesus from Caiaphas unto the h. of judgment. 33: 19. 9, then Pilate entered into the judg-

ment h. See Acts 25, 23,

See Acts 15, 23.

HALLOW, Lev. 22, 32, I am the Lord which h, you.

25, 10, shall h, the fiftieth year.

Num. 5, 10, every man's h, things.

I Kings 9, 3, I have h, this house.

Jer. 17, 22; 24, 27, but h, ye the sabbath day.

Ezek, 20, 20; 44, 24, and h, my sabbaths.

Mat. 6, 9; Lu. 11, 2, h, be thy name.

EXER. 20. 20; 49. 24, and h. my subbaths. Mat. 69; l.u. 11. 2. h. be thy name.

HALT: I Kings 18. 21, how long h. ye?
Ps. 38. 11, I am ready to h.
Jer. 20, 16, my familiars watched for my h.
See Gen. 82. 31; Mic. 4. 6; Zeph. 3. 10.

HAND. Gen. 16. 12, h. against every man.
24. 2; 47. 29, put thy h. under my thigh.
27. 22; the h. are the h. of Esau.
31. 29, in the power of my h. to do you hurt.
Ex. 21. 24; Deut. 19. 21, h. for h., foot for foot.
33. 22, cover with my h. while I pass.
Num, Il. 23; Isa. 59, 1, Lord's h. waxed short.
22. 29, would there were sword in mine h.
Deut, 8. 17, my h. hath gotten this wealth.
33. 2, from right h. went flery law.
Judg. 7. 2, saying, my own h. hath saved me.
1 Sam. 5. 11, h. of God was heavy.
6. 9, not his h. that smote us, but a chance.
12. 3, of whose h. have I received any bribe?
19. 5; 28. 21, put his life in his h.
23. 16, Jonathan strengthened his h. in God.

19. 5; 28. 21, put his fire it his h. 23. 16; Jonathan strengthened his h. in God. 26, 18, what evil is in mine h.? 28 Sam. 14. 19, is not h. of Joab in this? 24. 14; 1 Chron. 21. 13, let us fall into h. of Lord.

accursed. A. the earth on nothing.

Ps. 137. 2, we h. our harps upon the willows.

Mat. 18. 6; Mk. 9. 42; Lu. 17. 2, millstone h. about

1 Kings 18, 44, cloud like a man's h. 2 Kings 5, 11, strike his h. over the place. I Chron, 12, 2 could use right h. and left. Ezra 7, 9; 6, 18; ken, 2, 8, good h. of God. 10, 19, they gave their h, that they would. Rell. 2, 18, strengthened their h. for work. 6. 5, with open letter in his h. Job 12. 10, in whose h. is the soul. 19.21, the h. of God hath touched me. 18. 21, the h, of God hart touched his.
40.14, that thine own h, can save.
Ps. 16. 11, at right h, pleasures for evermore,
24. 4, clean h, and pure heart.
65. 31, stretch out her h, unto God. 90. 17, establish thou the work of our h. 99.17, establish thou the work of our h. 137, 5, let my right h. forget her cunning. Prov. 3, 18, in left h. riches and honour. 6, 10; 24, 33, folding of h. to sleep. 10, 4, that dealeth with slack h. 11, 21; 16, 5, though h. join h. 12, 24, h. of diligent shall bear rule. 19, 24; 28, 15, slothful man hideth his h. 22, 23, be not of them that strike h. Eccl. 2, 24, this I saw was from h. of God. 0, 10, whetever the h. dindeth. 9.10, whatsoever thy h, findeth. 11.6, in evening withhold not thine h. 1sa. 1, 12, who hath required this at your h.? 5, 25; 9, 12; 10, 4; 14, 27, his h. stretched out still. 14.26, this is the h, that is stretched out. 40.12, measured waters in hollow of h. 44. 5, subscribe with his h. to the Lord. 53. 10, pleasure of Lord shall prosper in his h. 56. 2, keepeth his h. from evil. 56. 2, keepeth his h. from evn.
Jer. 23, 14, strengthen h. of evil doers.
33, 13, shall pass under h. of him that telleth.
Lam. 2, 4, with his right h. as adversary. Lam. 2.4, with his right h. as adversary.
4.10, ho fulful women have sodden.
Ezek. 7.17; 21.7, all h. shall be feeble.
10.2, fill h. with coals of fire.
11.18, lo, he had given his h.
Dan. 4.35, none can stay his h.
Hos. 7.5, stretched out h. with scorners.
Mic. 7.3, do evil with both h. earnestly.
Zeph. 3.16, let not thine h. be slack.
Zech. 13.6, what are these wounds in thine h.?
Mat. 3.2; 4.17; 10.7, kingdom of heaven at h.
12; Lu. 3.17, whose fan is in his h.
6.3, let not left h. know.
18.8; Mk. 9.43, if thy h. or foot offend.
25.18, my time is at h.
46; Mk. 14.49, height here he was here. 13.8: Mk. 9.43, if thy h. or foot offend.
25.18, my time is at h.
46; Mk. 14.22, he is at h. that doth betray.
Mk. 14.62, sitting on right h. of power.
16.19, sat on right h. of God.
Lu. 9.44, delivered into h. of men.
John 10.28, hor plack out of my h.
20, my Father's h.
20.27, reach hither thy h.
Acts 20.34, these h. have ministered.
2 Cor. 5.1, house not made with h.
Phil. 4.5, moderation be known, the Lord is at h.
1 Thess. 4.11, work with your own h.
2 Thess. 2.2, the day of Christ is at h.
1 Tim. 2.8, lifting up holy h.
Heb. 10, 31, the h. of living God.
Jas. 4.8, cleanse your h. Jas. 4.8, cleanse your h. 1 Pet. 4.7, end of all things is at h. 1 John 1.1, our h. have handled of the Word. See Isa. 49.16; Lu. 9.62; John 18.22; Col. 2.14. HANDLE. Judg. 5. 14, that h. pen of the writer, Ps. 115. 7, hands, but they h. not. Prov. 16. 20, that h. a matter wisely, Jer. 2. 8, they that h. the law. Mk. 12. 4. sent away shamefully h. Lu. 24. 39, h. me, and see. 2 Cor. 4. 2, not h. word deceitfully. Col. 2. 21, taste not, h. not. 1, John 1, 1, have h. of Word of life. See Gen. 4. 21; 1 Chron. 12. 8; Ezek. 27. 29.

HANDMAID. Ps. 86. 16; 116. 16; Prov. 30. 23;

Lu. 1. 38.

neck. 22. 40, on these h, the law and the prophets. 27. 5, went and h, himself. Heb. 12. 12, 11th up the hands which h, down. See Gen. 40. 22; Esth. 7. 10; Lu. 23, 39. HAPLY, 1 Sam. 14, 30; Mk. 11, 13; Acts 5, 39; HAT 2.3.

HAPPEN, 1 Sam, 6, 9, it was a chance that h. Prov. 12. 21, there shall no evil h. to the just. Isa, 41, 22, let them show us what shall h. Jer. 44, 23, therefore this evil is h. Mk. 10, 32, to tell what should h. Mk. 10, 32, to tell what should h. Lu, 21, 14, talked of things that had h. Rom. 11, 25, blindness is h. to Israel. 1 Cor. 10, 11, things h. for ensamples. Phill. 1, 12, things which h. to me. 1 Pet. 4, 12, as though some strange thing h. 2 Pet. 2, 22, it is h. according to proverb. See Eccl. 2, 14; S. 14; 9, 11; acts 3, 10. HAPPY. Gen. 30, 13, h. am L. Deut. 33, 23, h. art thou Job 5, 17, h. is the man whom God correcteth, Ps. 127, 6, h. is the man that hath quiver full Job 5. 17. h. is the man whom God correcteth, Ps. 127. 5. h. is the man that hath quiver full. 128. 2, h. shalt thou be. 144. 15. h. is that people. 144. 15. h. is that people. 147. 15. h. is that people. 148. 16. h. is the man that feareth alway. 148. 14. h. is the man that feareth alway. 157. 12. I, why are they h. that deal treacherously? Mal. 3. 15, how we call proud h. John 13. 17, if ye know, h. if ye do them. Rom. 14. 22. h. is he that condemneth not. Jas. 5. 11, we count them h. that endure. 1 Pet. 3. 14; 4. 14, h. are ye. See Ps. 146. 5; Prov. 20. 18; 1. Cor. 7. 49. 14RD. Gen. 18. 14, is any thing too h. for the HARD. Gen. 18. 14, is any thing too h. for the Lord? Dout. 1. 17; 17.8, cause that is too h.
15. 18, it shall not seem h. to thee.
1 Kings 10. 1; 2 Chron. 9. 1, prove with h. questions. Job 41. 24, h. as piece of nether millstone. ARDEN, Ex. 4. 21; 7. 3; 14. 4, I will n. Pnarabl's heart.
14. 17, h. hearts of Egyptians.
Job 6. 10, I would h. myself in sorrow.
9, 4, who hath h. himself against him?
Prov. 21. 29, a wicked man h. his face.
28. 14, he that h. his heart.
29. 1, he that he being often reproved h. his neck.
18a. 63. 17, why hast thou h. our heart?
Mk. 6. 52; 8. 17, their heart was h.
John 12. 49, he hath h. their heart.
Acts 19. 9, when divers were h.
Rom. 9. 18, whom he will he h.
Heb. 3. 13, lest any of you be h.
See Deut. 15. 7; 2 Kings 17. 14; Job 39. 16.
HARDLY, Gen. 16. 6; Mat. 19. 23; Mk. 10. 23; HARDEN. Ex. 4. 21; 7. 3; 14. 4, I will h. Pha-HARDLY, Lu. 18. 24 Gen. 16. 6; Mat. 19. 23; Mk. 10. 23; HARDNESS. Mk. 3. 5, grieved for h. of their 16.14, upbraided them for h. of heart. 2 Tim. 2.3, endure h., as good soldier. See Job 38.38; Mat. 19.8; Mk. 10.5; Rom. 2.5. HARM. Lev. 5. 16, make amends for h.

Num. 35, 23. nor sought his h.
1 Sam. 26, 21. I will no more do thee h.
2 Kings 4. 41. no h. in the pot.
1 Chron. 16, 22; Ps. 105, 15, do prophets no h.
Prov. 3, 30, if he have done thee no h.
Acts 16, 28, do thyself no h.
28. 5, he felt no h.
1 Per. 3, 13, who will h. you?
See Gen. 31, 52; Jer. 39, 12; Acts 27, 21.
1 PERL 25, Mat 10, 18, Phil 2, 15, Heb. 7. HARMLESS. Mat. 10. 16; Phil. 2. 15; Heb. 7. 26. HARP. 1 Sam. 16. 16, cunning player on an h. Ps. 49. 4, dark sayings on the h.
137. 2, hanged h. on the willows,
Isa. 5. 12, h. and viol are in their feasts. 24.8, joy of the h. ceaseth. 1 Cor. 14.7, what is piped or h., except they give. Rev. 14.2, harring with their h. See Gen. 4.21; Ezek. 26.13; Dan. 3.5. HARROW. 2 Sam. 12. 31; 1 Chron. 20. 3; Job 39, 10, 32. 10.

HART. Deut. 12. 15. and as of the h.

1 Kings 4. 23, besides h. and roebucks.

See Ps. 42. 1; Isa. 35. 6.

HARVEST. Gen. 8. 22, h. shall not cease.

Ex. 23. 16; 34. 22, the feast of h.

Lev. 19. 18; 23. 10; Deut. 24. 19, when ye reap h.

1 Sam. 12. 17, is it not wheath. to-day?

Job 5.5, whose h. the hungry eatch up.

Prov. 6. 8, the ant gathereth food in h.

10. 5, he that sleepeth in h.

25. 1, as rain in h. 25. 13, cold of snow in time of h.
26. 1, as rain in h.
1sa. 9. 3, according to joy in h.
1b. 9, thy h. is fallen.
18. 4, dew in heat of h.
19. 5. 17, they shall eat up thine h.
24, appointed weeks of h.
8. 20, the h. is past, the summer ended.
5. 13, the time of her h. snall come.
1oel 3. 13; Rev. 14. 15, the h. is ripe.
Mut. 9. 37. the h. is plenteous. Job. 3. the time on her hasher comoJoel 3. 13; Rev. 14. 15, the h. is ripe.
Mat. 9. 37; the h. is plenteous.
S8; Lu. 10. 2, the Lord of the h.
13. 30, in the time of h. I will say.
Mk. 4. 29, putteth in sickle, because h. is come.
Lu. 10. 2; the h. truly is great.
John 4. 35, the fields are white to h.
See Josh. 3. 15; Isa. 23. 3; Mat. 13. 39.
HASTE. Ex. 12. 11, Shall eat it in h.
1 Sam. 21. 8, king's business required h.
Ps. 31. 22; 116. 11, I said in my h.
Prov. 19. 2, he that h. with feet sinneth,
28. 22, he that h. to be rich.
Go. 22, will h. it in his time.
Jer. 1. 12. I will h. my word.
Zeph. 1. 14, day of the Lord h. greatly.
See 2 Kings 7. 15; Ys. 16. 4; 55. 8; Eccl. 1. 5.
HASTILY. Prov. 20. 21; 25. 8. HASTILY. Prov. 20, 21; 25, 8, HASTY. Prov. 14. 29; 21. 5; 29. 20; Eccl. 5. 2; 7. 9. HATE. Gen. 37. 4, 5, 8, h. Joseph yet the more. Lev. 19. 17, shall not h. thy brother. 1 Kings 22. 8; 2 Chron. 18. 7, one man, but I h. him. 2 Chron. 19. 2, and love them that h. the Lord 18. 34. 21, they that h. righteous shall be deso! 97, 10, ye that love the Lord, h. evil. 139, 21, do not 1 h. them that h. thee? Prov. 1. 22, bow long will ye h. knowledge? 13. 24, be that spareth his rod h. his son. 14. 20, the poor 1s h. of his neighbour. 15. 10, be that h. reproof shall die. 27, be that h. gifts shall live. 5. 21, be that h. gifts shall live. 5. 3. a time to h. 1sa. 1.14, your feasts my soul h. 61. 8, 1 h. robbery for burnt offering. Amos 5. 15, h. the evil, and love the good. Mic. 3. 2, who h. the good, and love the evil. Zech. 8, 17, these are things that 1 h. Ps. 34.21, they that h. righteous shall be desolate.

Mai. 1.3; from. 9.13, I loved Jacob, and h. Fsau. Mat. 5.4; Lu. 6.27, do good to them that h. you. 6.24, either he will h. the one. 10.22; Mk. 13, 13; Lu. 21, 17, ye shall be h. 24, 10, and shall h. one another. Lu. 6.22, blessed are ye when men shall h. you. 14, 26, and h. not his father.

John 3.20, h. the light.

7.7 the world cannot h. you. 7.7, the world cannot h. you. 12. 25, he that h. his life. 15. 18; 1 John 3. 13, marvel not if world h. you. 24, they have both seen and h. Eph. 5.20, no man ever yet h. his own flesh. I John 2. 9, 11; 3, 15; 4, 20, h. his brother. See Gen. 27, 41; Deut. 1, 27; Prov. 6, 16; Rev. 2, 6. HATEFUL. Ps. 36.2; Ezek. 23.29; Tit. 3.3. HATERS. Ps. 81.15; Rom. 1.30. HAUGHTY. 2 Sam. 22, 28, thine eyes are upon the h.
Ps. 131.1, my heart is not h.
Prov. 16, 18, a h. spirit before a fall.
21.24, proud and h. scorner.
Ist. 10, 33, the h. shall be humbled.
Zeph. 3.11, no more be h. because.
See Isa. 2.11; 13.11; 24.4; Ezek. 16.50. the h HAWK. Lev. 11. 16, and the h. after his kind. Job 39, 26, doth the h. fly by wisdom? HEAD. Gen. 3.15, it shall bruise thy h. Josh. 2.19, blood be on his h. Judg. 11. 9, shall I be your h.? 2 Kings 2. 3, take thy master from thy h. to-day. 4.19, he said, My h., my h. Ps. 24, 7, 9, lift up your h. 4.19, he said, My h., my h.

98. 24.7, 9, lift up your h.

66.12, caused men to ride over our h.

160.7, therefore shall he lift up the h.

141.5, oil, which shall not break my h.

170.7, lift refore shall not break my h.

170.10, 180.10, 180.11, 4, dishonoureth his h. 10, woman to have power on her h. Eph. 1. 22; 4, 15; Col. 1. 18, the h. of the church. 5, 23, hushand is h, of the wife. Col. 2, 19, not holding the h. See Num. 6, 5; Josh. 7, 6; Acts 18, 6; Rev. 13. 1. See Num. 6.5; Josh. 7.6; Acts 18.6; Rev. 13.1, HFAL. Ex. 15.26, Lam the Lord that h. thee, Deut. 32.39, I wound, I h. 2 Kings 2.22; waters were h. 20.5, 8, I will h. thee, Ps. 6.2; O Lord, h. me, 41.4, h. my soul, for I have sinned, 103.3, who h. all thy diseases, 107.20, sent his word, and h. them. 1sa. 6.10, lest they convert and be h. 53.5, with his stripes we are h. Jer. 6.14; S.11, they have h. the hurt slightly. 15.18, wound refuseth to be h. 17.14, h. me, and I shall be h. Lam. 2.13, who can h. thee; Hos. 5.13, yet could he not h. thee,

Hos. 6.1, he hath torn, and he will h. us. 14.4, I will h their backshidings. Mat. 8.7, I will come and h, him. 8, speak, and my servant shall be h. ϵ_i speak, and my servant small m is k. 10.1, to h, all manner of sickness. 8: Lu, 9.2: 10.9, h, the sick, 12.10: Lu, 14.3, is it lawful to h, on sabbath? Mk, 3.2: Lu, 6.7, whether he would h, on the sabbath day.
Lu. 4. 18, to h. broken-hearted.
23, physician, h. thyself.
5. 17, power of the Lord present to h.
John 4. 47, that he would come and h.
5. 13, be that was h. wist not. sabbath day Acts 4.1b, ebholding the man which was h.
5.16, they were h. every one.
11.9, he had faith to be h.
11.5, 1.6, b. pray that ye may be h.
12.5, 5.16, pray that ye may be h.
1. Pet. 2.24, by whose stripes ye were h.
1. Pet. 2.34, by whose stripes ye were h.
1. Pet. 2.34, by shose stripes ye were h.
1. Pet. 2.34, by shose stripes ye were h.
1. Pet. 2.34, by shose stripes ye were h.
1. Pet. 1.35, a his deadly wound was h.
1. See Eccl. 3. 3; 1.5a. 3.7; Mat. 4.24; 1.4, 14.
1. FALING. Jer. 14.1, 19, there is no h. for us.
1. Nah. 3. 19, no h. of thy bruise.
1. Mat. 4. 23, went about h. all.
1. La. 0.11, that had need of h.
1. Cor. 12, 0. 28, 30, the gift of h.
1. Cor. 12, 1. The had had need of h.
1. Cor. 12, 1. The had had he Acts 4.14, beholding the man which was h. See Jer. 30, 18; Lu. 9, 6; Acts 4, 22; 10, 38.

HEALTH 2 Sam. 29, 9, art thou in h., ny brother?

Ps. 42; 11; 43, 5, the h. of my countenance.

10; 2, thy saving h.

Prov. 3, 8, h to thy navel.

4, 22, they are h. to all their flesh.

10; 24, h. to the bones.

18; 58, 6 thy h. shall spring forth.

Jer. 8, 15, looked for a time of h.

22, why is not h. recovered?

3 John 2, mayest be in h.

See Gen. 44, 28; 1er. 30, 11; Acts 27, 34.

HEAP. Deut, 32, 23, h. mischiefs upon them.

Job 16, 4, 1 could h. up words.

21, 16, though he h. up silver.

Ps. 33, 6, he h. up riches.

Prov. 25, 22; Rom. 12, 20, h. coals of fire.

Ezek. 21, 10, h. on wood.

Hab. 1, 10, they shall h. dust,

Mic. 3, 12, Jerusalem shall become h.

2, Tim. 4, 3, h. to themselves teachers.

Jus. 5, 3, ye have h. treasure for last days.

See Judg. 15, 16; Noh. 4, 2; Eccl. 29.

1 Kings 3, 42, they shall h. oth great name.

18, 25, O Baal, h. us.

2 Kings 18, 22; Isa, 36, 13, h. words of the great king.

1 Chron. 14, 15, when thou h. a sound of going. king.
1 Chron. 14. 15, when thou h a sound of going.
Neh. 8. 2, all that could h, with understanding.
Job 31. 35, 0h that one would h, me!
198. 4. 1; 30. 12; 54. 2; 84. 8; 102. 1; 143. 1; Dan.
9. 17, h, my prayer.
3. 17. 6; Zech. 10. 6, the Lord will h.
10. 17, cause thine ear to h.
59. 1, h, this, all ye people.
59. 7, who, say they, doth h.?
66. 18, if I regard iniquity, the Lord will not h. me. 66. 18, if I regard iniquity, the Lord will speak.
15. 8. I will h, what God the Lord will speak.
102. 20, h, groaning of the prisoner.
Prov. 13. 8, the poor h. not rebuke.
18. 13, answereth a matter before he h.
22. 17. h. the words of the wise.
Eccl. 5. 1, more ready to h. than give.
7. 5, better to h. rebuke of wise.
12. 13. h. conclusion of the whole matter.
1sa. 1.2 h., O heavens, and give ear.
15. Jer. 71. 6; 11. 14. 12; Ezek. 8. 18, make many prayers, I will not h.

Isa. 6.9; Mk. 4.12, h. but understand not.
29. 18, shall deaf h. words of the book.
33. 13, h., ye that are afar off.
34. 1, let the earth h.
42. 29, opening ears, but he h. not.
55. 3; John 5. 25, h., and your soul shall live.
Ezek. 3. 27, he that h., let him h.
33. 31, they h. words, but will not do them.
Mat. 7. 24; Lu. 6. 47, whoso h. these sayings.
11. 4 show things ye do h. and see. 33. 31, they h. words, but with the do them.
Mat. 7. 21; Lu. 6. 47, whoso h. these sayings.
11. 4, show things ye do h. and see.
5; Mk. 7. 37; Lu. 6. 22, the death.
13. 17; Lu. 10. 24, those things which ye h.
17. 5; Mk. 9. 7, my beloved Son, h. him.
18. 16, if he will not h. thee.
Mk. 4. 24; Lu. 8. 18, take heed what ye h.
Lu. 9. 9, of whom 1 h. such things.
10. 16, he that h. you, h. me.
John 5. 25, dead shall h. voice of Son of God,
30, as Ih. 1 judge.
6. 60, who can h. it?
8. 47, he that is of God h. God's words.
9. 31, God h. not sinners.
11. 42, I know thou h. me always.
12. 47, if any man h. my words.
14. 24, the word ye h. is not mine.
Acts 2. 8, how h. we every man?
13. 44, whole city came to h. Acts 2.8, now h, we very man:
13.44, whole city came to h.
Rom. 10, 14, h. without a preacher.
1 Cor. 11. 18, I h. there be divisions.
1 Tim. 4, 10, save thyself, and them that h. 1 Tim. 4. 16, 1 h. there be curvatures.

Jan. 1. 19, swift to h.

Jan. 1. 19, swift to h.

1 John 45, the world h. them:
6, he that knoweth God h. us.
5, 15, we know that he h. us.
Rev. 2. 7; 3, 6, 13, 22, let him h.
3, 20, if any man h. my voice.
See Deut. 30, 17; 2 Kings 19, 16; 2 Chron. 6, 21.

HEARD. Gen. 3, 8, they h. voice of the Lord.
21, 17, God h. voice of the lad.
45, 2, Joseph wept, and the Egyptians h.
Ex. 3, 7, 1 have h. their cry.
Num. 11, 12, 2, the Lord h. it.
Deut. 4, 12, only ye h. a voice.
1 Kings 6, 7, nor any tool of iron h.
10, 7; 2 Chron. 9, 6, exceeded the fame I. h.
2 Kin. 10, 25; 1 sa. 37, 26, hast thou not h. long ago?
Ezra 3, 13; Neh. 12, 43, the noise was h. afar oif.
Job 15, 8, hast hou h. the secret of God?
16, 2, I have h. many such things. A.T. 1.3 . Neb. 12.43, the noise was h. afar oif.
Job 15. 8, hast thou h. the secret of God?
16.2. I have h. many such things.
19.7. but I am not h.
19.7. but I am not h.
28. 11, when the act of the lucksed me.
28. 11, when the desire of the humble.
38. 13, 1 was as a deaf man, and h. not.
38. 13, 1 was as a deaf man, and h. not.
38. 15, 1 w. has as a deaf man, and h. not.
38. 15, 1 w. has as a deaf man, and h. not.
38. 15, 1 w. has as a deaf man, b.
38. 15, 1 h. language 1 undersood not.
116. 1, 1 love the Lord, pecause he hath h.
Cant. 2. 12, voice of turtle is h.
18. 40. 21, 28, have ye not h.h.
64. 4, not h. what he hath prepared.
65. 19, weeping no more be h.
66. 8, who hath h. such a thing?
51-7. 13, rising early, but ye h. not.
8. 6. 1 h., but they spake not aright.
15. 46; Obad. 1, a rumour that shall be h.
Dan. 12. 8, 1 h., but understood not.
20ch. 8. 22 we have h. God is with you.
Mal. 3. 16, the Lord hearkened, and h. it.
Mat. 6. 7, h. for much speaking.
26. 65; Mk. 14. 64, ye have h. the blasphemy.
Lu. 12. 3, shall be h. in the light.
John 4. 42, we have h. him ourselves.
8. 6, as though he h. them not.
11. 41, I thank thee thou last h. me.
Acts 4. 4, many which h. believed.
20, cannot but speak things we have h.
16. 10, 14, of whom they have not h.

Rom. 10. 18, have they not h.? 1 Cor. 2. 9, eye hath not seen, nor ear h. 2 Cor. 12. 4, h. unspeakable words. Eph. 4. 21, if so be ye have h, him. Phil. 4. 9, things ye have h, and seen in me. 2 Tim. 2. 2, things thou hast h, of me. Heb. 2. 3, confirmed by them that h. 4.2, with faith in them that h. 4.2, with faith in them that h.
Heb. 5.7, was h. in that he feared.
1 John 1.1, 3, that which we have h, and seen. 13.0 1 1. 1, 3, that which we have h, and s 10. 4; 14. 2; 18. 4, h, a voice from heaven. See Jer. 31. 18; John 5. 37; Rev. 19. 6; 22. 8. HEARER. Rom. 2.13; Eph. 4.29; Jas. 1.23. HEARING. Deut. 31. 11, read this law in their h. 2 Kings 4. 31, neither voice nor h. Job 42. 5, by the h. of the ear. Prov. 20, 12, the h. ear. Eccl. 1.8, nor ear filled with h. Amos 8.11, a famine of h. the word. Mat. 13.13, h., they hear not. Mat. 13. 13. 14. 14. nety hear not. Acts 9. 7, h. a voice, but seeing no man. Rom. 10. 17, faith cometh by h. 1 Cor. 12. 17, where were the h.? Heb. 5. 11, ye are dull of h. See Acts 28. 27; Gal. 3. 2; 2 Pet. 2. 8. See Acts 28.1; Gill. 3.2; 2 Pet. 2.8.

HEARKEN. Deut. 18.15, unto him ye shall h.

Josh. 1.17, so will we h. unto thee.

1 Saun. 15. 22; 10 h. than the fat of rams,

Prov. 29. 12, if a ruler h. to lies.

1sa. 5.5. 2. h. diligently unto me,

Dan. 9. 19, O Lord, h. and do.

Mk. 7. 14, h. to me, every one of you.

See Ps. 103. 20; Prov. 1. 33; 12, 15; Acts 4. 19,

HEALET. F. 23 on 20. See Ps. 103. 20; Prov. 1, 33; 12. 15; Acts 4. 19. HEART. Ex. 23. 9, vs know the h. of a stranger. Deut. 11. 13; Jost. 22. 5; 1 Sam. 12. 20, 24, serve him with all your h.
13. 3; 30. 6; Mat. 22. 5; Ms. 12. 30, 33; Lu. 10. 27, love the Lord with all your h.
Judg. 5. 16, great searchings of h.
15. Man. 10. 9, God gave him another h.
15. 7, the Lord booketh on the h. 1 Kings 3, 9, 12, give an understanding h.
4, 29, gave Solomon largeness of h.
8, 17; 2 Chron. 6, 7, it was in the h. of David. 11.4, not perfect, as was h. of David. 14.8, followed me with all his h. 14.8, followed me with all his h.
1 Chron. 12. 33, not of double h.
22.17; Jer. Il. 20, I know thou triest the h.
22.17; Jer. Il. 20, I know that I his h.
32.25, his h. was lifted up.
Neb. 2. 2, nothing else but sorrow of h.
Job 23.16, maketh my h. soft. Job 25, 16, maketn my h. soft. 21,13, caused the widow's h. to sing. Ps. 10, 6; 11, 13; 14, 1; 53, 1, said in his h. 19, 8, rejoicing the h. 27, 3, my h. shall not fear. 28, 7, my h. trusted in him. 64, 6, the h. is deep.

73. 7, more than h, could wish. 78. 37, their h, was not right.

78.37, their h, was not right.
78.37, their h, was not right.
110.11, fladness sown for upright in h,
110.11, flad word have I hid in my h.
80, let my h, be sound.
130, 23, exarch me and know my h,
Prov. 4.25, keep thy h, with all diligence.
14.10, the h, knoweth his own bitterness.
21.1, king sh, is in the hand of the Lord,
22.1, as he thinketh in his h, so is he.
22.5, king sh, is unsearchable.
23.5, king sh, is unsearchable.
24.5, songs to a heavy h.
31.11, h. of her lusband doth trust.
Eccl. 8.5, wise man's h, discerneth.
1sa. 35. 4, say to them of fearful h.
44.20, a deceived h.
51.1; Jen. 12.11, no man layeth it to h.
15, revive h, of contrite.

Jer. 20. 9, in mine h. as a burning fire. 24. 7. 1 will give them a h. to know me. 30. 21, that engaged his h. to approach. 49. 16; Obad. 3, pride of h. deceived thee. Izek. 11. 9, take stony h. 18. 31, make you a new h. 36. 6; will propose the first of h. deceived the h. 36. 6; will propose the first of h. 36. 5; will propose the h. 18. 31, make you a new h.
38. 25, will give you a h. of flesh.
44. 7; Acts 7. 51, uncircumcised in h.
Dan. 1. 8, Daniel purposed in his h.
Joel 2. 13, rend your h.
Zech. 7. 12, made h. as adamant.
Mal. 2. 2; if ye will not lay it to h.
4. 6, turn h. of fathers to children.
Mat. 5. 8, blessed are the pure in h.
6. 21; Lu. 12. 34, there will your h. bea 6. 21; Lt. 12. 34, there will your h. be also. 11. 29, meek and lowly in h. 12. 34; Lt. 6. 45, out of abundance of the h. 15. 19, out of the h. proceed eyil thoughts. 15. 19, out of the h. proceed evil thoughts 15. 25, if ye from your h. forgive not. Mk. 2. 8, why reason ye in your h.? 8. 11, have ye your h. yet hardened? 10. 5; 16. 14, hardenes of h. Lu. 2. 19, 51, kept them in her h. 21. 14, settle it in your h. 24. 25, slow of h. to believe. 32, did not our h. burn within us? John 14. 1, 27, let not your h. be troubled. Acts 5. 25; 7. 54, were cut to the h. 11. 23, with purpose of h. 10 m. 10. 10, with the h. man believeth. 1 Cor. 2. 9, neither have entered into h. 2 Cor. 3. 3, in fleshy tables of the h. 5. 12, glory in appearance, not in h. 5. 12, glory in appearance, not in h. Eph. 3. 17, that Christ dwell in your h. by faith. 5. 19, singing and making melody in your h. 5.19, singing and making inelody in your 6.6, doing will of God from the h. Phil. 4.7, keep your h. and minds. Col. 3.22; in singleness of h. 2 Thess. 3.5, direct your h. into love of God. Heb. 4.12, discerner of intents of the h. 10.22, draw near with time h. 10. 22, Graw hear with true h.
13. 9, good that the h. be established,
Jas. 3.14, if ye have strife in your h.
4.8, purify your h.
1 Pet. 3. 4, the hidden man of the h.
15, sanctify the Lord in your h.
See Ps. 57. 7; 108. 1; Col. 3. 15; 2 Pet. 1. 19. HEARTH. Gen. 18.6; Ps. 102.3; Isn. 30. 14; Jer. 36, 22, HEARTHLY. Col. 3, 23.
HEAT Deut. 29, 24, the h. of this great anger. Ps. 19, 6, nothing hid from h, thereof. Eccl. 4, 11, two together, then they have h. 18a, 4, 6; 23, 4, a shadow from the h. 18. 4, h. upon herbs, dew in h. of harvest. 49. 10, neither shall h. smite them. Hos. 7. 4, as oven h. by the baker. Mat. 20. 12, burden and h. of the day. Jas. 1.11, sun no sooner risen with burning h. 2 Pet. 3.10, melt with fervent h. See Dan. 3.19; Lu. 12.55; Acts 28.3. HEATH. Jer. 17.6; 48.6. HEATHEN. Ps. 2.1; Acts 4.25, why do the h. rage i 8, give h. for inheritance.
102.15, the h. shall fear name of the Lord. 102. 15, the h. shall fear name of the Lord. Ezek. 30, 24, I will take you from among h. Zech. 8.13, ye were a curse among the h. Mat. 6, 7, repetitions, as the h. 18. 17, let him be as h. man. 8. See Lev. 25, 44; Deut. 4: 27; Neb. 5. 8. HEAVEN. Gen. 28. 17, the gate of h. Ex. 20. 22, have talked with you from h. Lev. 26, 19, make your h. as iron. Deut. 10. 14; 1 Kings 8. 27; Ps. 115. 16, the h. and h. of heavens. h. of heavens. n. of fleavens.
33.13, the precious things of h
2 Kings 7. 2, if the Lord make windows in h,
Job 15. 15, the h. are not clean in his sight,
22. 12, is not God in the height of h.?

HEAVENLY. Ps. 8. 3, when I consider thy h. 14.2; 53.2, had looked down from h. 73.25, whom have I in h.? 89.6, who in h. can be compared to the Lord? 59. 6, who in h. can be compared to the Lord? 119.89, thy word is settled in h. Prov. 8. 27, when he prepared the h. I was there, 25. 3, the h. for height. Eccl. 5. 2, for God is in h. Isa. 13. 15; Hag. 2. 6, will shake the h. 49. 12, meted out h. with the span. 65. 17; Rev. 21. 1, new h. and new earth. Jer. 7. 18, make cakes to queen of h. 23. 24. do not I fill h. and earth? 23.24, do not I fill h. and earth? 31.37, if h. can be measured. Ezek. 1.1; Mat. 3.16; Mk. 1.10, the h. were opened.
32.7, I will cover the h.
Dan. 7.13, with clouds of h.
Hag. 1.10, h. over you is stayed from dew.
Mal. 3.10, it I will not open windows of h.
Mat. 5.15, it ll h. and earth pass.
11. 23, exalted to h.
24. 24; Mk. 13, 25, the powers of h.
Mk. 13, 32, no, not the angels in h.
Lu, 15. 18, I have sinned against h.
John 1. 51, ye shall see h. open.
6 23 32 breaf from h. opened. 30mh, 51. ye shart see h. open. 6, 31, 32. bread from h. Acts 4, 12. none other name under h. 12 cm. 1, 18, wrath of God revealed from h. 2 cor. 5, 1, eternal in the h. 2, our house that is from h. 2, our nouse that is from h, preach, Eph. 1, 10, gather in one, things in h.
3, 15, whole family in h.
6, 9; Col. 4, 1, your master is in h.
6, 9; Col. 4, 1, your master is in h.
Heb. 12, 23, written in h.
1, John 5.7, three that bear record in h.
Rev. 4, 1, door opened in h.
2, throught in h. 2. throne set in h.
8.1, silence in h.
12.1, 3, a great wonder in h.
12.2; 1 Thess, 4, 16; 2 Thess, 1, 7.

HEAVENLY. Lu. 2, 13, multitude of the h, host,
John 3, 12, 1 tell you of h, things,
Acts 20, 19, the h, vision,
1, Cor. 15, 48, as is the h, such are they.
Eph. 1, 3; 2, 6; 3, 10, in h, places,
Heb. 3, 1, partakers of the h, calling,
8,5; 9, 23, shadow of h, things,
11, 16, an h, country.
See 2 Tin 4, 118; Heb. 6, 4; 12, 22.

HEAVENLY FATHER, Mat, 6, 14, your h. f. also
will forgive you. 2. throne set in h. will forgive you.

Lu. 11. 13, how much more shall your h. f. give the Holy Spirit to them that ask him?

HEAVINESS. Ps. 69. 20, I am full of h. Prov. 12. 25, h. in the heart maketh it stoop.

14.13, the end of that mirth is h. Isa. 61.3, garment of praise for spirit of h. Jsa. 4.9, let your joy be turned to h. See Ezra 9.5; Prov. 10.1; Rom. 9.2.

HEAVY. Ex. 17. 12, Moses' hands were h. 1 Kings 14.6, sent with h. tidings. Neh. 5. 18, the bondage was h. Job 53. 7; Ps. 32. 4, hand h. Prov. 25. 20, songs to a h. heart, 31. 6, wine to those of h. hearts. 31. 6, while to those of h. hearts, Isa, 58. 6, to tundo the h. burdens, Mat, 11. 28, all ye that are h. laden, 23. 4, they bind h. burdens, 26. 37, he began to be very h. 43; Mk. 14. 33, their eyes were h. See Prov. 27. 3; Isa, 59. 1; Lu. 9. 32.

HEDGE. Job 3, 23, whom God hath h. in. Prov. 15, 19, way of slothful an h. of thorns. Eccl. 10. 8, whose breaketh an h. Lam. 3. 7, he hath h. me about. Hos. 2.6, I will h. up thy way: Mk. 12. 1, he set a h. about it.

Lu. 14. 23, the highways and h.
See Isa. 5. 5; Ezek. 13. 5; 22. 30; Nah. 3. 17.
HEED. 2 Sam. 20. 10, took no h. to the sword.
Ps. 119. 9, by taking h. thereto.
Eccl. 12. 9, preacher gave good h.
Isa. 21. 7, hearkened diligently with much h.
Jer. IS. 18, let us not give h.
I Tim. 1. 4; Tit. 1. 14, neither give h, to fables.
4. 1, giving h. to seducing spirits,
Heb. 2. 1, give more earnest h.
See Prov. 17. 4; Acts. 3. 5; 8. 6.
HEEL. Gen. 3. 13, thou shalt bruise his h.
Ps. 49. 5, when the injutiv of my h, shall cor

Ps. 49. 5, when the iniquity of my h. shall com-

pass me about.

HEIGHT. Ps. 102. 19, from h. of his sanctuary.

Prov. 25. 3, the heaven for h.

Isa. 7. 11, ask it either in the depth, or in the h. above.

Īsa, 7.11, ask it either in the depth, or in the habove.
Eph. 3.18, 19, the h. of the love of Christ,
See Job 2.12; Ps. 148, 1; Amos 2.9.

HEIR. 2 Sam, 14, 7, we will destroy the h.
Prov. 30, 23, handmaid that is h. to ber mistress,
Mat. 21, 38; Mt. 12, 7; Lu. 20, 14, this is the h.
Rom, 8, 17, h. of God, joint-h. with Christ,
Gell 3, 29, h. according to the promise,
4.7, and, of God through Christ.
Eph. 3, 6, Gentiles fellow-h.
Tit. 3, 7, h. according to hope of eternal life,
Heb. 1.14, who shall be h. of salvation.
6.17, the h. of promise.
11, 7, h. of the righteousness,
Jus. 2, 5, h. of the kingdom.
1 Pet. 3, 7, as h. together of the grace,
See Jer. 49, 17, as h. together of the grace,
See Jer. 49, 17, this. 1.15; Rom. 4.13.
LELL. Deut. 32, 22, thre shall burn to lowest h.
2 Sam. 22, 6; Ps. 18, 5, sorrows of h. compassed me.
Job 11.8, deeper than h.
20, 6, h. is naked before him,
Ps. 9, 17, wicked turned into h.
16, 10; Acts 2.27, not leave soul in h.
17, 19, the them go down quick into h.
139, 8, if I make my bed in h.
Prov. 5, ber steps take hold on h.
7, 27, house is the way to h.
9, 18, her guests are in the depths of h.

139, 8, 11 I make my beet in m.

7, 27, house is the way to h.

7, 27, house is the way to h.

15, 11, h, and destruction before the Lord.

24, that he may depart from h. beneath.

23, 14, deliver his soul from h.

27, 20, h, and destruction are never full.

1sa, 14, 9, h, from beneath is moved.

28, 15, 18, when I cast him down to h.

22, 21, shall speak out of the midst of h.

Amos 9, 2, though they dig into h.

Jonah 2, 2, out of the belly of h.

Hab. 2, 5, enlargeth his desire as h.

Mat. 5, 29, in danger of h, fire.

29, 30, whole body cast into h.

10, 28; Lu, 12, 5, destroy soul and body in h.

11, 23; Lu, 10, 15, brought down to h.

23, 15, more the child of h.

23, 15, more the child of h.

23, 15, more the child of h.

33, how can ye escape the damnation of h.? Lu. 16, 23, in h. he lift up. Acts 2, 31, soul not left in h.

Acts 2, 31, soul not lett in h.
Jas, 3, 6, tongue set on fire of h.
2 Pet, 2, 4, cast angels down to h.
See Isa, 5, 14; Rev. 1, 18; 6, 8; 20, 13.
HELP. Gen. 2, 18, 20, an h. meet for him.
Deut, 33, 23, the shield of thy h.
Chron, 26, 15, he was marvellously h. Job 6. 13, is not my h. in me? Ps. 22. 11, for there is none to h. 33. 20, he is our h. and our shield. 42. 5, the h. of his countenance.

40.1, a very present h in trouble.
60.11; 108.12, vain is the h of man.
89.19, laid h on one that is mighty.
121. 1, the hills from whence cometh my h.
124.8, our h is in the name of the Lord.

Ist. 10. 3, to whom will ye flee for h.?
41. 6, they h. every one his neighbour.
Hos. 13. 9, in me is thine h.
Mt. 15. 25, Lord, h. me.
Mt. 9. 24, h. thou mine unbelief.
Acts 21. 25, men of Israel, h.
26. 22, having obtained h. of God.
Hub 4. He crage to h. in time of wood. Heb. 4. 16, grace to h. in time of need. See Isa. 31. 3; Rom. S. 26; 2 Cor. 1. 24. HELPER. Heb. 13. 6.

HEM. Mat. 9, 29, touched the h, of his garment. 14, 36, might only touch the h, of his garment. See Num. 15, 38, 39; Mat. 23, 5.

HEMLOCK. Hos. 10. 4, judgment springeth up as b. Amos 6, 12, the fruit of righteousness into h.

HEN. Mat. 23, 37; Lu. 13, 34. HENCEFORTH, 2 Cor. 5, 15; Gal. 6, 17; 2 Tim.

H.S. Jer. 3. 19, a goodly h. 615, the h. of those that fear. 121, 3, children are an h. of the Lord. 135, the h. of those that fear. 121, 3, children are an h. of the Lord. 135, 54, 17, this is the h. of the servants. Mic. 7, 14, feed flock of thine h. 1 Pet. 5, 3, lords over God's h. See Joel 2, 17; 3, 2; Mal. 1, 3.

HID. 2 Kings 4.27, the Lord hath h. it from me. Job 3.21, more than for h. treasures. Ps. 32.5, mine iniquity have I not h. \overline{Y}_{2} , \overline{Z}_{2} , \overline{Z}_{3} , mine iniquity have I not h. 199, 1.1, thy word have I h. in mine heart, Zeph, 2.3, it may be ye shall be h. Mat. 10, 26; Mk. 4, 22, there is nothing h. Lu, 19, 42, now they are h. from thine eyes. 1 Cor. 2.7, even the h. wisdom, 2 Cor. 4.3, if our gospel be h. Col. 3.3, your life is h. with Christ, 1 Pet. 3.4, the h. man of the heart, Rev. 2.17, to eat of the h. manna. See Gen. 3.8; Mat. 5.14; Mk. 7, 24.

Rec. 2. 17.3 (S. Mat. 5. 14; Mk. 7. 24. HIDE. Gen. 18. 17, shall I h. from Abraham. Job 14. 13, h. me in the grave. 34. 29, when he h. his face. 17. 8, h. me under the shadow of thy wings. 27. 5, h. me in pavilion. 31. 20, h. them in secret of thy presence. 89. 46, how long will thou h. thyself? 139. 12, darkness h. not from thee. 18a. 1. 15, I will h. mine eyes from you. 3. 9, they h. not their sin. 25. 20, h. thyself for a little moment, 25. 2, a mun shall be as an h. place. 45. 15, thou art a God that h. thyself. Ezek. 28. 3, no secret they can h. from thee, Jas. 5. 20, h. a multitude of sins. Rev. 6. h. h. us from the face of him. See Job 13. 24; Prov. 22. 25; Amoss. 3. HIGH. Job 11. 8, it is as h. as heaven.

HIGH. Job 11. 8, it is as h. as heaven. 22. 12, behold stars, how h. they are! 41. 34, he beholdeth all h. things. Ps. 62. 9, men of h. degree are a lie. Ps. 62. 9, men of h. degree are a lie.
68. 18, thou hast ascended on h.
103. 11, as the heaven is h. above the earth,
113. 1, in things too h. for me.
138. 6, though the Lord be h.
139. 6, it is h. I cannot attain unto it.
Eccl. 12. 5, afraid of that which is h.

Eccl. 12. 5, afraid of that which is n.
18a. 32. 15, spirit poured on us from on h.
33. 16, he shall dwell on h.
35. 8, an h.-way shall be there.
62. 10, cast up the h.-way.
1er. 49. 16, though thou make thy nest h.
Mat. 22. 9; Lu. 14. 23, go into the h.-ways.
1u. 1. 78, dayspring from on h.
24. 40. newer from on h. 24.49, power from on h. Rom. 12.16, mind not h. things. 13.11, it is h. time.

Phil. 3. 14. for prize of the h. calling. See Isa. 57, 15; 2 Cor. 10. 5.

HIGHER. Isa. 55. 9, heavens h, than the earth. Lu. 14. 10, friend, go up h. Heb. 7. 26, made h, than the heavens.

Heb. 7. 25, made h. than the heavens.

HILL. Gen. 49. 25, the everlasting h.

Deut. 11. 11, a land of h. and valleys.
Ps. 2. 6, set my king on holy h.
Ps. 2. 6, set my king on holy h.
Ps. 2. 6, set my king on holy h.
Ps. 2. 6, set my king on holy h.
Ps. 25, the holy holy h.
Ps. 25, before the h. is bis.
Prov. 8. 25, before the h. was 1 brought forth.
Iss. 30, 12, weighed the h. in balance.
Jer. 8. 23, salvation hoped for from the h.
Hos. 10, 8; Lu. 23, 30, to the h., fall on us.
Mat. 5. 14, city set on an h.
See Lu. 4. 29; 9. 37; Acts 17. 22.

HINDER, Gen. 24, 56, h. me not.

Job 9, 12; 11, 10, who can h. him? Lu, 11, 52, them that were entering ye h. Lu. 11.52, them that were entering ye h.
Acts 8.36, what doth h. me to be baptized?
1 Cor. 9.12, lest we h. the gospel.
Gal. 5.7, who did h. you?
1 Thess. 2.18, but Satan h. us.
1 Pet. 3.7, that your prayers be not h.
See Num. 22.16; Neb. 4.8; Isa. 14.6.
HIRE. Deut. 24.15, thou shalt give him his h.
Mic. 3.11, priests teach for h.
Mat. 20.7, no man hath h. us.
8. give them their h.
Mk. 1. 20, in ship with h. servants.
Lu. 10.7, labourer worthy of his h.
15.17, how many h. servants.
Jas. 5.4, h. of labourers which is kept back.
See Ex. 12. 45; Lev. 25. 40; Deut. 15. 18.
HIRELING. J0.7.1, like the days of an h.
2, as h. looketh for reward.

2, as h. looketh for reward. 14. 6, accomplish, as an h. his day. Mal. 3. 5, that oppress the h. See Isa. 16. 14; 21. 16; John 10. 12.

HITHERTO, Josh, 17, 14, the Lord hath blessed

ITHERTO, Joss. 11, 12, the second of the helped us. Job 38, 11, h. shalt thou come. John 5, 17, my Father worketh h. 16, 24, h. have ye asked nothing in my name. 1 Cor. 3, 2, h. ye were not able to bear u. See Judy, 16, 13; 2 Sam. 15, 34; 1sa. 18, 2,

HOARY. Job 41.32

HOALY. 300 41.02.
HOLD. Gen. 21.18, h. him in thine hand.
Ex. 20, 7; Deut. 5.11, will not h. him guiltless.
2 Kings 7.9, good tidings, and we h. our reace.
Esth. 4.14, if thou altogether h. thy peace.
Job 36. 8, h. in cords of affliction.
Ps. 18. 35, thy right hand hath h. me up.
71. 6. by thee have I been h.
73. 93, thou hast h. me by my right hand.

Tit. 1. 9, h. fast the faithful word.

HOLE. Heb. 3. 14, h. beginning of confidence.
4. 14; 10, 23, h. fast our profession.
Rev. 2. 13, thou h. fast my name.
25, h. fast till I come.
3. 3, h. fast, and repent.
11, h. that fast which thou hast.
See Job 2. 3; Jer. 2. 13; 51, 30; Ezek. 19. 9. HOLE, Isa. 11.8, child shall play on h. of the asp. 51.1. h. of pit whence ye are digged.
Jer. 13.4, hide in a h. of the rock.
Ezek. 8.7, a h. in the wall.
Hag. 1.6. a bag with h.
Mat. 8.0: I.u. 9.8, foxes have h.
Sec Cant. 5.4; Mic. 7.17; Nah. 2.12.
HOLLER, L. 5.65.5. HOLIER. Isa, 65.5. HOLIEST. Heb. 9.3; 10.19. HOLILY, 1 Thess. 2, 10. HOLINESS. Ex. 15. 11, plorious in h. 28, 36; 39, 30; Zech. 14, 20, h. to the Lord. 1 Chron. 16, 29; 2 Chron. 20, 21; Ps. 29, 2; 96, 9; 110. 3, beauty of h. Ps. 30. 4; 97. 12, at remembrance of his h. Ps. 30. 4; 9f. 12 at remembrance of his h.
41.8. the throne of his h.
60. 6; 108.7. God bath spoken in his h.
60. 6; 108.7. God bath spoken in his h.
18a. 35. h. becometh thinhe house.
18a. 35. h. the way of h.
63. 15. habitation of thy h.
Jer. 23. 9, the words of his h.
John 17. The mount of his h.
Jer. 23. 9, the words of his h.
La. 1. 75. might serve him in h.
Acts. 3.12. as though by our h.
Rom. 1. 4. according to the spirit of h.
6.22. fruit unto h.
2. Cor. 7. 1, perfecting h. in fear of God.
Eph. 4.24, created in righteousness and h.
1 Thess. 3. 13, unblameable in h.
4. 7, not called to uncleanness. but h. 7, not called to uncleanness, but h. 1 Tim. 2.15, continue in faith and h. Tit. 2.3, in behaviour as becometh h. Heb. 12.10, partakers of his h. 14, h., without which no man. See Ps. 89. 35; Isa. 23, 18; Jer. 2, 3. HOLLOW. Gen. 32, 25; Judg. 15, 19; Isa, 40, 12, HOLPEN. Ps. 86, 17; Isa, 31, 3; Dan. 11, 34; Lu, 1. IOI.Y. Ex. 3.5; Josh. 5.15, is h. ground. 19. 6; 1 Pet. 2.9, an h. nation. 20.8; 31.4; sabbath day, to keep it h. Ley. 10. 10; difference between h. and unholy. HOLY.

Lev. 10, 10, difference between h. and a 20.7, be ye h.

Num. 16, 5, Lord will show who is h.

Kinns 4, 9, this is an h. man of God.

Ezra 9, 2; Isa, 6, 13, the h. seed.

Ps. 20, 6, hear from his h. heaven.

22. 3, thou art h. that inhabitest.

82. 2, preserve my soul, for I am h.

68. 1, his h. arm hath gotten victory.

9, 9, worship at his h. hill.

145, 17, the Lord is h. in all his works.

Prov. 20, 25, who devoureth that which! 140.1.1 the Lora is h. in ah insworks.
Prov. 20.25, who devoureth that which is h.
Isa. 6.3; Rev. 4.8, h., h., h. is the Lord.
52.10, make bare his h. arm.
64.10, thy h. eitles are a wilderness.
11. our h. and beautiful bouse.
Ezek. 22.26, put no difference between h. and profane.

Mat. 1, 18, 20, with child of the *H*, Ghost.

3.11; Mk. 1.8; Lu. 3.16; John 1.33; Acts 1.5, baptize with *H*, Ghost. haptize with H. Ghost.

7. 6, give not that which is \$\hat{h}\$.

12. 31; Mk. 3. 29, blasphemy against H. Ghost.

Mk. 13. 11, not ye that speak, but H. Ghost.

Lu. 1. 15, shall be filled with the H. Ghost.

35, that \$\hat{h}\$ thing which shall be born of thee.

3. 22. H. Ghost descended in bodily shape.

4. 1. Jesus being full of the H. Ghost.

12. 12. H. Ghost shall teach you.

1. 30 hr. 38, the H. Ghost was not yet given.

14. 25, the Comforter, which is the H. Ghost.

John 17, 11, h. Father, keep those.

20, 22, receive ye the H. Ghost.
Acts 1.8, after the H. Ghost is come.
2.4; 4.31, all filled with H. Ghost.
4.7; 30, against thy h. child Jesus.
5.3, to lie to the H. Ghost.
6.3, look out men full of the H. Ghost.
7.51, ye do always resist the H. Ghost.
7.51, ye do always resist the H. Ghost.
7.51, in comfort of the H. Ghost.
7.51, in comfort of the H. Ghost.
7.51, H. Ghost fell on all which heard.
7. received H. Ghost as well as we.
15.8, giving them H. Ghost, as he did unto we 15.8, giving them H. Ghost, as he did unto us. 25, seemed good to the H. Ghost. 16, 6, forbidden of the H. Ghost. 17, 2, have ye received the H. Ghost? 10.2, have ye received the H. Ghost?
50.28, H. Ghost hath made you overseers.
Rom, 1.2, promised in the h. scriptures.
7.12, commandment is h., just, and good.
9.1, bearing witness in H. Ghost.
11.16, if firstfruit be h., if root be h. 11. 10, 11 Institut be H., 11 root be H.
12. 1, a living sacrifice, h., acceptable to God.
14. 17, joy in the H. Ghost.
16. 16; 1 Cor. 18. 20; 2 Cor. 13. 12; 1 Thess. 5.20;
1 Pet. 5. 14, with a h. kiss.
1 Cor. 2. 13, words which the H. Ghost teacheth.
2. 17, the temple of God is h.
2. 14, ware they h. 14, now are they h. 7.14, now are they h.
2 Cor, 13.14, communion of the H. Ghost.
Eph. 1.4; 5.27, be h. and without blame.
2.21, growent to an h. temple in the Lord.
Coi. 1.22, present you h. and unblameable.
3.12, elect of God, h. and beloved.
1 Thes. 5.27, all the h. brethren.
1 Thm. 2.8, lifting up h. hande.
2 Tim. 1.9, called us with an h. calling. 711.1.8, bishop must be h.

3.5, the renewing of the H. Ghost.
Heb. 3.1. h. brethren, partakers.
1 Pet. 1.12, H. Ghost sent down from heaven. 15; 2 Pet. 3.11, h. in all conversation.
2.5, an h. priesthood.
3.5, the h. women, who trusted.
2 Pet. 1.18, with him in the h. mount. 21, h. men moved by H. Ghost. 21, h. men moyed by H. Ghost, Rev. 3.7, saith he that is h. 6.10, O Lord, h. and true. 20, 6. h. is he that hath part. 21.10, the h. Jerusalem. 22.11. he that is h., let him be h. See 2 1im. 3.15; 1 Pet. 1.10; 2 Pet. 3.2; Jude 20, See 2 Tim. 3. 15; 1 Pet. 1. 16; 2 Pet. 3. 2; Jude 2),
OME. Ex. 9. 19, and shall not be brought h.
Lev. 18. 9, whether born at h. or abroad.
Deut. 24. 5, free at h. one year.
Ruth 1. 2; the Lord hath brought me h. emoty.
2 Sam. 14. 13, fetch h. his banished.
1 Kings 13. 17, come h. with me.
2 Kings 14. 16; 2 Chron. 25. 18, tarry at h.
1 Chron. 13. 12, bring ark of God h.
Job 39. 12, he will bring h. thy seed.
Ps. 68. 12, she that tarried at h.
Eccl. 12. 5, man goeth to his lone h.
Lam. 1. 20, at h. there is as death.
Hag. 1. 9, when ye brought it h.
Mk. 5. 18, go h. to thy friends.
John 19. 27, took her to his own h.
20. 10, went away to their own h. 20. 10, went away to their own h.
1 Cor. 11. 34, let him eat at h.
14. 35, ask their husbands at h.
2 Cor. 5. 6, at h. in the body.
1 Tim. 5. 4, show piety at h. Tit. 2. 5, keepers at h. See Jer. 2. 14; Lu. 9. 61; 15. 6.

HONEST. Lu. S. 15, an h. and good heart. Acts 6. 5, men of h. report. Rom, 12. 17; 2 Cot. S. 21, provide things h. 13. 1st us walk h. as in the day. Phil. 4. 8, whatsoever things are h. 1. Pet. 2. 12, conversation h. among Gentiles. See 1 Thess. 4. 12; 1 Thm. 2. 2; Heb. 13. 18.

HONOUR (n.). Num. 22.17. I will promote thee

doNour (n.). Num. 22.17, I will promote thee to h.

24. 11, hath kept thee back from h.
28 am. 6.22, of them shall I be had in h.
28 am. 6.22, of them shall I be had in h.
1 Chron. 29.28, died full of riches and h.
1 Chron. 11, 12, thou hast not asked h.
25.18, neither shall it be for thy h.
25.19, the wives shall give their husbands h.
25.19, the wives shall give their husbands h.
25.19, the wives shall give their husbands h.
25.19, the wives thin h. in the dust.
25.5, Heb. 27, crowned him with h.
25.8, place where thine h. dwelleth.
49.12, man being in h. shideth not.
49.6, this h. have all his saints.
Prov. 3.16, in left hand riches and h.
4.8, shie shall bring thee to h.
5.9, lest thou give their h. to others.
12.28, in multirude of people is king's h.
25.3, an h, to cease from strife.
25.1, 16. h. is not seemly for a fool. 25. 1, 8, h. is not seemly for a fool. 31, 25, strength and h. are her clothing. Eccl. 6. 2, to whom God hath given h.

Ecci. b. 2, to whom God nath given h. Mal. 1.6, where is mine h? Mat. 13.57; Mk. 6.4; John 4.44, not without h. John 5.41, I receive not h. from men. 44, who receive h. one of another. Rom. 2.7, in well doing seek for h. 10, h. to every man that worketh good.

10, h. to every man that worketh good 12. 10, in h. preferring one another. 13. 7, h. to whom h. 2 Cor. 6. 8, by h. and dishonour. Col. 2. 23, not in any h. to satisfying. 1 Thess. 4. 4, possess his vessel in h. 1 Tim. 5. 17, elders worthy of double h.

6.1, count masters worthy of the 16, to whom be h. and power everlasting.

2 Tim. 2.20, 21, some to h., some to dishonour. Heb. 3.3, more h. than the house.

5.4, no man taketh this h. unto himself.
1 Pet. 3.7, giving h. to the wife.
Rev. 4.11; 5.12, thou art worthy to receive h.
See Rev. 5.13; 7.12; 19.1; 21.24.

HONOUR (v.). Ex. 14. 4, I will be h. upon Pha-

raoh. 20. 12; Deut. 5. 16; Mat. 15. 4; 19. 19; Mk. 7. 10; 10. 19; Lu. 18. 20; Eph. 6. 2, h. thy father and

10.19; Lu. 18. 20; Eph. 6. 2, h. thy lather and mother.
Lev. 19. 52, thou shalt h. the face of the old man. 1 Sam. 2. 30, them that h. me i will h. 15. 30, h. me now before elders.
Esth. 6. 6, the king delighteth to h. Ps. 15. 4, he h. them that fear the Lord. Prov. 3. 9, h. the Lord with thy substance.
12. 9, better than he that h. himself.
Mal. 1. 6, a son h. his father.
Mal. 1. 6, x Mk. 7. 6, h. me with their lips. John 5. 23, h. the Son as they h, the Father.
1 Tim. 5. 3, h. widows that are widows indeed.
1 Pet. 2. 17, h. all men, h. the king.
See 1ss. 2. 9. 13; 58. 13; Acts 28. 10.
HONOURABLE. Ps. 45. 9, among thy h. women.

HONOURABLE. Ps. 45. 9, among thy h. women, Isa. 3. 3, take away the h. man. 9.15, ancient and h. he is the head. 42. 21, magnify the law, and make it h, See Lu. 14. 8; 1 Cor. 4. 10; 12. 25; Heb. 13. 4.

HOPE (n.). Job 7.6, my days are spent with-

8. 13, the hypocrite's h. shall perish. 17. 15, where is now my h.? 19. 10, my h. hath he removed.

19. 10, my h. nath he removed.

39. 7, my h. ts in thee.

118. 116, let me not be ashamed of my h.

19. 70, let me not be ashamed of my h.

19. 10, let me not be ashamed the heart sick,

14. 32, hath h. in his death.

26. 12; 29. 30, more h. of a fool.

20c. 12, to all the living there is h.

Jer. 11. 7, the man whose h the Lord is. 31. 11, there is h in thine end. Hos. 2. 15, for a door of h. Zech. 0, 12, ye trisoners of h. Zech. 0, 12, ye trisoners of h. Acts 28. 20, for the h. of I smel I am bound. Rom. 4. 18, who against h. believed in h.

Rom. 4.18, who against h. beneveu in h. 8.24, we are saved by h. 12.12, rejoicing in h. 1 Cor. 13.13, faith, h., charity. 15.19, if in this life only we have h. Eph. 1.18, the h. of his calling. 2.12, having no h., and without God. Col. 1.27, Christ in you, the h. of glory. 1 Thess. 4.13, even as others who have no h. 5.8 for an belmet, the h. of salvation.

1 Thess. 4. 15. even as others who have a 5.8, for an helmet, the h. of salvation. 2 Thess. 2. 16, good h. through grace. Tit. 3. 7, the h. of eternal life. Heb. 6. 18, lay hold on h. set before us.

19, h. as an anchor of the soul.
1 Pet. 1.3, begotten to a lively h. 3.15, a reason of the h, that is in you. See Lam. 3.18; Col. 1.5; 1 John 3.3.

See Lam. 3, 18; Col. 1, 5; 1 John 3, 3. HOPE (r.), Ps. 2.9, thou didst make me h. 31, 24, all ye that h. in the Lord. 42, 5, 11; 43, 5, h. thou in God. 71, 14, 1 will h. continually. Lum. 3, 24, food that a man both h. and wait. Rom. 8, 25, if we h. for that we see not. 1 Pet. 1, 13, h. to the end. See Ler. 3, 25; Acts 24, 25; Heb. 11, 1. HORDETIEL Pet. 11, 24, 6, 2, 1, r. 2, 12, F. 2. F

HORRIBLE. Ps. 11. 6; 40, 2; Jer. 2, 12; Ezek. 32, 10.

HOSPITALITY. Rom. 12, 13; 1 Tim. 3, 2; Tit. 1. 8; 1 Pet. 4, 9. HOT. Ps. 39, 3; Prov. 6, 23; 1 Tim. 4, 2; Rev. 3, 15.

HOT. Ps. 39. 3; Prov. 6. 28; 1Tim. 4.2; Rev. 3. 15. BUUR. Mat. 10. 19; Lu. 12. 12, shall be given you in that same h. 20. 12, have wrought but one h. 21. 14, have wrought but one h. 24. 36; Mk. 13. 32; that h. knoweth no man. 26. 40; Mk. 14. 37, could ye not watch one h. ? Lu. 12. 39, what h. the thief would come. 22. 53, but this is your h. John 5. 25; 16. 32; the h. is coming, and now is. 11. 3, are there not twelve h. in the day? 12. 27, save me from this h. Acts 3. 1, at the h. of prayer. Gal. 2.5, give place, no, not for an h. Rev. 3. 10, the h. of temptation. See Acts 2. 15; 1 Cor. 4. 11; 15. 30; Rev. 3. 3. HOUSE. Gen. 28. 17, none other but the h. of God. Deut. 8. 12, when thou hast built goodly h. 2 Kings 20. 1; 1s. 38. 1, set thine h. in order. 15, what have they seem in thine h.?

Yella S. L. Well thou hast built goody h.

2 Kings 20. 1; isa. 35. is et thine h. in order.

15, what have they seen in thine h.?

Neh 13. 11, why is the h. of God forsaken?

Job 30. 25, h. appointed for all living.

52. 32, h. appointed for all living.

53. 4, satisfied with goodness of thy h.

54. 9; John 2. 17, the zeal of thine h.

54. 3, the sparrow hath found an h.

54. 3, he sparrow hath found an h.

54. 13, he sparrow hath found an h.

54. 13, her h. inclines to death.

112. 3, hor sparrow hath found an h.

12. 1, h. and riches are linest in death.

12. 1, h. and riches are linest inner lines.

12. 3, when keepers of the h. shall tremble.

12. 3, when keepers of the h. shall tremble.

13. 3. 14, spoil of poor in your h.

5. 5, wee unto them that join h. to h.

6. 11, our holy and beautiful h. is burned.

14. 14. 14 and this h. lie waste.

9, because of mine h. that is waste.

Mal. 3. 16, that there may be meat in mine h.

Mal. 3. 16, that there may be meat in mine h.

because of mine h, that is waste, Mal. 3. ii, that there may be meat in mine h, Mat. 1. 25; Lu. 6. 48, beat upon that h.
 12, when ye come into an h.
 12, 25; Mk. 3. 25, h, divided carmot stand.
 23, 33, your h, is left desolate.
 24. 17; Mk. 13. 15, to take anything out of h.
 24. 11, 10. 1, yo not from h. to h.

Lu. 14. 23, that my h. may be filled. 18.14, went down to his h. justified. John 12. 3, h. filled with odour. 14. 2. in my Father's h, are many mansions. 14.2. in my rather's h, are many man-Acts 2.46, breaking breaf from h, to h, 5.42, in every h, ceased not to preach, 10.2; 16.34; 13.8, with all his h, 50.20, I taught you from h, to h, I con 11.22, have ye not h, to eat in? 2 Cor. 5.17, h, not made with hands. Col. 4.15, duren in his h

See teen, 51.57, 4a, 12; 283m, 14, 23. HIMBLE, Deut, 8, 2, to h. thee and prove thee, 2 Chron, 33, 12, h. himself greatly, Ps, 9, 12; 10, 13, foresteeth not cry of the h. 34, 2, the h. shall hear thereof, 35, 13, 1, b. my soul with firsting, 113, 6, h. himself to behold things in heaven.

15. 6. h. hints to be not things in heaven. Prov. 16, 13, better be of h. spirit. Isa. 57, 15, of contrite and h. spirit. Mar. 18, 4; 23, 12; Lu. 14, 11; 18, 14, h. himself. Phil. 28, he h. himself. Jas. 4, 6; 1 Pet. 5, 5, God giveth grace to the h. Pet, 5, 6, h. vourselves under mighty hand of God. See Isa. 2. 11; 5. 15; Lam. 3. 20.

HUMBLY, 2 Sam. 16.4; Mic. 6.8.

HUMILITY. Prov. 15, 33; 18, 12, before bonour

is h. 22. 4, by h. are riches. See Acts 20. 19; Col. 2. 18, 23; 1 Pet. 5. 5.

HUNGER. Dent. 8. 3. he suffered thee to h. UNGER. Deut. 8.3, he suffered thee to h. Job 18. 12, his strength shall be h-bitten. Ps. 34. 10, young lions do lack, and suffer h. Ps. 49. 10, shall not h. nor thirster h. Isa. 49. 10, shall not h. nor thirster. Jer. 38. 9, he is like to die for h. Mat. 5. 6; Lu. 6. 21, blessed are ye that h. Lu. 6. 25, woe unto ye that are full! for ye shall h. John 6. 35, he that cometh to me shall never h. Ron. 12.20, if thine enemy h. 1 Cor. 4.11, we both h. and thirst.

11. 34, if any man h, let him ent at home. Rev. 7, 16, they shall h, no more. See Mat 4, 2; 12. 1; 25, 35; Lu, 15, 17, HUNGRY. Job 22.7, withholden bread from h.

24. 10, they take away the sheaf from the h. Ps. 50, 12, if I were h., I would not tell thee. 107. 5, h and thirsty, their soul fainted in them.

9, he filleth the h. soul with goodness.
143. 7, which giveth food to the h.
Prov. 15. 21, if thine enemy be h., give him bread

10 cat.
27.7, to the h, every bitter thing is sweet.
28.2, 8, when a h, man dreameth.
58.7, is it not to deal thy bread to the h.
68.15, my servants eat, but ye shall be h.
Ezek, 18.7, given his bread to the h.
Lu, 15.8, he hath filled the h, with good things. Acts 10. 10, and he became very h.

1 Cor. 11. 21, one is h. and another drunken
Phil. 4. 12, instructed both to be full and to be h.

See Prov. 6. 30; Isa. S. 21; 9. 20; Mk. 11. 12.

HUNT, 1 Sam. 25. 20, as when one doth h. a par-tridge. Jer. 16. 16, h. them from every mountain. Eack, 13. 18, h. souls of my people.

Mic. 7. 2, they h. every man his brother.

See Gen. 10, 9; 27, 5; 1 Sam. 24, 11. HUNTING. Prov. 12, 27. HURL. Num. 35, 50; 1 Chron. 12, 2; Job 27, 21. HURT. Ps. 15, 4, that sweareth to his own h.

Eccl. 8.9, ruleth over another to his own h. Isa. 11.9, shall not h, nor destroy.

Is. 11. 9, shall not h, nor destroy.
Jer. 6. 14; 8, 11, have healed h, slightly.
8. 21, for the h, of my people.
25. 6, provoke not, I will do no h.
Dam. 3. 25, they have no h.
6. 23, no manner of h, found upon him.
Mk, 16. 18, deadly thing, it shall not h.
Lu, 10. 19, nothing shall by any means h, you.
Acts IS. 19, no man set on thee to h. thee.
Rev. 6, 6, h, not the oil and the wine.
See Rev. 7. 2; 9, 4; 11. 5.
HURTFUL. Ezra 4, 15; Ps. 144, 10; 1 Tim. 6, 9.
HUSDAND. Ex. 4, 25, a bloody h, art thou.
Proy. 12. 4, virtuous wife a crown to her h.

HYPOCRISY. Mat. 23. 28, within ye are full of h. Mk. 12. 15, he, knowing their h. Lu. 12. 1, leaven of Pharisees, which is h. Jas. 3. 17, wisdom is pure, and without h. See Isa. 32.6; 1 Tim. 4.2.

See Isa, 32, 6; 1 Tinn, 4, 2.

HYPOCRITE, Job 8, 13, the h, hore shall perish.
20, 5, the joy of the h, but for a moment.
36, 13, the h, in heart.
Isa, 9, 17, every one is an h,
Mat. 6, 2, 5, 16, as the h, do,
7, 5; Lu, h, 42; 13, 15, thom h,
15, 7; 16, 3; 22, 18; Mk, 7, 6; Lu, 12, 56, ye h,
23, 13; Lu, 11, 44, we cunto you, h,
24, 51, appoint his portion with the h,
See Job 13, 16; 27, 8; Prov. 11, 9,
IVPOCRITICAL, De 35, 16, 16, 10, 16

HYPOCRITICAL, Ps. 35, 16: Isa, 10, 6.

IDLE. Ex. 5, 8, 17, they be i. Prov. 19, 15, an i. soul shall hunger. 31. 27, 86, earth not bread of i. Mat. 12. 36, every i. word men speak. 20. 3. 6, others standing i. See Eccl. 10. 18; Ezek. 16. 42; 1 Tim. 5. 13.

IDOL. 1 Chron. 16. 26; Ps. 96. 5, all gods of the

IDOL. 1 Chron. 16. 26; Ps. 96. 5, all gods of t people are t. 18a. 66. 3, as if he blessed an t. 1st. 50. 38, they are mad upon their t. Hos. 4.1f. Ephraim is joined to t. Acts 15. 20, abstain from pollutions of t. 1 Cor. 8.4 we know an t. is nothing, 7, with conscience of the t. 1 Thess. 1.8, ye turned to God from t. 1 John 5. 21, keep yourselves from t. See Acts 17. 16; Gal. 5. 29; Col. 3.5 GNORANGE. Acts 3. 17. through t. ye did it. 17. 39, the times of t. God winked at. Frb. 4.18, allenated through t. Frb. 4.18, allenated through t. Pet. 2. 15, put to silence t. of toolish men. See Lev. 4. 2, 13. 22, 27; 5. 15; Num. 15. 24. IGNORANT. Ps. 73. 22, so foolish was 1, and t. Isa. 63. 18, though Abraham be t. of us. Acts 4. 13, perceived they were t. men.

Rom. 10. 3, being i. of God's righteousness. 1 Cor. 14. 38, if any man be i., let him be i. 2 Cor. 2. 11, not i. of his devices. Heb. 5. 2, can have compassion on the i. 2 Pet. 3.5, they willingly are i. See Num. 15. 28; Acts 17. 23; 1 Tim. 1. 13. IMAGINATION. Gen. 6.5; 8.21, i. of heart evil. Deut. 29. 19; Jer. 23. 17, walk in i. of heart. 1 Chron. 28.9, understandeth all the i. of thoughts. Rom. 1. 21, vain in their i. 2 Cor. 10.5, easting down i. See Deut. 31. 21; Prov. 6. 18; Lam. 3. 60. NAGINE. Ps. 62.3, how long will ye i mischiet? Nah. 1. 9, what do ye i against the Lord? II, there is one that i evil. Zech. 7. 10; S. 17, let none i. evil. See Job 21. 27; J. 8. 10, 2; 22. 11; Acts 4. 25. IMMORTAL, 1Tim. 1.17.

IMMORTALITY. Rom. 2. 7; 1 Cor. 15. 53; 1 Tim. 6. 16; 2 Tim. 1. 10. IMPART. Job 39, 17; Lu. 3, 11; Rom. 1, 11; 1 Thess. 2. 8. IMPEDIMENT. Mk. 7. 32.

IMPENITENT. Rom. 2. 5. IMPLACABLE. Rom. 1. 31. IMPOSE. Ezra 7.24; Heb. 9.10. IMPOSSIBLE. Mat. 19. 26; Mk. 10. 27; Lu. 18. 27, with men it is i.

Lu. I. 37; 18, 27, with God nothing i. See Mat. 17, 20; Lu. 17, 1; Heb. 6, 4, 18; 11, 6. IMPOTENT. John 5.3; Acts 4.9; 14.8. IMPOVERISH. Judg. 6, 6; Isa. 40, 20; Jer. 5, 17. IMPRISONMENT. Ezra 7.26; 2 Cor. 6.5; Heb.

11, 36, IMPUDENT. Prov. 7. 13; Ezek. 2.4; 3.7. IMPUTE. Lev. 17. 4, blood shall be i, to that man. Ps. 32. 2; Rom. 4. 8, to whom the Lord i. not iniquity.

Hab. 1. 11. 4. his power to his god. Rom. 5. 13, sin is not i, when there is no law. See 1 Sam. 22. 15; 2 Sam. 19. 19; 2 Cor. 5. 19. See 1 Sam. 22. 10; 2 Sain. 19. 19; 2 Cof. 5. 19.

INCLINE. Josh. 24. 23, i. your hearts to the Lord.

I Kings 8. 58, that he may i. hearts to keep law.

Ps. 40.1; 116. 2, he i. unto me, and heard my cry.

119.36, i. my heart to thy testimonies. Jer. 7, 24; 11.8; 17.23; 34.14, nor i. ear. See Prov. 2.18; Jer. 25. 4; 44.5. INCLOSED. Ps. 17. 10; 22.16; Lu. 5.6. INCONTINENT. 1 Cor. 7.5; 2 Tim. 3.3. INCORRUPTIBLE. 1 Cor. 9. 25, an i. crown. 1 Pet. 1. 4, inheritance i.

28, born of i. seed. See Rom. 1, 23; 1 Cor. 15. 42, 50, 52, 53, 54. INCREASE (n.). Lev. 25, 26, take no usury or i. 25. 4, the land shall yield her i. Deut. 14. 22, 28, tithe all i. Ps. 67. 6; Ezck. 34. 27, earth shall yield her i. Proy. 18, 20, with the i. of his lips.

Eccl. 5. 10. not satisfied with i. Isa. 9.7, i. of his government. 1 Cor. 3.6, 7, God gave the i. See Jer. 2.3; Eph. 4.16; Col. 2.19.

INCREASE (v.). Job 8. 7, thy latter end shall greatly i.

62.10, if riches i, set not your heart upon them.
115.14, Lord shall i, you more and more. 115. 14, Lord shall i, you more and more. Prov. 1.5; 9, a wise man will i, learning. 11. 24, there is that scattereth, and yet i. Eccl. 1. 18, he that i, knowledge i, sorrow, Isa. 9.3, multiplied the nation, and not i, the joy. 40. 29, he i, strength.
Ezek. 36. 37, i, them with men like a flock.
Dan. 12. 4, knowledge shall be i.
Hos. 12. 1, he daily i, lies.
Hab. 2. 6, that i, that which is not his.
Lu. 2. 52, Jesus i, in wisdom.

Acts 6. 7, word of God i. 15.5, churches i. daily. Rev. 3. 17, I am rich, and i. with roods. See Eccl. 2. 9; 5. 11; Mk. 4. 8; Col. 2. 19. INCREDIBLE. Acts 26.8. INCURABLE. 2 Chron. 21. 18; Jer. 15. 18; Mic. 1. 9.

INDEED. 1 Kings 8. 27; 2 Chron. 6. 18, will God i. dwell on the earth? Mk. 11. 32, a prophet i. Lu. 24, 34, the Lord is risen i. John 1. 47, an Israelite i.

John I. 41, an israemer a. 6.55, my flesh is meat i, and my blood is drink i. 8.56, ye shall be free i. 1 Tim. 5.3, that are widows i. See Gen. 37.8; Isa. 6.9; Rom. 8.7.

INDIGNATION. Ps. 78. 49, wrath, i, and trouble. Isa, 26, 29, till the i, be overpast.

Nah. 1. 6, who can stand before his i.?

Nah. 1.6. who can stand before his i.? Mat. 20.24, moved with 25.8, they had i. 25.8, they had i. 25.8, they had i. Heb. 10.27, fearful looking for of flery i. Hev. 14.10, the cup of his i. See Zech. 1.12; Acts 5.17; Rom. 2.8, VALTUNG. 25.6. INDITING. Ps. 45. 1.

INDUSTRIOUS. 1 Kings 11.28. INEXCUSABLE, Rom. 2. 1. INFANT. Job 3. 16; Isa. 65. 20; Lu. 18. 15. INFIDEL. 2 Cor. 6.15; 1 Tim. 5.8. INFIRMITY. Ps. 77, 10, this is mine i.

Prov. 18.14, spirit of man will sustain his i. Mat. 8, 17. himself took our i. Rom. 6. 19, the i. of your flesh. 8. 26, the Spirit helpeth our i. 15.1, hear the i. of the weak.

13.1, 1637 the 7.57 the Weak, 2 Con 12.5, 10, glory in mine 7. 1 Tim. 5, 23, wine for thine often 7. 1 Tim. 5, 25, touched with the feeling of our 7. See Lu. 5, 15; 7, 21; John 5, 5; Heb. 5, 2. INFLAME, Isa, 5.11; 57.5.

INFLICTED. 2 Cor. 2.6, INFLUENCES. Job 38. 31. INGRAFTED. Jas. 1, 21,

!NHABIT. 1sa, 57, 15; 65, 21; Amos 9, 14.

INHABITANT. Nun, 13, 32, land eateth up i. Judg, 5, 23, curse bitterly the i. 1sa. 6, 11, eities wasted without i. 33, 24, i. shall not say, I am sick. 40, 22, the i, thereof are as grasshoppers, Jer. 44, 22, land without an i. See Jer. 2, 15; 4, 7; Zech. 8, 21.

See Jer. 2. 15; 4.7; Zech. 8.21.
INHERIT. Ex. 32; 13, they shall i. it for ever.
Ps. 25, 13, shall i. the earth.
37. 11, the meek shall i, the earth.
Prov. 14. 18, the simple i, folly.
Mat. 19; 29, shall i. everiasting life.
25, 34, i. kingdom prepared.
Mk. 10. 17; Lu. 10, 25; 18. 18, i. eternal life,
1 Cor. 6; 9; 15, 59; Gal. 5, 21, not i. the kingdom.
Heb. 12, 17, when he would have i, the blessing.
See Heb. 5, 12; 1 Pet. 3; 9; Rev. 21, 7.
WHEPLY AVER. 28.

INHERITANCE. Ps. 16. 5, Lord is portion of mine i.

47. 4, shall choose our i. for us. Prov. 20. 21, an i. may be gotten hastily. Eccl. 7. 11, wisdom good with an i. Mk. 12. 7; Lu. 20. 14, the i. shall be ours. Lu. 12. 13, that he divide the i. with me. Lit. 12. 15. that is divide the another and Acts 20.32; 26. 18, an i among the sanctified. Eph. 1. 14, earnest of our i. Heb. 9.15. promise of eternal i. See Eph. 5.5; Col. 1. 12; Heb. 1. 4.

INIQUITY. Ex. 20. 5; 34. 7; Num. 14. 18; Deut. 5, 9, visiting the i. of the fathers.
34. 7; Num. 14. 18, forgiving i. and transgression.

Joh 4.8, they that plow i, reap the same.
13.29, to possess the i of my youth.
34.32, if I have done i, I will do no more.
Ps. 25. 11. pardon mine i, for it is great.
32.5 mine i, have I not hid.
39.11, when then dost correct man for i. 39. 11, when thou dost correct man for i. 51. 5. I was shapen in i. 66. 18, if I regard i, in my heart, 69. 27, add i. to their i. 69.27, add i to their i.
79.8, remember not former i.
90.8. thou hast set our i.
103.3, who foreiver hall thine i.
10. not rewarded according to i.
101.17, fools, because of i., are afflicted.
119.3. they also do no i.
130.3. if thou shouldest mark i.
130.3. if thou shouldest mark i.
130.4. if thou shouldest mark i.
130.4. if they have the shall reap vanity.
130.1.4. a people laden with i.
130.1.6. i. thine i. is taken away. 15a. 1. 4, a people laten with 4. 6. 7. thine i. is taken away. 40. 2, her i. is pardoned. 53. 5, he was bruised for our i. 53.5. he was bruised for our i.
59.2, your i. separated between you and God.
Jer. 5.25, your i. turned away these things.
Ezak, 18. 30, repent, so i. shall not be your ruin.
Hab. 1, 13, caust not look on i.
Hab. 1, 13, caust not look on i.
Hab. 1, 18, purchased with reward of i.
8. 23, in the bond of i.
Rom. 6, 19, servants to i. unto i.
2 Tims. 2, 7, the mystery of i.
2 Tims. 2, 19, depart from i.
Jas. 3, 6, a world of i.
See Ps. 36. 2; Jen. 31, 36; Ezek. 3, 18; 18, 26.
NJURIOUS, 1 Tim. 1, 19. See Ps. 36. 2; Jer. 31. 30; Ezek. 3. 18; 18. 26.
INJURIOUS. 17im. 1. 13.
INK. Jer. 36. 18; 2 Cor. 3. 3; 2 John 12; 3 John 13.
INN. Gen. 42. 27; Ex. 4. 22; Lu. 2. 7; 10. 34.
INNOCENT. Job 4.7, who ever perished, being i.?
9. 23, laugh at trial of i.
27. 17, the i, shall divide the silver.
Ps. 19. 13, i, from the great transgression.
Prov. 28. 20, he that maketh haste to be rich shall not be i.
Jer. 2. 34; 19. 4, blood of the i.
See Gen. 20. 5; Ex. 23. 7; Mat. 27. 24.
INNIMERABLE. Job 21. 33; Ps. 40. 12; Heb. 12. INNUMERABLE, Job 21, 33; Ps. 40, 12; Heb. 12. INORDINATE. Ezek. 23, 11; Col. 3, 5, INQUISITION. Deut. 19, 18; Esth. 2, 23; Ps. 9, 12. INSCRIPTION. Acts 17, 23. INSPIRATION. Job 22, 8; 2 Tim. 3, 16, INSTANT. Rom. 12, 12; 2 Tim. 4, 2. INSTANT. Rom. 12. 12; 2 Tim. 4. 2.
INSTRUCT. Neh. 2. 20, the yood spirit to i, them. Ps. 16. 7, my reins i, me in night season. 32. 8, 1 will i, thee and teach thee. Isa. 40. 14, who z, him?
Mat. 13. 52, every scribe i, unto the kingdom. Phil. 4. 12, in all hinks I am i, Poll. 4. 12, in all hinks I am i, Poll. 4. 12, in all hinks I am i, Poll. 4. 12, in all hinks I am i, Prov. 1. 7; 15. 5, fools despise i, 4. 13, take inst hold of i, 6. 33, hear i, and he wise. 12. 1, whose loveth i, loveth knowledge. 12. 1, whose loveth i, loveth knowledge. 13. 22, the i, of fools is folly. 2. 3. I looked upon it, and received i. 2 Tim. 3. 16, profitable for i. See Jor. 11. 33; 35. 15; Zeph. 3. 7.
INSTRUMENT. Ps. 7. 13, hath prepared i. of death. Isa. 41, 15, a new sharp threshing i. Ezek. 33. 32, of one that can play on an i. Ezek. 33. 32, of one that can play on an i. Rom. 6. 13, members i. of unrighteousness. See Num. 33. 16; Ps. 68. 25; 156. 4. INTEGRITY. Joh 2. 3, he holdeth fast his i. 31.6; that God may know my i. Ps. 25. 21, let i, preserve me. 26. 1, 1 walked in i. Prov. 11. 3, the i. of the upright. 19. 1; 20, 7, that walketh in his i. See Gen. 20, 5; Ps. 7, 8; 41. 12; 78. 72. JOURNEY (m.), 1 Kings 18, 27, or he is in a j. Neh. 2. 6, for how long shall thy j, be? Mat. 10. 10; Mk. 6. 8; Lu. 9. 3, nor scrip for your j. John 4. 6, Jesus wearied with his j.

INTENTS, Jer. 30, 24; Heb. 4, 12. INTERCESSION. Isa. 53. 12, make i. for transgressor gressors.
Rom. 8, 29, the Spirit itself maketh i.
Heb. 7, 25, ever liveth to make i.
See Jer. 7, 10, 27, 18; 1 Tim. 2, 1.
INTERCESSOR. Isa, 59, 16.
INTERMEDDLE. Prov. 14, 10; 18, 1. INTERMEDDILE. Prov. 14. 10; 18. 1.

INTREAT. Ruth I. 16, i. me not to leave thee.
1 San. 2. 25, if a man sin, who shall i. for him?
Ps. 112, 58, 1 i. thy favour.
Isa. 19, 22, he shall be i. of them,
1 Tim. 5. 1, but i. him as a father.
Jas. 3. 17, wisdom is easy to be i.
See Prov. 19, 23; Lu. 15, 28. See Prov. 18, 23; J. 10, 15, 28;
INTRUDING, Col. 2, 18,
INVENTIONS. Ps. 106, 29; Prov. 8, 12; Eccl. 7, 29,
INVISIBLE. Col. 1, 15; 1 Tim. 1, 17; Heb. 11, 27,
INWARD, Job SS, 36, wisdom in the i. parts.
Ps. 51, 6, truth in the i. parts.
El. 6, i. thought of every cone is deep. 15.50.5 in that in the 7. parts. 64.6, i. thought of every one is deep.

Jer. 31. 33, I will put my law in their i. parts.

Rom. 7. 22, delight in law of God after the i. man. 2 Cor. 4. 16, the i. man is renewed. See Ps. 62. 4; Mat. 7. 15; Rom. 2. 29. ISSUES. Ps. 68. 20; Prov. 4. 23. JACINTH. Rev. 9, 17; 21, 26. JANGLING. 1 Tim. 1, 6. JASPER. Ex. 25, 20; Ezek. 28, 13, and a j.
Rev. 4, 3, he that sat was to look upon like a j.
21, 11, even like a j. stone.
18, the building of the wall of it was of j. 13, the furst foundation was f.

JAVELIN, Num. 25. 7, took a j. in his hand.

1 Sam. 18. 10, and there was a j. in Saul's hand.

19. 10, even to the wall with a j. 19, 19, even to the wall with a.j.

JEALOUS, Ex. 20, 5; 34, 14; Deut. 4, 24; 5, 9; 6, 15;

Josh. 24, 19, 1 am a.j. God.

Kings 19, 10, 14, 1 have been j. for the Lord.

Ezek, 39, 25, will be j. for my holy name.

2 Cor. 11, 2, 1 am j. over you.

See Num. 5, 14; Joel 2, 18; Zech. 1, 14; 8, 2

**The Course Deut. 2, 18, 1 Kings 14, 29; they See Num. 5. 14; Joel 2. 15; Lect. 1. 14; S. 2. JEALOUSY. Deut. 32. 16; 1 Kings 14, 22, they provoked him to j. Prov. 6. 34, j. is the rage of a man. Cant. 8. 6, j. 1s cruel as the grave. Ezek. 36. 5, in fire of j. have 1 spoken. 1 Cor. 10. 22, do we provoke the Lord to j.?

See Ps. 78. 58; 79. 5; Isa. 42. 13. JESTING. Eph. 5. 4. JEWELS. Isa. 61. 10; Mal. 3. 17. JEWELS. Isa, 61, 10; Mal. 3, 17.

JOIN. Prov. 11, 21; 18.5, hand j. in hand.

Eccl. 9.4, to him j. to living there is hope.

Isa, 5.8, that j, house to house.

Jer. 50, 5, let us j, ourselves to the Lord,

Hos. 4, 17, Ephraim is j. to idols.

Mat. 19.6; Mk. 10, 9, what God hath j.

Acts 5, 13, durst no man j, himself.

1 Cord. 10, perfectly j, in same mind.

6, 17, j, to the Lord.

Eph. 4, 16, whole body j, together.

See Acts 8, 20; 2, 20; 18, 7; Eph. 5, 31.

JOINT. Gen. 32, 25; Ps. 22, 14; Prov. 25, 19, out of j. of j. Eph. 4.16, which every j. supplieth. Heb. 4.12, dividing asunder of j. and marrow. See 1 Kings 22.34; Rom. 8.17; Col. 2.19.

OURNEY (v.). Num. 10. 29, we are j. to the place. See Gen. 12. 9; 13. 11.

JOUILNEYINGS. Num. 10. 28, thus were the j. 2 Cor. 11. 26, in j. often. Neh. 8. 10, j. of the Lord is your strength.

Job 20, 5, the j. of the hypocrite is but a moment. 29. 13, widow's heart sing for j. 33. 26, he will see his face with j. 41. 22, sorrow is turned into j. 41.22 sorrow is furned into j.
Ps. 16.11, fulness of j.
30.5, j. cometh in the morning.
46.2, the j, of the whole earth.
51.12, restore the j, of thy salvation.
120.5, they that sow in tears shall reap in j.
131.6, preter Jerusalem above my chief j.
Prov. 14.10, not intermedale with his j.
21.15, it is j, to the just to do judgment.
Eccl. 2.10, 1 withheld not my heart from j.
9, eat thy bread with j.
1sa. 9.3, not increased the j.
12.3, with j. draw water. 12. 3, with j. draw water. 24. 8, j. of the harp ceaseth. 29. 19, meek shall increase their j. 24.8, j, of the harp ceaseth.
29.19, meek shall increase their j,
35.10; 51.11, and gverlasting j,
65.14, my servants sing for j, of heart.
Jer. 15.16, thy word was the j, of my heart,
31.13, will turn their mourning into j,
49.25, the city of my j,
1.am. 2.15, the j, of the whole earth,
Mat. 13.20; Lu. 8.13, with j, receiveth it,
44, for j, goeth and selleth,
25.21, 23, the j, of thy Lord,
1.11, 15, i, j, in heaven over one sinner,
10, there is j, in presence of angels,
24.41, they believed not for j,
John 3.29, this my j, is fulfilled,
15.11; 16.24, that your j, may be full.
Acts. 8, great j, in that city,
20.24, finish my course with j,
2 Cor. 1.24, helpers of your j.
Phil. 2.2, fulfil ye my j,
Phil. 2.2, for the j, that was set before him.
Jas. 1.2, count it all j, when ye fall.
1 Pet. 1.8, with j, unspeakable.
4 13, glad also with exceeding j,
2 John 12, that our j, may be full.
Jude 24, faultless, with exceeding j,
2 Ee Rom. 14, 17; Gal. 5.22; Phil. 1.4
(OYFUL. Ps. 35, 9, my soul shall be j, in the Lo JOYFUL. Ps. 35.9, my soul shall be j. in the Lord. 63.5, praise thee with j. lips. 66.1; 81.1; 95.1; 98.6, make a j. noise. Eccl. 7.14, in day of prosperity b j. 18a. 56.7, j. in my house of prayer. See 2 Cor. 7.4; Col. 1.11; Heb. 10. 34. JUBGE (n.). Gen. 18.25; Ps. 94.2, the j. of all the earth. Ps. 50.6, God is j. himself. 68.5. a j. of the widows.
Mic. 7. 3, the j. asketh a reward.
Lu. 12.14, who made me a j. over you? Lu. 12. 14, who made me a j. over your 18. 6, the unjust j.
Acts 10. 42, the J. of quick and dead,
2 Tim. 4.8 the Lord, the righteous j.
Heb. 12. 23, to God the J. of all.
Jas. 5. 9, the j. standeth before the door,
See 2 Sam. 15. 4; Mat. 5. 25; Jas. 4. 11.

JUDGE (v.). Gen. 16. 5, Lord j. between me and thee

thee.
Deut. 32.36; Ps. 7.8, Lord j. the people.
Ps. 53.11, he is a God that j. in the earth.
Isa. 1.17, j. the fatherless.
Mat. 7.1, j., the fatherless.
Mat. 7.1, j., not, that ye be not j.
Lu. 7.43, thou hast rightly j.
John 7.24, j. righteous judgment.
Rom. 14.4, who art thou that j.?
See John 16.11; Rom. 2.16; 3.6; 2 Tim. 4.1. JUDGMENT. Deut. 1.17, the j, is God's. Ps. 1.5, shall not stand in the j. 101. 1. I will sing of mercy and j. Prov. 29. 29, j. cometh from the Lord.

Eccl. 11. 9; 12. 14. God will bring into j. Isa. 28. 17, j. will I lay to the line. 53. 8, taken from prison and from j. Jer. 5. 1, if there be any that executeth j. 10, 24, 5 and the any that executers, 10, 24, 5 are as any that executers, 10, 12, 6, keep mercy and j.
Mat. 5, 21, in danger of the j.
John 5, 22, Father committed all j. to the Son.
9, 39, for J. I am come. 9.33, for j. 1 am come.
16. S. reprove the world of j.
Acts 21.25, reasoned of j. to come.
Rom. 14.10, we shall all stand before the j. seat.
Heb. 9.27, after this the j.
1 Pet. 4.17, j. must begin at house of God.
See Mat. 12.41; Heb. 16.27; Jas. 2.13. JUST. Job 9. 2, how should man be j. with God?
Prov. 3. 33, God blesseth the habitation of the j.
4. 18, rath of j. as shining light. 4.18, path of f. as shining light.

1.18, path of f. as shining light.

1.18, 20.7, way of the f. is uprightness.

1.18, 20.7, was of the f. is uprightness.

1.18, 21.7, in the first fill the See Job 34. 17; Acts 3. 14; Col. 4.1. JUSTICE. 2 Sam. 15, 4, I would do j. Ps. 89. 14, j. and judgment are the habitation. Prov. 8. 15, by me princes decree j. 1sa. 59. 4, none calleth for j. Jer. 23. 5, execute judgment and j. in the earth. 50. 7, the habitation of j. See Job 8. 3; 36. 17; Isa. 9, 7; 56.1. JUSTIFICATION. Rom. 4, 25; 5, 16, 18, JUSTIFY. Job 11.2, should a man full of talk be j.? USITEY. Job 11.2, should a man full of talk be j.? 25.4, how then can man be j. with God? Ps. 51.4, be j, when thou speakest. 143.2, in thy sight shall no man living be j. Isa. 5.23, which j, the wheked for reward. Mat. 11. 19; Lu. 7.35, wisdom is j, of her children, 12.37, by thy words thou shalt be j. Lu. 10.29, willing to j, himself. 18.14 i, rether than the other. Lu. 10. 29, willing to j. himself.

18. 14, j. rather than the other.

Acts 13. 39, all that believe are j.

Rom. 3. 24; Tit. 3. 7, j. freely by his grace.

5. 1, being j. by faith.

9, being now j. by his blood.

Gal. 2. 16, man is not j. by works of the law.

1 Tim. 3. 16, j. in the Spirit.

See Isa. 50. 8; Rom. 4. 5; 8. 33.

JUSTLY. Mic. 6, 8; Lu. 23, 41; 1 Thess. 2, 10,

KEFP. Gen. 18. 19, they shall k. the way of the Num. 6, 24, the Lord bless thee, and k, thee, 1 Sam. 2. 9, he will k, the feet of his saints, 25, 34, the Lord God hath k, me back from hurting thee.

ing thee.

9s. 17. 8. k. me as the apple of the eye.

34. 13. k. thy tongue from evil.

31. 14. angels charge to k. thee in all thy ways.

121. 3. he that k. thee will not slumber.

127. 1. except the Lord k. the city.

141. 3. k. the door of my lips.

Prov. 4. 6. love wisdom, she shall k. thee.

21. k. my sayings in midst of thine heart.

22. k. thy heart with all diligence.

4. 20. my son, k. thy father's commandment.

Eccl. 3. 6. a time to k.

5. 1. k. thy foot when thou goest. 12.13, fear God, and k. his commandments, 12.13, fear God, and k. his commandments, 1sa. 2b. 3, thou wilk k. him in perfect peace, 27, 3, 1 the Lord do k. it, I will k, it.

Jer. 3.5, 12, will he k. his anger? Hab. 2.26, let the earth k. silence. Mal. 3.14, what profit that we have k. Mat. 19, 17, if thou wilt enter life, k. the com-mandments. mandments.
Lu, 11. 28, blessed are they that \(\lambda \).
19. 43, enemies shall \(\lambda \). thee in on every side.
19. 43, enemies shall \(\lambda \). thee in on every side.
10. 25, he that hateth his life shall \(\lambda \). it.
12. 25, he that hateth his life shall \(\lambda \). it,
13. 11, holy Father, \(\lambda \). through thine own name.
15, that thou shouldest \(\lambda \). them from the evil. 17.11, holy Father, k. through thine own name. 15, that thou shouldest k. them from the evil. Acts 16. 4, delivered the decrees to k. 21. 25, k. from things offered to idols, 1 Cor. 5. 8, let us k. the feast. 9.27, 1 k. under my body. Eph. 4. 3, k. the unity of the Spirit. Phil. 4. 7, the peace of God shall k. your hearts. 1 Tim. 5. 22, k. thyself pure. 6. 20, k. that which is committed. Jas. 1. 27, k. himself unspotted. 1 John 5. 22, k. yourselves from idols. Jude 21, k. yourselves in the love of God. 24, him that is able to k. you from falling. Rev. 3. 10, I will k. thee from hour of temptation. 29, which k. the savings of this book. See 1 Pet. 1. 5; 4. 19; Jude 6; Rev. 3. 8. KEPPER. Rs. 121. 5; the Lord is thy k. Ecol. 12. 3, when the k. of the house shall tremble. Cant. 1. 6, they made me k. of the vineyards. 11. 25, chaste, k. at home. See Gen. 4. 2, 9; Mat. 28. 4, Acts 5. 23; 16. 27. KFY. Mat. 18, 18, the k. of kingdom of heaven. KEY. Mat. 16, 19, the k. of kingdom of heaven. Lu. 11, 52, ye hwe taken away k. of knowledge. Rev. 118, the k. of hell and of death. See 1sa, 22, 22; Rev. 3, 7; 9, 1. KICK. Deut 32, 15; 15 sam, 2, 29; Acts 9, 5. IIII. Num. 16. 13, to k. us in the wilderness, 2 Kings 5.7, am 1 a God to k.? 7.4, if they k us, we shall but die. Eccl. 3.3. a time to k. Mat. 10. 28; Lu. 12. 4, fear not them that k. the Mat. 10. 28; Lu. 12. 4, fear not them that k. th body.
Mk. 3. 4, is it lawful to save life, or to k.?
John 5. 18, the Jews sought the more to k. him,
7. 19, why go ye about to k. mo?
R.22, will he k. himself?
Rom. 8. 38, for thy sake we are k. all the day,
2 Cor. 3. 6, the letter k.
6. 9, chastened, and not k.
Jas. 4. 2, ye k., and desire to have.
5. 6, ye condemned and k. the just.
See Mat. 23. 37; Mk. 12. 5; Lu. 22. 2.
LYND. 2 (Fron. 16. 7, if thou be k. to this people

KIND. 2 Chron. 10. 7, if thou be k, to this people. Mat. 17. 21; Mk, 9.29, this, goeth not out. 14. 6. 35, k to unthankful and evil. 1 Cor. 13. 4, charity suffereth long and is k, See Mat. 13. 47; Eph. 4. 23; Jas. 3. 7.

See Mat. 13. 4(; Eph. 2. 2; Jas. 5. I. KINDLE. Ps. 2. 12, his wrath is k but a little. Prov. 26. 21, a contentious man to k. strife. Iss. 56. 11, walk in sparks that ye have k. Hos. 11. 8, my repentings are k. together, Lu. 12. 49, what will I, if it be already k.? Jas. 3.5. how great a matter a little fire k. See Job 19. 11; 32. 2; Ezek. 20, 48.

KINDLY, Gen. 24, 49; 50, 21; Ruth 1, 8; Rom. 12,

KINDNESS, Ruth 3. 10, thou hast showed more k. 2 Sam. 2. 6, I will requite you this k. 9. 1, 7, show him k. for Jonethan's sake. Ps. 17. 17; 92. 2, thy marvellous loving-k. 36. 7, how excellent is thy loving-k. 1 63. 3, thy loving-k. is better than life. 117. 2; 119. 76, his merciful k. 11. 2; 119. 10. In smertar k.
141. 5. righteous smite me, it shall be a k.
Prov. 31. 26, in her tongue is the law of k.
15a. 54. 8, with everlasting k.
15a. 24. 1 remember the k. of thy youth,
31. 3, with loving-k. have I drawn thee.

Col. 3. 12. put on k., meekness. 2 Pet. 1. 7, to godliness, brotherly k. See Josh. 2. 12; Neb. 9. 17; Joel 2. 13; Jonah 4. 2. KINDRED. Acts 3.25; Rev. 1.7; 5.9; 7.9. KING. Num. 23. 21, the shout of a k, is among them

them.
Judg. 9. 8, the trees went forth to anoint a k.
Judg. 9. 8, the trees went forth to anoint a k.
J. 6, no k. in Israel.
Isam. 8. 5, now make us a k.
10. 24; 2 Sam. 16. 16, God saye the k.
10. 24; 2 Sam. 16. 16, God saye the k.
10. 18. 14, bring him to the k. of terrors.
34. 18, is it fit to say to a k.?
Ps. 5. 2; 84. 3, my K. and my God.
10. 16, the Lord is K. for ever.
29. 9, let the k. hear us when we call.
14. 12. God is my K. of old.
102. 15, the k. of the earth shall fear.
Prov. 8. 16, by me k. reign.
22. 29, the diligent shall stand before k.
31. 3, that which destroyeth k.
4, it is not for k. to drink wine.
Ecol. 2. 12, what can the man do that cometh after the k.?
10. 16, wee to thee, when thy k. is a child!

10.16, woe to thee when thy k is a child!
20, curse not the k.
21, a k shall reign in righteousness.
33.17, thine eyes shall see the k in his beauty.
49, 23, k shall be thy nursing fathers.
Jer. 10.10, the Lord is an everlasting k.
Mat. 22.11, when the k came in to see the guests.
Lu. 19, 38, blessed be the K. that cometh.
23.2, saying that he himself is Christa k.
John 6.15, by force, to make him a k.
19.14, behold your K!
15, we have no k, but Cæsar.
1 Tim. 1.17, now unto the K eternal.
6.15, the K of k. and Lord of lords.
Rev. 1.6; 5.10, made us k. and priests unto God.
15.3, thou K. of saints.
See Lu. 10, 24; 1 Tim. 2.2; 1 Pet. 2.17.
LINGDOM. Ex. 19, 6, a k of priests. 10.16, woe to thee when thy k. is a child!

See Lu. 10, 24; 1 Tim. 2. 2; 1 Pet. 2. 17.
KINGDOM. Ex. 19. 6, a k. of priests.
1 Chron. 29, 11; Mat. 6. 13, thine is the k.
Ps. 22, 28, the k. is the Lord's.
103. 19, his k. ruleth over all.
145. 12, the glorious majesty of his k.
Isa. 14. 16, is this the mau that did shake k.?
Dan. 4. 3, his k. is an ever lasting k.
Mat. 4. 23; 9. 55; 24. 14, gospel of the k.
8. 12, children of the k. cast out.
12. 25; Mkl. 3. 24; Lu. 11. 17, k. divided against itself.
13. 38, good seed are children of the k.

113. 38, good seed are children of the k. 25. 34. inherit the k. Lu. 12. 32. Father's good pleasure to give you the k. Lu. 12. 32. Tather's good pleasure to give you the k. 22. 22, 1 appoint unto you a k. John 18. 38, my k. is not of this world. Acts 1.6, will thou restore the k. to Israel? 1 Cor. 15. 24, when he shall have delivered up the k.

1 Cor. 10.43, 11.25 the k. of his dear Son.
2 Tim. 4.18, to his heavenly k.
Jas. 2.5, heirs of the k. he hath promised.
2 Pet. 1.11, entrance into everlasting k.
See Rev. 1.9; 11.15; 16.10; 17.17.
KISS. Ps. 55. 10; Prov. 27.0; Lu. 7.38; Rom. 16.16.

KNEW, Ge I k. it not Jer. 1.5 Defors I formed thee I k. thee. Mat. 1.23, I never k. you, depart. John 4. 10, If thou k. the gift of God. 2 Cor. 5. 21, who k. no sin. See Gen. 3, 7; Deut. 34, 10; John 1. 10; Rom. 1. 21.

KNOW. 1 Sam. 3.7, Samuel did not yet k, the Lord.

1 Chron, 28.9, k. thou the God of thy father, Job 5. 27, k thou it for thy good, 8. 9, we are but of yesterday, and k nothing, 13. 23, make me to k my transgression, 19. 25, I k that my redeemer liveth.

35, by this shall all men k. ye are my disciples. 35, by this shall all men k, ye are my disciples. Acts 1.7, it is not for you to k. Rom. 8.28, we k, that all things work. 1 Cor. 2.14, neither can he k, them.
13. 9, 12, we k, in park.
Eph. 3. 19, and to k, the love of Christ.
2 Tim. 1.12, 1 k, whom I have believed.
3. 15, thou hast k, the scriptures.
1 John 2.4, he that saith, 1 k, him.
3.2, we k, that when he shall appear.
Rev. 2.2, 9, 13, 19; 3.1, 8, 1 k, 1 k, thy works.
See Mat. 6.8; 2 Tim. 2.19; 2 Pet. 2.9; Rev. 2.17. KNOWLEDGE. 2 Chron. I. 10, 11, 12, give me k. Job 21, 14, we desire not k of thy ways. Ps. 94. 10, he that teacheth man k. 139. 6, such k. is too wonderful. 144. 3, that thou takest k. of him. Prov. 10, 14, wise men lay up k. 14. 6. k. is easy to him that understandeth. 11, 21, he that hath k. spareth words. 17. 27, he that hath k. spareth words.
24. 5, a man of k. increaseth strength.
30. 3, nor have the k of the holy.
Eccl. 1. 18, increaseth k, increaseth sorrow.
9. 10, nor k. in the grave.
1sa. 11. 2, the spirit of k.
40. 14, who taught him k.?
53. 11, by his k, justify many.
Dan. 1. 17, God gave them k.
12. 4, k, shall be increased.
16s. 4.6, destroyed for lack of k. 12. 4. k. shall be increased.
Hos. 4.6, destroyed for lack of k.
Hab. 2. 14, earth shall be filled with the k.
Lu. 11. 52, taken away key of k.
Acts 4. 13, took k. of them.
24. 22, more perfect k. of that way.
Kom. 16. 2, zeal of God, but not according to k.
1 Cor. 8. 1, k. puffeth up.
13. 8, k. shall vanish away.
15. 34, some have not the k. of God.
Eph. 3. 19, love of Christ, which passeth k.
Phil. 3. 8, but loss for the k. of Christ.
Col. 2. 8, treasures of wisdom and k.
1 Tim. 2. 4; 2 Tim. 3. 7, the k. of the truth.
Heb. 16. 26, sin after we have received k.
2 Pet. 1. 5, 6, to virtue k. and to k. temperance.
3. 18, grown in grace and k. 3. 18, grow in grace and k. See Gen. 2. 9; 1 Sam. 2. 3; Prov. 19. 2; Hos. 4. 1.

L.
LABOUR (n.). Ps. 90, 10, yet is their strength L and sorrow.
104, 23, goeth to his L till evening.
Prov. 13, 11, he that gathereth by L shall increase.
14, 23, in all L there is profit.
Eccl. 1.8, all things are full of L.
2.22, what hath man of all list L?
6.7, all the L of man is for his mouth.

John 4.38, are entered into their 1. 1 Cor. 15. 58, your l. is not in vain. 1 Thess. 1.3; Heb. 6. 10, your l. of love Rev. 2.2, I know thy l. and patience. 14. 13, rest from their *I*.

See Gen. 31. 42; Isa. 58. 3; 2 Cor. 6. 5; 11. 23. ABOUR (v.). Ex. 20.9; Deut. 5, 13, six days shalt thou *l*. Neh. 4. 21, so we *l*. in the work. Ps. 127, 1, they *l*. in vain. 144.14, our oxen may be strong to l. Prov. 16.26, he that l. l. for himself. Prov. 15.26, he that l.l. for himself. 23.4. l. not to he rich. Eccl. 4.8, for whom do I.l., 5.12, the sleep of a l. man is sweet. Mat. 11.28, all ye that l. John 6.27, l. not for the meat which perisheth. 1.Cor. 3.9, we are l. together with God. Eph. 4.28, but rather l. working with his hands. 1.Thess. 5.12, which l. among you. 1. Tim. 5.17, they who, l. hi word and doctrine. See Mat. 9.37; 20.1; Lu. 10.2.
LACK. Mat. 19.20; Lu. 22.35; Acts. 4.34. LADEN. Iss. 1.4; MA. 11. 25; 2.Tim. 3.6. LACK. Mat. 19. 20; Lu. 22, 35; Acts 4, 34. LADEN. Isa. 1. 4; Mat. 11. 28; 2 Tim. 3. 6. LAMB. Isa. 5. 17, the *l*. feed after their manner. 11. 6, the wolf shall dwell with the *l*. 53. 7; Jer. 11. 19, as *l*. 10 the slanghter. John 1. 29, 36, behold the *L*. of God. 1 Pet. 1. 19, as of a *l*. without blemish, Rev. 5. 6; 13. 18, stood a *L*. slain. 12. 11, by the blood of the *L*. 22. 1, the throne of God and of the *L*. Scales 40. 11. 10, 10. 23, 10. 11. 15. See Isa. 40.11; Lu. 10.3; John 21. 15. LAME. ... 12, 13. Job 29. 15; Prov. 26. 7; Isa. 35. 6; Heb. LAMENT. Mat. 11. 17; John 16. 20; Acts 8. 2. LAMP. Ps. 119. 105; Prov. 13. 9; Isa. 62. 1; Mat. 25. 1. LAP. Judg. 7. 6; Prov. 16, 33, AST. Num. 23. 10, let my l. end be like his. Prov. 23. 32, at the l. it biteth like a scrpent. Mat. 12. 45; Lu. 11. 26, l. state of that man. 19. 30; 20. 16; Mk. 10. 31; Lu. 13. 30, first shall he l. John 6. 39; 11. 24; 12. 48, the 7. day. See Lam, 1. 9; 2 Tim, 3, 1; 1 Pet. 1, 5; 1 John 2, 18. LATTER. Job 19. 25; Prov. 19. 20; Hag. 2. 9. LAUGH. Prov. 1. 26; Eccl. 3. 4; Lu. 6. 21; Jas. 4.9.
LAW. Josh. 8. 34, all the words of the I.
Ps. 37. 31, the I. of his God is in his heart,
40. 8, thy I. is within my heart.
119. 70, 77, 92. 174, I delight in thy I.
97, 113, 163, 165, how I love thy I.
Prov. 13. 14, the I. of the wise is a fountain of life.
lsa. 8. 20, to the I. and to the testimony.
Mal. 2. 6, the I. of truth was in his mouth.
Mat. 5. 17, not come to destroy the I.
23. 23, the weightier matters of the I.
John 7. 51, doth our I. judge any man.
19. 7, we have a I., and by our I.
Rom. 2. 14, are a I. unto themselves.
3. 20, by the deeds of the I.
7. 12, the I. is sholy.
14, the I. is spiritual.
16: 1 Tim. 1. 8, the I. is good.
8. 3, what the I. could not do.
Gal. 3. 24, the I. was our schoolmaster.
5. 14, all the I. is fulfilled in one word.
23, against such there is no I.
6. 2, so fulfil the I. of Christ.
1 Tim. 1. 8, the I is not made for a righteous man.
1 Tim. 1. 8, the I. is not made for a righteous man. 4. 9. 1 Tim. 1. 9, the L is not made for a righteous man. Heb. 7, 16, the L of a carnal commandment. Jas. 1, 25 : 2, 12, perfect L of liberty. 2, 2, the royal? See Ps. 1, 2; 19, 7; Mat. 7, 12; Rom. 10, 4. LAWFUL. Mat. 12.2; John 5, 10; 1 Cor. 6, 12. LAWLESS, 1Tim. 1.0.

LEAD. Deut. 4, 27: 28, 37, whither the Lord shall L. you.

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24, L'me in the way everlasting.
Prov. 6, 22, when thou goest, it shall l. thee.
Isa. 11. 6, a little child shall l. them.
42. 16, 1 will l. them in paths not known.
48. 17, I am the Lord which l. thee.
Mat. 6, 13; Lu. 11. 4, l. us not into temptation.
15. 14; Lu. 6, 39, it the blind l. the blind.
Acts 13. 11, seeking some to l. him.
Ilm. 2, 2, we may l. a quiet life.
See John 10. 3; 1 Cor. 9, 5; 2 Tim. 3, 6; Rev. 7, 17.

LEAF. Lev. 26, 36; Ps. 1. 3; Isa, 64, 6; Mat. 21, 19.

See 30th 10.7; 1 Cor. 5. 5; 2 Thin. 5.0; 1 Kev. 1. 11. LEAF. Lev. 25, 36; Fs. 1. 3; Isa. 64. 6; Mat. 21. 10. LEAN. Prov. 3. 5; Amos 5. 19; Mic. 3. 11; John 13. 23; 21. 20.

LEARN. Deut. 31. 13. 1. to fear the Lord. Prov. 1. 5; 9. 9; 16. 21, will increase 1.
22. 25, lest thou 1. his ways.

Isa. 1. 17, 1. to do well.
24; Mic. 4. 3, neither shall they 1. war.
29. 11, 12, deliver to one that is 1.
John 6. 45, every one that hath 1. of the Father.
7. 15, having never 1.
Acts. 12. 1. in all the wisdom of the Egyptians.
26. 24, much 1. doth make thee mad.
Rom. 15. 4, written for our 1.
Eph. 4. 20, ye have not so 1. Christ.
2 Tim. 3. 14, in the things thou hast 1.
Heb. 5. 8, though a Son, yet? he obedience.
See Mat. 9. 13; 11. 29; Phil. 4. 11; Rev. 14. 3.
LEAST. Mat. 5. 19, one of these 1. commandments.
11. 11; Lu. 7. 28, he that is 1. in kingdom of leaven.

11. 11; Lu. 7. 28, he that is L in kingdom or heaven.
25. 49, 45, done it to the L of these.
Lu. 12. 20, not able to do that which is L.
16. 10, faithful in that which is L.
15. Eph. 3. 8, less than the L of all saints.
See Gen. 22. 10; Jer. 31. 34; 1 Cor. 6. 4.
LEAVE. Gen. 2. 24; Mat. 19. 5; Mk, 10. 7; Eph. 5. 31, L father and mother, and shall cleave.
Ps. 16. 10; Acis 2. 27, not L my soul in hell.
27. 9; 119. 121, L me not.
Mat. 23. 23, and not to L the other undone.
John 14. 27, peace L L, with you.
Heb. 13. 5, I will never L thee.
See Ruth 1. 16; Mat. 5. 24; John 16. 28.
LEFES. Isa. 25. 6: Jer. 48. 11; Zeph. 1. 12.

LEES. Isa. 25.6; Jer. 48.11; Zeph. 1.12. LEND. Deut. 15. 6, thou shalt I to many nations. Ps. 37. 26; 112. 5, ever merciful, and I. Prov. 19. 17, he that hath pity on poor I to the

Lord. 22.7, the borrower is servant to the L. Lu, 6.34, if ye l. to them of whom. See 1 Sam. 1.28; Isa. 24, 2; Lu. 11.5.

LESS. Ex. 30. 15; Job 11. 6; Isa. 40. 17. LIARS. Ps. 116, 11; John 8, 44; Tit. 1, 12; Rev. 2, 2; 21, 8.

LIBERAL. Prov. 11. 25; Isa. 32. 5, 8; Jas. 1. 5.

INDERGY: Ps. 119. 45. I will walk at I.

Iss. 61. 1; Jer. 34. 8; Lu. 4. 18, to proclaim I.

Rom. 8. 21, the glorious I of the children of God.

1 Cor. 8. 9, take heed lest this I. of yours.

2 Cor. 3. 17, where the Spirit Is, there is I.

Gal. 5. 1, stand fast in the I.

Jas. 1. 25; 2. 12, the law of I.

Bee Lev. 25. 10; Gal. 5. 13; 1 Pet. 2. 16.

JEFE. Gen. 27; 6.11; 7.22, the breath of L. 9; 3.24; Rev. 2.7, the tree of L. Deut. 30, 15; Jer. 21, 8, 1 have set before thee L. Josh. 2.14, our L for yours, 1 Sam. 25, 29, bound in the bundle of L. Ps. 16. 11, show me the path of L. 17. 14; Eccl. 9, 9, their portion in this L.

Ps. 26. 9, gather not my *l*. with bloody men.
27. 1, the strength of my *l*.
30. 5, in his favour is *l*.
30. 5, in his favour is *l*.
30. 5, the strength of my *l*.
30. 9, the fountain of *l*.
30. 9, the fountain of *l*.
30. 9, the fountain of *l*.
31. 12, what han is he that desireth *l*.?
36. 9, the fountain of *l*.
37. 13, even *l*. for evermore.
38. 5, even *l*. for evermore.
38. 5, whoso findeth me findeth *l*.
38. 5, whoso findeth me findeth *l*.
38. 5, 12, 12, 12, 22, take no thought for your *l*.
38. 5, 19. 17; Mk. 9. 43, to enter into *l*.
38. 6, 25; Lu, 12, 23, take no thought for your *l*.
38. 5, 19. 17; Mk. 9. 43, to enter into *l*.
38. the *l*. is more than meat.
John 1. 4, in him was *l*.
39. 10, 10, 10 in 3. 14, passed from death to *l*.
30. as the Father hath *l*. in himself.
40; 10, 10, will not come that ye might have *l*.

5. 24; 1 John J. 1, passed rion death to 1.
40; 10. 10, will not come that ye might have 1.
60; 10. 10, will not come that ye might have 1.
60; 34, 41; 85, 44, the bread of 1.
10. 15, 17; 13. 37, 1 lay down my 1.
11. 25; 14.6, the resurrection and the 1.
Rom. 6. 4, in newness of 1.
11. 15, 1 from the dead.
2 Cor. 2. 16, the savour of 1. unto 1.
Gal. 2. 20, the 1. that 1 now live.
Eph. 4. 18, alienated from the 1. of God.
Col. 3. 3, your 1, is hid.
1 Tim. 4. 8; 2 Tim. 1. 1, the promise of the 1.
2 Tim. 1. 10, brought 1. to light by gospel.
Jas. 4. 14, what is your 1.?
1. 1, the 1. 1 is his Son.
1 Rev. 22. 1, 11, 11, 11 his Son.
1 Rev. 22. 1, 17, 11 rer of water of 2.
See Mat. 10. 39; 20. 28; Acts 5. 20.
1 GHT. Ex. 10, 23. Israel had 1, in their dwell.

LIGHT. Ex. 10. 23. Israel had I. in their dwellings Job 18.5, the I. of the wicked

Job 18. 5, the L of the wicked.
37. 21, nen see not bright L in clouds.
Ps. 4.6; 40. 8, the L of thy countenance.
27. 1, the Lord is my L
30. 9, in thy L shall we see L
97. 11, L is sown for the righteous.
119. 105, a L to my path.
Eccl. 11. 7, the L is sweet.
18. 5. 20, darkness for L, and L for darkness,
30. 26, the L of the moon as L of sun.
59. 9, we wait for L
60. 1, arise, shine, for thy I is come.
2cch. 14. 6, the L shall not be clear.
Mat. 5. 14; John 8, 12; 9. 5, the L of the world.
16, let your L so shine.

Mat. 5. 14'. John S. 12': 9. 5, the L. of the world 16, let your L so shine.
6. 22' the L. of the body is the eve.
Lu. 12. 35, your loins girded, and L. burning.
16. 8, wiser than children of L.
John 1. 9, that was the true L.
3. 19, L. is come into the world.
20, hateth the L.
6. 35, burning and shining L.
12. 35, yet a little while is the L. with you.
36, while ye have L., believe in the L.
Acts 26. 18, turn from darkness to L.
1 Cor. 4.5, bring to L. hidden things.
2 Cor. 4. 4, L of the gospel.
6, commanded L to shine out of darkness.

2 Cot. 4.4, f. of the gospiel.
6, commanded t to shine out of darkness.
11.14, an angel of t.
12.15, now are ye t., walk as children of t.
14, Christ shall give thee t.
17 tim. 5, 16, in t. which no man can approach.
2 Pet. 1.19, a t. shining in a dark place.
1 John 1.5, God is t.

7, walk in the L. as he is in the L. Rev. 22.5, they need no candle, neither L of the See 2 Tim. 1. 10; Rev. 7. 16; 18, 23; 21, 23,

LIGHTNING. Ex. 19. 16: Mat. 24. 27: Lu. 10. 18. LIKENESS. Ps. 17, 15, when I awake, with thy L. Isa. 40, 18, what L will ye compare?
Acts 14, 11, gods are come down in L of men.
Rom. 6, 5, L of his death, L of his resurrection.

Rom. 8. 3, in the l. of sinful flesh. Phil. 2. 7, was made in the l. of men. See Gen. 1. 26; 5. 1; Ex. 20. 4; Deut. 4. 16. LIMIT. Ps. 78.41; Ezek. 43.12; Heb. 4.7. LINE. Ps. 16.6; Isa. 28. 10, 17; 34. 11; 2 Cor. 10. 16. LINGER. Gen. 19. 16; 43, 10; 2 Pet. 2. 3. IP. 18am. I. 13, only her l. moved.
Job 27. 4, my l. shall not speak wickedness.
33. 3, my l. shall utter knowledge.
Ps. 12. 2, 3, flattering l.
4, our l. are our own. 17. 1, goeth not out of feigned L.
17. 1, goeth not out of feigned L.
18. 1. 10. 2; Prov. 10. 18; 12. 22; 17. 7, lying L.
Prov. 15. 7, the L. of the wise disperse knowledge.
Eccl. 10. 12, the L. of a fool will swallow himself.
Cant. 7. 9, causing L. of those asleep to speak.
18a. 6. 5, a man of unclean L.
Mat. 15. 8, honoureth me with their L.
See Ps. 51. 15; 141. 3; Dan. 10. 16; Hab. 3. 16. See Ps. 51. 15: 141. 3; Dan. 10. 16; Hab. 3. 16.
LITTLE. Ezra 9. 8, for a l. space, a l. reviving.
Job 26. 14, how l. a portion is heard?
Ps. 8. 5; Heb. 2. 7, a l. lower than angels.
37. 16, a l. that a righteous man hath.
Prov. 6. 10; 24: 33, a l. sleep.
15. 16; 16. 8, better is a l. with fear of Lord.
30, 24, four things l. on earth.
1sa. 28. 16, here a l. and there a l.
40. 15; Ezek. 16. 47, as a very l. thing.
Hag. 1. 6, bring in l.
Mat. 6. 30; 8. 26; 14: 31; 16. 8; Lu. 12. 28, l. faith.
10. 42; 18. 6; Mk. 9. 42; Lu. 17. 2, l. ones.
Lu. 7. 47, to whom l. is forgiven. 19.3, L of stature. 1 Cor. 5.6; Gal. 5.9, a L leaven. 1 Tim. 4.8, bodily exercise profiteth L 5. 23. use a l. wine See John 7. 33; 14. 19; 16. 16; Rev. 3. 8; 6.11. LIVE. Gen. 17. 18, O that Ishmael might I. before thee! 45. 3, doth my father yet 1.? Lev. 18. 5; Neh. 9. 29; Ezek. 20. 11, if a man do, Lev. 18. 5; Neh. 9, 22; Ezek. 20. 11, 11 a man do, he shall t.
Deut. 8. 3; Mat. 4. 4; Lu. 4. 4, not t. by bread alone.
Job 7. 16, I would not t. alway.
14. 14, shall he t. again?
PS. 118. 17, I shall not die, but t.
Isa. 28. 16, make me to t. Isa. 28. 16, make me to l.

55. 3, hear, and your soul shall l.

Ezek. 3. 21; 18. 9; 33. 13, he shall surely l.

16. 6, when thou wast in thy blood, l.

Hos. 6. 2, we shall l, in his sight.

Hab. 2. 4, the just shall l, by faith.

I.m. 10. 28, this do, and thou shalt l.

John 11. 25, though he were dead, yet shall he l.

14. 10, because I l, ye shall l also.

Acts 17. 28; in him we l, and move.

Rom. 8. 12, l, after the flesh.

14. 8, whether we l, we l, unto the Lord.

1 Cor. 9. 14, should l, of the gospel.

2 Cor. 6. 9. 3. 8 dying, and behold we l.

1 Cor. 9, 14, should l. of the gospel. 2 Cor. 6, 9, as dying, and behold we l. Gal. 2, 19, that I might l. unto God. 5, 25, if we l. in the Spirit. Phil. 1, 21, for me to l. is Christ. 2 Tim. 3, 12, all that will l. godly. Jas. 4, 15, if the Lord will, we shall l. Rev. 1, 18, I am he that l., and was dead. 2, 1, 2, 21, 2, 21, 2, 21, 2, 21, 2, 21, 2, 21, 2, 3, 4, 15, 1 am he that l., and was dead.

3.1, a name that thou l. See Rom. 6.10; 1 Tim. 5.6; Rev. 20.4. LIVELY. Ex. 1. 19; Acts 7. 38; 1 Pet. 1. 3; 2. 5. IVING. Gen. 2.7, a l. soul. Job 28. 13; Ps. 27. 13; 52. 5; 116. 9, the land of

LIVING.

the l.

Lam. 3. 39, wherefore doth a l. man complain? Mk. 12, 44, even all her l. Mk. 12. 43, even an het d. Lu. 8. 43, spent all her l. John 6. 51, I am the l. bread. Heb. 10. 20, a new and l. way. See Mat. 22, 32; Mk. 12. 27; 1 Cor. 15. 43. LOADETH. Ps. 68, 19. LOAN, 1 Sam, 2, 20, LOATHE. Num. 21.5; Job 7.16; Ezek. 6.9; 20.43; 36. 31. LODGE. Ruth 1. 16; Isa. 1. 21; 1 Tim. 5. 10. LOFTY. Ps. 131.1; Isa. 2.11; 57. 15. LONG. Job 3.21, which 7. for death.
6.8, that God would grant the thing I 7. for! Ps. 63. 1, my flesh l. for thee in a dry land. 19. 174, I have L for courts of the Lord. 119. 174, I have L for thy salvation. See Deut. 12. 20; 28. 32; 2 Sam. 23. 15; Phil. 1. 8. LOOK. Gen. 19, 17, L. not behind the Num. 21.8, when he L on the serpent. Job 33. 27, he L on men. Ps. 5, 3, and will L up. 34.5, they L to him, and were lightened. 84. 9, L upon the face of thine anointed. \$4. 0, \$\bar{l}\$ i, unon the face of thine anomited.

13. 7, at that day shall a man \$\bar{l}\$ to his Maker.

13. 7, at that day shall a man \$\bar{l}\$ to his Maker.

45. 22, \$\bar{l}\$ unto me, and be saved.

65. 5, \$\bar{l}\$ 1, and there was none to help.

66. 2, to this man will \$\bar{l}\$ l.

66. 2, to this man will \$\bar{l}\$ l.

67. 8, \$\bar{l}\$ 5; \$\bar{l}\$ 14, 19, we \$\bar{l}\$ for peace.

39. \$12, \$\bar{l}\$ well to him.

40. 4, come with me, and \$\bar{l}\$ will \$\bar{l}\$ well to thee.

Hag. \$1. 9, \$\bar{l}\$ l. for much.

Mat. \$11. 3; \$1. \bar{l}\$ 1, \$\bar{l}\$ ow \$\bar{l}\$ l. for another?

24. 50, in a day he \$\bar{l}\$ not for.

10. 32, \$\bar{l}\$ Levite came and \$\bar{l}\$ on him.

25. 61. the Lord turned, and \$\bar{l}\$ on Peter. 10. 32 a Levite came and L on him.
22. 61. the Lord turned, and L on Peter.
John 13. 22, disciples l. one on another.
Acts 3. 4, 12, said, l. on us.
6. 3. l. ye out seven men.
2 Cor. 4. 18, we l. not at things seen.
10. 7, l. upon things after outward appearance.
Phil. 2. 4, l. not every man on his own things.
Tit. 2. 13, l. for that blessed hope.
Heb. 11. 10, he l. for a city.
12. 2, l. unto Jesus.
1 Pet. 1. 12, angels desire to l. into.
2 John 8, l. to yourselves.
See Prov. 14. 15; Mat. 5. 28; 2 Pet. 3. 12.
COSE. John 8, d. canst thou L the bands of LOOSE. Job 38. 31, canst thou L the bands of Orion ? Ortion?
Ps. 102. 20, l. those appointed to death.
118. 16, thou hast l. my bonds.
Eccl. 12. 6, or ever the silver cord be l.
Mat. 16. 19; 18. 18, l. on earth, be l. in heaven.
John 11. 44, l. him, and let him go.
Acts 2. 24, having l. the pains of death.
1 Cor. 7. 27, art thou l. from a wife?
See Deut. 25. 9; 1sa. 45. 1; 51. 14; Lu. 13. 12. LORD. Ex. 34.6, the L., the L. God, merciful. Deut. 4.35; 1 Kings 18.39, the L. is God. 6.4, the L. our God is out L. Rutth 2.4; 2 Chron. 20. 17; 2 Thess. 3. 16, the L. be with you. be with you. I Sam 3. 18; John 21. 7, it is the L. Neh 9. 6; Isa. 37. 20, thou art L. alone. Ps. 33. 12, whose God is the L. 100. 3, know that the L. he is God. 118. 23, this is the L. doing. Zech. 14. 9, one Ln, and his name one. Zecn. 14. 9, one L, and his name one. Mat. 7.21, not every one that sult L, L. 26. 22. L., is it I? W. 2. 28; L. 10. 5. the L. of the sabbath. Lu. 6. 46, why call ye me L, L.? 20. 25, we have seen the L. 22. 25, we have seen the L. 415. 236, both L. and Christ. 9. 5; 26. 15, who art thou, L.?

Eph. 4.5, one L. See Rom. 10.12; 1 Cor. 2.8; 15.47; Rev. 11.15. LORDSHIP. Mk. 10. 42; Lu. 22. 25.

LOSE. Mat. 10. 39; 16. 25; Mk. 8. 35; Lu. 9. 24,

SEE. Mat. 10. 33; 16. 23; And 5 shall l. it. 16. 26; Mk. 8. 36; Lu. 9. 25, l. his own soul. John 6. 39, Father's will I should l. nothing. See Judg. 18. 25; Eccl. 3. 6; Lu. 15. 4, 8. LOSS. 1 Cor. 3. 15; Phil. 3. 7, 8.

1.088. 1 Cor. 3. 15; Ph.H. 3. 7, 8 LOST. Ps. 119, 176; Jer. 50. 6, like *l*. sheep. Ezek. 37, 11, our hope is *l*. Mat. 10. 6; 15. 24, go to *l*. sheep of Israel. 18. 11; J. 10. 19, 10, to save that which was *l*. John 6. 12, that nothing be *l*. 17. 12, none of them is *l*. 18. 9, have *l*. none. See Lev. 6. 3; Deut. 22. 3; 2 Cor. 4. 3. COP. De 18. 5 thou maintainest my?

OT. Ps. 16, 5, thou maintainest my l. 125, 3, not rest on the l of the righteous. Prov. 1, 14, cast in thy l among us.

Prov. 1. 14, cast in thy 1. among us. 16, 32, 1. is cast into the lap. 18 18, 1 causeth contention to cease. Dan. 12. 13, stand in thy 1. Acts 8. 21, neither part nor 1 in this matter. See Num. 26, 55; Mat. 27, 35; Acts 1. 20. LOUD. Ezra 3. 13; Prov. 7. 11; 27, 14; 10, 20, 23.

LOVE (n.). 2 Sam. 1. 26, wonderful, passing the I. of women. Prov. 10. 12, L. covereth all sins.

Prov. 10. 12, L covereth all sins.
15. 17, better a dinner of heris where L is.
Cant. 2. 4, his banner over me was L.
8. 6, L is strong as death.
Jer. 31. 3, loved thee with everlasting L.
Hos. 11. 4, the bands of L.
Mat. 24. 12, L of many shall wax cold.
John 5. 42, ye have not the L of God in you.
13. 35, if ye have L one to another.
15. 13, greater L hath no man than this

13.35, if ye have l one to another.
15.13, greater l hath no man than this.
Rom. 13.10, L worketh no ill.
2 Cor. 5.14, the l of Christ constraineth us.
13.11, the God of l, shall be with you.
Eph. 3.19, the l of Christ, which passeth
I Tim. 6.10, L of money is the root of all evil.
Heb. 13.1, let brotherly l continue.
1 John 4.7, l is of God.
8.16, God is l.
10, herein is l. not that we loved God.

10, herein is l., not that we loved God.
18, no fear in l. Rev. 2. 4, thou hast left thy first l. See Gen. 29. 20; Gal. 5. 22; 1 Thess. 1. 3.

LOVE (v.). Lev. 19.18; Mat. 10.19; 22.39; Mk. 12.31, thou shalt *l*. thy neighbour.
Deut. 6.5; 10.12; 11.1; 10.9; 30.6; Mat. 22.37;
Mk. 12.30; Lu. 10.27, *l*. the Lord thy God.
Ps. 18. 1, I will *l*. thee, 0 Lord, my strength.
26.8. I have *l*. the habitation of thy house.
34. 12, what man is he that *l*. many days?

34, 12, what man is he that l. many days? 69, 36, they that l. his name.

Jonn 11. 5, ne whom thou 6. Is Sick.
15. 12. If, that ye l. one another.
71. 15, 16, 17, 1. thou me?
Rom. 13. 8, owe no man any thing, but to l.
Eph. 6, 24, grace be with all them that l. our Lord.
1 Pet. 1. 8, whom having not seen, ye l.
2. 17, l. the brotherhood.

1 John 4. 19, we l, him, because he first l. us. Rev. 3. 19, as many as I l. I rebuke. See Gen. 22. 2; John 14. 31; 1 John 4. 20, 21. LOVELY. 2 Sam. 1. 23; Cant. 5. 16; Ezek. 33. 32; Phil. 4. 8.

LOVER. 1 Kings 5. 1; Ps. 88. 18; 2 Tim. 3. 4; Tit.

1.8. LOW. Ps. 136. 23; Rom. 12. 16; Jas. 1. 9, 10. LOWER. Ps. 8. 5; 63. 9; Eph. 4. 9; Heb. 2. 7. LOWEST. Deut. 32, 22; Ps. 86. 13; Lu. 14. 9. LOWLINESS. Eph. 4. 2; Phil. 2. 3.

LOWLY. Prov. 11. 2, with the *l*. is wisdom.

Mat. 11. 29, 1 am meek and *l*.

See Ps. 138. 6; Prov. 3. 34; 16. 19; Zech. 9. 9.

LUST. Deut. 12. 15, 20, 21; 14. 26, whatsoever thy

UST. Deut. 12. 15, 20, 21; 14. 25, Whatsoever to soul L after.
Ps. 81. 12, gave them up to their own L.
Rom. 7. 7. I had not known L.
Gal. 5. 24, Christ's have crucified flesh with L.
1 Tim. 6. 9, rich fail into hurtful L.
Tit. 2. 12, denying worldly L.
Jas. 1. 14, when he is drawn of his own L.
1 Pet. 2. 11, abstain from fleshly L.
1 John 2. 16, the L. of the flesh.
11, the world casset havey, and the L therece

17, the world passeth away, and the L thereof. Jude 16, 18, walking after L. See Mat. 5.28; 1 Cor. 10.6; Rev. 18.14.

See nat. 0.20; LOGY 10. 0; REV. 13. 14.
LYING. P.S. 31. IS, let the *l*. lips be put to silence.
119. 163, I abhor *l*., but thy law I love.
Prov. 6. 17, the Lord hateth a *l*. tongue.
12. 19, a *l*. tongue is but for a moment.
Jer. 7. 4, trust not in *l*. words.
Eph. 4.25, putting away *l*.
See 1 Kings 22. 22; 2 Chron. 18. 21; Dan. 2. 9.

MAD. John 10. 20; Acts 26. 11, 24; 1 Cor. 14. 23. MADE. Ex. 2.14, who m thee a prince over us? Ps. 118, 24, this is the day the Lord hath m.

Ps. 118, 24, this is the day the Lord hath m. Prov. 16. 4, the Lord m. all things for himself. Eccl. 3. 11, he hath m. every thing beautiful. 7. 29, God hath m. man upright. 7. 29, God hath m. man upright. 7. 20, Hong the second of the second man second of the second man second of the second man second of the
MAGNIFY. Josh. 3. 7, this day will I begin to m. thee.

Job 7. 17, what is man, that thou shouldest m. him?

him?
Ps. 34, 3; 40, 16; Lu. 1. 46, m. the Lord.
35, 20; 38, 16, that m. themselves.
138, 2; thou hast m. thy word above all,
18a, 42, 21, m. the law.
Acts 19, 17, the name of Jesus was m.
Rom. 11, 31, m. mine office.
See Dan. 8, 25; 11, 36; Acts 5, 13; Phil. 1. 20.
MAIDSERVANTS. Ex. 20, 10, nor thy m.
21, 7, if a man sell his daughter to be a m.
Dent. 15, 17, unto thy m. thou shalt do like.

Deut. 15, 17, unto thy m. thou shalt do likewise. MAIL. 1 Sam. 17. 5.

MAINTAIN. 1 Kings 8, 45; 49, 59; 2 Chron. 35, 39, m. their cause.

Ps. 16.5, thou m. my lot. Tit. 3. 8, 14, careful to m. good works. See Job 13. 15; Ps. 9. 4; 140. 12. MAINTENANCE. Ezra 4.14; Prov. 27. 27.

MAKER. Job 4. 17, shall a man be more pure than his m.?

22. 22, my m. would soon take me away. 35. 10, none saith, where is God my m.? 36. 3, ascribe righteousness to my m. Ps. 95, b, kneel before the Lord our m.

Prov. 14.31; 17.5, reproacheth his m. 22.2, the Lord is m. of them all. Isa. 45.9, that striveth with his m. 18a, 45, b, that said vein with his m. 51, 13, forgettest the Lord thy m. 54, 5, thy m. is thine husband.
Heb. 11, 10, whose builder and m. is God.
See 18a, 1. 31; 17, 7; 22, 11; Hab. 2, 18.
MALIGIOUSNESS. Rom. 1, 29; 1 Pet. 2, 16. MAN. Gen. 3. 22, the m. is become as one of us. 8, 21, for m. sake.

Num. 23. 19, God is not a m. Num. 20. 12, trou is not a m. Neh. 6. 11, should such a m. as I flee? Job 5. 7, m. is born to trouble. 10. 4, seest thou as m. seeth? 11. 12, vain m. would be wise. 14.1, m. that is born of a woman.
15.7, art thou the first m. that was born?

25. 6, m. that is a worm. 33. 12, God is greater than m. Ps. 10. 18, the m. of earth.
49. 12, m. being in honour abideth not. 89.48, what m. is he that liveth? 89. 4**, What m. is no limit involut?
90. 3, thou turnest m. to destruction.
104. 23, m. goeth forth to his labour.
118. 6, I will not fear, what can m. do?
Prov. 12. 2, a good m. obtaineth favour.
Eccl. 6. 12. who knoweth what is good for m.
Isa. 2. 22, cease ye from m.

Isa. 2. 22, cease ve from m.
fer. 10. 23, it is not in m. to direct his stens.
I.a.m. 3. 1. I am the m. that hath seen affliction
Hos. 11. 9, I am God, and not m.
Mat. 6. 24; Lu. 16. 13, no m. can serve.
8. 4; Mk. 8. 25, 30; Lu. 5. 14; 9. 21, tell no m.
I.8. they saw no m.
John I. 18; 1 John 4. 12, no m. hath seen God.
19. 5, behold the m.!
10. 12. 11, what m. knoweth things of a m.?
11. 8. m. is not of the woman.

11. 8, m. is not of the woman. Cor. 4. 16, though our outward m. perish. Phil. 2. 8, in fashion as a m. 1 Tim. 2.5, the m. Christ Jesus. See John 7.46; 1 Cor. 15.47; Eph. 4.24. MANDRAKES. Gen. 30.14, found m. in the field.

Cant. 7. 13, the m. give a smell. MANEH. Ezek. 45. 12. MANGER. Lu. 2. 7.

MANIFEST. Mk. 4. 22, nothing hid that shall not be m.

John 2.11, and m. forth his glory.
14.22, how is it thou wilt m. thyself?
1 Cor. 4.5, who will make m. the counsels of the

1 Cor. 4, 5, who will make m. the counsers of the hearts.
2 Cor. 2, 14, maketh m. savour of knowledge. Gal. 5, 19, the works of the flesh are m.
2 Thess, 1, 5, a m. token of righteous judgment.
1 Tim. 3, 16, God was m. in the flesh.
5, 25, good works of some are m. beforehand.
Heb. 4, 13, no creature that is not m.
1 John 1, 2, the life was m.
3, 5, he was m. to take away our sins.
4, 9, in this was m. the love of God.
See Rom. 8, 19, John 17, 6; 1 John 3, 10,
ANTFOUD. Ps. 104, 24, how m. are thy works!

MANIFOLD. Ps. 104. 24, how m. are thy works! Eph. 3. 10, the m. wisdom of God. 1 Pet. 1.6, through m. temptations. 4.10, stewards of the m. grace of God. See Neh. 9.19, 27; Amos 5.12; Lu. 18.30.

MANNER. 2 Sam. 7. 19, is this the m. of man? Tes. 144, 13, all m. of store.

Isa. 5, 17, lambs shall feed after their m.

Mat. 8, 27; Mk. 4, 41; Lu. 8, 25, what m. of man is this!

18 this:
12. 31, all m, of sin shall be forgiven.
Acts 26. 4, my n. of life from my youth.
10cn 15. 33, evil communications corrupt good m.
Heb. 10. 25, as the m. of some is.
Jas. 1.24, forgetteth what m. of man.
1 Pet. 1. 15, boly in all m. of conversation.
2 Pet. 3. 11, what m. of persons ought ye to be?
See Mat. 4. 23; 5. 11; Lu. 9.55; Rev. 22. 2.

MANTLE. 2 Kings 2, 8; Job 1, 20; Ps. 109, 29, MAR. Lev. 19, 27, nor m, the corners of thy heard. Adv. Levy 18, 24, nor m, the corrects of thy beard. Isame, 6, inages of your mice that m, the land. Job 20, 13, they m, my path. Last 22, 14, visage m, more than any man, Mk. 2, 22, wine spilled, and bottles m. See Ruth 4, 6; 2 Kings 3, 19; Jer. 13, 7; 18, 4, MARBLE. 1 Chron. 29. 2, and m. stones in abundance

Cant. 5, 15, his legs are as pillars of m. MARK. Gen. 4.15, the Lord set a m. on Cain. Job 22.15, hast thou m. the old way? Ps. 37.37, m. the perfect man.

Fs. 51. 56, m. the perfect man. 48, 13, m., well her bulwarks. 130. 3, if thou shouldest m. iniquities. Jer. 2, 25, thine iniquity is m. before me. 23. 18, who hath m. his word? Phil. 3. 14, 1 press toward the m. for the prize.

17, m, them which walk so. See Lu. 14, 7; Rom. 16, 17; Rev. 13, 16; 20, 4. MARROW. Job 21, 24; Ps. 63. 5; Prov. 3, 8; Heb.

MARVEL. Mat. 8, 10; Mk. 6, 6; Lu, 7, 9, Jesus m. Mk. 5, 20, all men d.d.m. John 3, 7; 5, 28; 1 John 3, 13, m. not. See Eccl. 5, 8; John 7, 21; Gal. 1, 6.

MARVELLOUS, Job 5, 9, m, things without num-

her. Ps. 17, 7, m. lovingkindness.
118, 23; Mat. 21, 42; Atk. 12, 11, m. in our eyes.
John 9, 30, herein is a m. thing.
1 Pet. 2, 9, into his m. light.
See Ps. 105, 5; 139, 14; Dan. 11, 36; Mic. 7, 15.

MASTER. 2 Kings 6. 32, sound of his m, feet behind him.

hind him.

Mal. 1, 6, if I be a m., where is my fear?

2.12, the Lord will cut off the m. and the scholar.

Mat. 6, 24; Lu. 16, 13, no man can serve two m.

10, 24; Lu. 6, 40, disciple not above his m.

25, enough for the disciple that he be as his m.

17, 24, doth not your m. pay tribute?

23, 8, 10, one is your M., even Christ.

Mk, 5, 15; Lu. 9, 40, why troublest thou the M.?

9, 5; Lu. 9, 33, M., it is good for us to be here.

10, 17; Lu. 10, 25, good M., what shall I do?

Lu. 13, 25, when once the m. of the house is risen.

risen

Itsen.
John 3.10, art thou a m. of Israel?
11.28, the M. is come, and calleth.
13.13, ve call me M., and ye say well.
Rom. 14.4, to his own m. he standeth or falleth. 1 Cor. 3. 10, as a wise m.-builder. Eph. 6. 5; Col. 3. 22; Tit. 2. 9; 1 Pet. 2, 18, be obedient to m. 9: Col. 4.1, m., do the same things to them. 1 Tim. 6.1, count their m. worthy of honour. 2. that have believing m.

Jas. 3. 1, be not many m. See Gen. 24. 12; 39. 8; Prov. 25. 13; Eccl. 12. 11. MASTERY. Ex. 32. 18; 1 Cor. 9. 25; 2 Tim. 2. 5. MATTER. Ezra 10. 4, arise, for this m. belongeth

to thee to thee.
Job 18.28, the root of the m. is found in me.
32.18, I am full of m.
Ps. 45.1, my heart is inditing a good m.
Prov. 16.20, handleth a m. wisely.
18.13, answereth a m. before he heareth it.
Ecol. 10.20, that which hath wings shall tell the m.

Eccl. 10, 20, that which hath wings shall tell the 12, 13, conclusion of the whole m.
Mat. 23, 23, the weightier m.
Acts 18, 14, if it were a m. of wrong.
1 Cor. 6. 2, to judge the smallest m.
2 Cor. 9, 5, as a m. of bounty.
Jas. 3.5, how great a m. a little fire kindleth!
See Geu. 30, 15; Dan. 3, 16; Acts 8, 21; 17, 32.

MAY. Mat. 9.21; 26.42; Acts 8.37. MEAN. Ex. 12, 26; Josh. 4. 6, what m. ye by this service? Deut. 6. 20, what m. the testimonies?
Prov. 22. 29, not stand before m. meu.
Isa. 2. 9; 5. 15; 31.8; the m. man.
Isa. 2. 9; 5. 15; 31.8; the m. man.
Isa. 10; what the rising from the dead should m.
Acts 21. 39, citizen of no m. city.
See Acts 10. 17; 11. 20; 21. 13.

MEANS. Ex. 34. 7; Num. 14. 18, by no m. clear

EANS. Ex. 34. 7; Num. 14. 15, 5)
guilty.
Ps. 48. 7, none can by any m. redeem.
Mal. 1.9; this hath been by your m.
Mat. 5.26, shalt by no m. come out.
Lu. 10. 19, nothing shall by any m. hurt you.
John 9. 21, by what m. he now seeth.
1 Cor. 8. 9; lest by any m. this liberty.
9. 22, that I might by all m. save some.
Phil. 3, 11, by any m. attain.
2 Thess. 3, 16, give you peace always by all m.
See Jer. 5. 31; 1 Cor. 9. 27; Gal. 2. 2.

See Jer. 5. 51; 1 COR. 9. 21; Cal. 2. 2.

MEASURE (n). Deut. 25. 14; Prov. 20. 10, thou shalt not have divers m.

Job 11. 9, the m. is longer than the earth.

28. 25, he weighest he waters by m.

Ps. 29. 4, the m. of my days.

18. 40. 12, the dust of the earth in a m.

Jor. 30. 11; 46. 28, I will correct thee in m.

Ezek. 4. 11, thou shalt drink water by m.

Mat. 7. 2; Mk. 4. 24; Lu. 6. 38, with what m. ye need.

mete.

13.33; Lu. 13.21, three m. of meal.

23.32; fill up m. of your fathers.

Lu. 6.38, good m., pressed down.

John 3.34, giveth not the Spirit by m.

Rom. 12. 3, to every man the m. of faith.

2 Cor. 12.7, exalted above m.

Eph. 4.7, the m. of the gift of Christ.

13, to the m. of the stature.

16, in the m. of every part.

Rev. 6. 6, a m. of wheat for a penny.

21.17, according to the m. of a man.

See Ps. 80.5; Isa. 5, 14; Mic. 6. 10.

FEASURE (E.), Isa. 40.2, who hath m. the

Beers. 80. 0; 18a. 0, 14; Mic. 6, 10.

MEASURE (v.). Isa. 40. 12, who hath m. the waters?
65. 7. I will m. former work into bosom.
Jer. 31. 37, if heaven can be m.
33. 22; Hos. 1. 10, as the sand cannot be m.
2 Cor. 10. 12, m. themselves by themselves.
See Ezek. 40. 3; 42. 16; Zech. 2. 1.

MEAT. Gen. 27.4, make me savoury m.

EAT. Gen. 27.4, make me savoury m. 1 Kings 19. 8, went in strength of that m. Ps. 59. 15, wander up and down for m. 69. 21, they gave me also gail for my m. 78. 25, he sent them m. to the full. 145. 15, m. in due season. Prov. 23. 3, dainties, for they are deceitful m. 30. 22, a fool when filled with m. 31. 15, she giveth m. to her household

Prov. 23. 3, dainties, for they are deceitful m. 30.22, a fool when filled with m. 30.22, a fool when filled with m. 30.23, a fool when filled with m. 31.15, she giveth m. to her household. Isa 65.25, dust shall be the serpent's m. Ezek. 4.10, thy m. shall be by weight. 47.12, fruit for m. 31.18, bot defile himself with king's m. Hab. 1. 16, because their m. is pleuteous. 3.17, fields yield no m. Mal. 3.10, bring tithes, that there may be m. Mal. 3.10, bring tithes, that there may be m. Mal. 3.10, bring tithes, that there may be m. Mal. 5.25, Lu. 12.23, life more than m.? 10.10, workman worthy of his m. 15.37; Mk. 8.8, of broken m. 25.53, ye gave me m. 25.53, ye gave me m. 25.23, laule m. 10.10, have ye any m.? John 4.22, I have m. to cat. 34, my m. is to do the will of him that sent me. 6.27, labour not for the m. that perisheth. Acts 2.46, did est m. with gladness. 15.29, shetain from m. offered to idols. Rom. 14.15, destroy not him with thy m. 17, kingdom of God is not m. and drink. 20, for m. destroy not the work of God. 1 Cor. 6.13, m. for the belly. 2.13, if m. make my brother to offend. 10.3 the same spiritual m.

1 Tim. 4. 3, to abstain from m. Heb. 5. 12. 14, not of strong m. 12. 16, who for one morsel of m. See Gen. 1. 29; 9. 3; Mat. 3. 4; Col. 2. 16. MEDDLE. 2 Kings 14. 10; 2 Chron, 25. 19, why m.

to thy hurt?
Prov. 20.3, every fool will be m.
19, m. not with him that flattereth.
26.17, that m. with strife.
See 2 Chron. 35.21; Prov. 17.14; 24.21.
MEDITATE. Gen. 24.63, Isaac went out to m.
Josh. 1.8, thou shalt m. therein.
Ps. 1.2, in his law doth he m.
63.6; 119.148, m. in the night watches.
77.12; 143.5, I will m. of thy works.
Isa. 33. 18, thine heart shall m. terror.
I.1. 21.14, not 10 m. before.
I Tim. 4.15, m. upon these things.
See Ps. 19.14; 104.34; 110.37, 99.
MEEK. Num. 12.3, Moses was very m.

See rs. 19, 14; 104, 54; 119, 94, 98.

MEEK. Num. 12, 3, Moses was very m.
Ps. 22, 26, the m. shall eat and be satisfied.
25, 9, the m. will be guide.
37, 11; Mat. 5, 5, the m. shall inherit the earth.
149, 4, will beautify the m.
Isa. 29, 19, the m. shall increase their joy.

Isa. 26. 19, the m. shall increase their joy. 61. 1, good tidings to the m. Mat. 11. 29, for I am m. 1 Pet. 3. 4, a. m. and quiet spirit. See Ps. 76. 9; 147. 6; 1sa. 11. 4; Mat. 21. 5. MEEKNESS. 2 Cor. 10. 1, by the m. of Christ. Gal. 6. 1, restore in the spirit of m. 1 Tim. 6. 11, follow after m. 2 Tim. 2. 25, in m. instructing. Tit. 3. 2. showing m. to all men.

Tit. 3. 25. in m. Instructing. Tit. 3. 2, showing m. to all men. 1 Pet. 3. 15, give reason of hope in you with m. See Zeph. 2. 3; Gal. 5. 23; Eph. 4. 2.

See Zepn. 2.3; Fall. 5.25; Epn. 4.2.

MEET. Prov. 11. 24, withholdeth more than is m. Mat. 15. 26, not m. to take children's bread. 25. 1, 6, to m. the bridgeroun. 1 Cor. 15. 9, not m. to be called an apostle. 1 Thess. 4. 17, to m. the Lord in the air. See Prov. 22. 2; Amost 4. 12; Mat. 8. 34.

MELODY. Isa. 23. 16; 51. 3; Amos 5. 23; Eph. 5.

19.

MELT. Ps. 46. 6. the earth m.
97. 5. the hills m.
107. 29. their soul m.
107. 29. their soul m.
147. 184. he sendeth his word, and m. them.
1sa. 13. 7. every muit s heart shall m.
64. 2. as when the m. fire burneth.
See Ex. 15. 15; Josh. 14. 8; Jer. 9. 7.
MEMBER. Ps. 139. 16, all my m. were written.
Rom. 6. 13, 19, neither yield your m.
12. 4. as we have many m.

12. 4, as we have many m.
1 Cor. 6. 15, bodies m. of Christ.
Jas. 3. 5, the tongue is a little m. 4. 1, lusts which war in your m. See Job 17. 7; Mat. 5. 29; Eph. 4. 25; 5. 30.

MEMORY. Ps. 109. 15; 145. 7; Prov. 10. 7; Eccl.

MEN. 2 Chron. 6. 18, will God dwell with m.?

1 Sam. 4. 9; 1 Cor. 16. 13, quit yourselves like m.
Ps. 9. 20, know themselves to be but m.
82. 7, but ye shall die like m.
Fect. 12. 3, strong m. shall bow themselves.
13. 3, the Egyptians are m., and not God.

46. 8, show yourselves m.
Gal. 1. 10, do I now persuade m.?
I Thess. 2. 4, not as pleasing m., but God.
See Ps. 116. 11; 1 Tim. 2. 4; 1 Pet. 2. 17. 2 Chron. 24, 12; 34, 10; Mat. 4, 21; Mk. MEND.

1. 19. NENTION. Gen. 40.14 make m. of me to Pharaoh, Ps. 71.16, I will make m. of thy righteousness. Iss. 12.4, make m. that his name is exalted. 63.7, I will m. the lovingkindnesses of the Lord. Rom. 1.9; Eph. 1.16; I Thess. 1.2, m. of you in

my prayers. See Isa. 62. 6; Ezek. 18. 22; 33, 16.

MERCHANDISE. MERCHANDISE. Prov. 3. 14, m. of it better than m. of silver.
Isa. 23. 18, m. shall be holiness to the Lord.
Mat. 22. 5, one to his farm, another to his m. John 2. 16, my father's house an house of m. 2 Pet. 2. 3, make m. of you. See Deut. 21. 14; 24. 7; Ezek. 26, 12; Rev. 18. 11. MERCHANT. Gen. 23. 16, current money with the m. Isa. 23. 8, whose m. are princes 47. 15, even thy m shall wander. Rev. 18. 3, 11, the m of the earth. Rev. 18. 3, 11, the m. of the earth.
23, thy m. were great men of the earth.
See Prov. 31. 2‡; 1sa. 23. 11; Mat. 13. 45.
MERCIFUL. Ps. 37. 26, ever m., and lendeth.
67. 1, God be m. to us, and bless us.
Prov. 11. 17, the m. doeth good to his own soul.
1sa. 57. 1, m. men are taken away.
Jer. 3. 12, return, for I am m.
Mat. 5. 7, blessed are the m.
Lu. 6. 36, be ye m., as your Father is m.
18. 13. God be m. to me a sinner.
Heb. 2. 17, a m. High Priest.
See Ex. 34. 6; 2 Sam. 22. 26; 1 Kings 20. 31.
MERCY. Gen. 32. 10, not worthy the least of the m.
Ex. 33. 19, will show m. on whom I will show m.
34. 7; Dan. 9. 4, keeping m. for thousands.
Num. 14. 18; Ps. 103. 11; 145. 3, longsuffering and of great m. Num. 14. 18; Fab. 10. 11; Fab. 8; foligsunering min of great m. 1 Chron. 16. 34, 41; 2 Chron. 5. 13; 7. 3, 6; Ezra 3. 11; Ps. 106. 1; 107. 1; 118. 1; 136. 1; Jer. 33. 11, his m. endureth for ever. Ps. 23. 6, surely goodness and m. shall follow. 25. 7, according to thy m. remember me. 33. 22, let thy m. be upon us. 52. 8; I trust in the m. of God. 59. 10; the God of my. 59. 10, the God of my m. 66.20, not turned his m. from me. 66.20, not turned his m. from me. 77.8, is his m. clean gone for ever? 85.10, m. and truth are met together. 89.2 m. shall be built up for ever. 90.14, satisfy us early with thy m. 101.1, I will sing of m. 108.4, thy m. is great above the heavens. 116.1, for thy m., and for thy truth's sake. 119.64, the earth is full of thy m. 130.7, with the Lord there is m. 119. 63, the earth is full of thy m.
Prov. 3. 3, let not m. and truth forsake thee.
14, 21, 31, he that hath m. on the poor.
16. 6: 20. 28, m. and truth.
18. 54. 7, with great m. will I gather thee.
Jer. 6. 23, they are cruel, and have no m.
Lam. 3. 22, it is of the Lord's m.
Hos. 4. I, because there is no m. in the land.
6. 6: Mat. 9. 13, I desired m. and not sacrifice.
16. 12, sow in righteousness, reap in m.
14. 3, in thee the fatherless find m.
Mic. 6. 8. but to do justly, and love m. Mic. 6. 8, but to do justly, and love m. 7.18, he delighteth in m. 7.15, no designeth in m.
Hab. 3.2, in wrath remember m.
Mat. 5.7, the merciful shall obtain m.
9.27; 15.22; 20.30; Mk. 10.47, 48; 18.38, 39,
thou sou of David have m. on me. Lu. 10. 37, he that showed m. on me, Rom. 9. 15, 18, m. on whom I will have m. 16, of God that showeth m. 12. 1, beseech von by the 16, of God that showeth m.
12. 1, besseeh you by the m. of God.
8, he that showeth m., with cheerfulness.
2 Cor. 1.2, the Father of m.
Eph. 2.4, God, who is rich in m.
1 Tim. 1.13, 16, I obtained m., because.
2 Tim. 1.18, that he may find m. in that day.

211m. 1.18, that he may link m. in last day, Heb. 4.16, obtain m., and find grace.
Jas. 2.13, without m., that showed no m.
1 Pet. 1.5, according to his sbundant m.
See Prov. 12.10; Dan. 4.27; 1 Tim. 1.2.
MERRY. Gen. 43.34, were m. with him.
Judg. 16.25, their hearts were m.
Prov. 15.15, m. heart maketh cheerful coun-

15, m. heart hath a continual feast.

tenance.

Prov. 17. 22, m. heart doeth good like a medicine. Eccl. 8. 15, nothing better than to eat and be m. 9.7, drink thy wine with a m. heart. 10. 10, wine maketh m.
Jas. 5. 13, is any m.?
See Lu. 12. 19; 15. 23; Rev. 11, 10.
MESSENGER. Job 33. 23; Prov. 25. 13; Isa. 42. 19. METE. Isa. 40. 12; Mat. 7. 2; Mk. 4. 24; Lu. 6. 38. METE. Isa. 40.12; Mat. 7.2; Mk. 4.24; Lu. 6.38. MIDDLE. Ezek. 1.16; Eph. 2.14.
MIDDLE. Ezek. 1.16; Eph. 2.14.
MIDST. Ps. 102.24, in the m. of rny days. Prov. 23. 34, lieth down in m. of the sea. Dan. 9.27, in the m. of the week.
Mat. 18. 2; Mk. 9.36, a little child in the m. 20, there am 1 in the m.
Lu. 24. 36; John 20. 19, Jesus himself in the m. Phil. 2. 15, in the m. of a crooked nation.
Rev. 2. 7, in the m. of the Paradise of God. 4.6; 5. 5; 7.17, in the m. of the throne.
See Gen. 2. 9; Isa. 12. 6; Hos. Il. 9.
MIGHT. Deut. 6.5. 10 yee God with all thy m. See Gen. 2.9; Isa. 12.6; Hos. 11.9.

MIGHT. Deut. 6.5, bove God with all thy m.
8.17, the m. of mine hand hath gotten.
2 Sam. 6.14, David danced with all his m.
Eccl. 9.10, do it with thy m.
Isa. 40.29, to them that have no m.
Jer. 9.23, mighty man glory in his m.
51.30, their m. hath failed.
Zech. 46, not by m., nor by power.
Eph. 3.16; Col. 1.11, strengthened with m.
See Eph. 6. 10; 2 Pet. 2.11; Rev. 7.12.

MIGHTILIY. Jonah 3.8; Acts 18.28; 19.20; Col.
1.29. 1, 29, MIGHTY. Gen. 10. 9, he was a m. hunter. Judg. 5.23, to the help of the Lord against the m. 2 Sam. 1. 19, 25, how are the m. fallen! 23. 8, these be the names of the m. men whom David had. 1 Chron. 11, 10, the chief of the m. men. Job 9. 4, wise in heart and m, in strength. Ps. 24. 8, strong and m, m, in battle. 89.13, thou hast a m. arm. help upon one that is m. 93. 4, the m, waves of the sea. Isa. 1. 24; 30. 29; 49. 26; 60. 16, the m. One of Israel. 12.16, be of the same m. 12. 16, be of the same m.
14. 5, fully persuaded in his own m.
2 Cor. 8. 12, if there be first a willing m.
13. 11; Phil. 1. 27; 2.2, be of one m.
Phil. 2. 3, in lowliness of m.
5, let this m. be in you.
4. 7, peace of God keep your m.

Num. 22, 29; Judg. 16, 10, 13, 15, thou hast m. 1 Tim. 6.5; 2 Tim. 3.8, men of corrupt m.
2 Tim. 1.7, spirit of sound m.
Tit. 3.1, put them in m. to be subject.
1 Pet. 1.13, the loins of your m.
2 Pet. 3.1, stir up your pure m.
See Riom. 8.6; 11.20; 1 Thess. 14; Jas. 1.8.
MIND (r.). Rom. 8.5; 12.10; Phil. 3.16, 10.
MINDEUL De 8.4.115, Lea 17, 10.2 Det. me. 1 Kings 18, 27, at noon Elijah m. them. 2 Chron. 36, 16, they m. the messengers of God. Prov. 1, 26, I will m. when your fear cometh. 17.5, whose m. the poor, 30.17, the eye that m. at his father, 30.17, the eye that m. at his father, Gal. 6.7, God is not m. 8.2 Kings 2.23; Mat. 2.16; 27.20; Mk. 15.20. MINDFUL. Ps. 8.4; 111.5; Isa. 17.10; 2 Pet. 3.2. MINGLE. Lev. 19. 19; Isa. 5. 22; Mat. 27. 34; Lu. MOCKER. Ps. 35.16; Prov. 20.1; Isa. 28.22; Jude 13. 1. MINISTER (n.). Ps. 103. 21, ye m. of his. 104. 4; Heb. 1. 7, his m. a flame of fire. Isa. 61. 6, men shall call you the m. of God. MODERATION. Phil. 4. 5. MOISTURE. Ps. 32.4; Lu. 8. 6. Isa. 61.6, men shall call you the m. of God. Joel 1.9, the Lord's m. mourn. Mat. 70.26; Mk. 10.43, let him be your m. Rom. 13.4, he is the m. of God to thee. 2 Cor. 3.6, able m. of new testament. Gal. 2.17, is Christ the m. of sin? Eph. 3.7; Col. 1.23, whereof I was made a m. 6.21; Col. 1.7; 4.7, a faithful m. 1Tim. 4.6, a good m. Sec 2 Cor. 6.4; 11.23; 1 Thess. 3.2. MOLLIFIED. Isa, 1. 16. MOMENT. Num.16.21.45, consume them in a m. Job 7.18, try him every m. 21.13, and in a m, they go down. Ps. 30.5, his anger endureth but a m. Isa. 26. 20, hide thyself as it were a m. 1sa. 26, 20, nuce thyseif as it were a m.
27, 3, I will water it every m.
54, 7, for a small m. have I forsaken thee.
1 Cor. 15, 51, 52, we shall all be changed, in a m.
2 Cor. 4.17, affliction, which is but for a m.
See EX, 33, 5; Ezek, 26, 16; 32, 10; Lu, 4.5. Sec 2 Cor. 6. 4; 11. 23; 1 Thess. 3. 2.

MNISTER (r). 1 Sam. 2. 11, the child did m.
unto the Lord.
1 Giron. 15. 2, chosen to m. for ever.
Dan. 7. 10, thousand thousands m. to him.
Mat. 4. 11; Mk. 1. 13, angels m. to him.
20. 25; Mk. 10. 45, lot to be m. unto, but to m.
Lu. 8. 3, which m. of their substance.
Act 20. 3, 4, these hands have m.
Sec 2 Cor. 9. 16; Heb. 1. 14; 2 Pet. 1. 11.

MINISTER AUTON Lu. 1. 22. Acts 8. 1. 2 Cor. 3. 7. See EX. 33. 5; Ezek. 26. 16; 32. 10 MONEY. 2 Kings 5. 26, is it a tin Eccl. 7. 12, m. is a defence. 10. 19, m. answereth all things. Isa. 52. 3, redeemed without m. 55. 1, he that hath no m. 2, wherefore do we spend. 2 Kings 5. 26, is it a time to receive m_* ? 55. 1, he that hath no m.
2, wherefore do ye s; end m.
Mat. 11. 24; 22. 19, the tribute m.
25. 18, hid his lord's m.
Acts 8. 20, thy m. perish with thee.
1 Tim. 6. 10, the love of m.
See Gen. 23. 9; Mk. 6. 6; Lu. 9. 3; Acts 4. 37.
MORROW. Prov. 27. 1, boast not thyself of to-m.
Isa. 22. 13; 1 Cor. 15. 22, for to-m. we die.
56. 12, to-m. shall be as this day.
Mat. 6. 34, take no thought for the m.
Jas. 4. 14, ye know not what shall be on the m. MINISTRATION. Lu. 1, 23; Acts 6.1; 2 Cor. 3.7; MINISTRY. Acts 6.4, give ourselves to the m. 2 Cor. 4.1, seeing we have this m. 9, 13, 5. 18, the m, of reconciliation.
6. 3, that the m, be not blamed.
Eph. 4. 12, for the work of the m,
Col. 4. 17, take heed to the m. Jas. 4. 14, ye know not what shall be on the m. See Josh. 5. 12; 2 Kings 7. 1; Prov. 3. 28. 2 Tim. 4.5, make full proof of thy m. See Acts 1.17; 12.25; Rom. 12.7; Heb. 8.6. MORSEL. Job 31.17; Ps. 147.17; Prov. 17.1; Heb. MINSTREL. 2 Kings 3. 15; Mat. 9. 23. MINAINELL, ZALINGS 0. 10 j. mat. 9. 20.

MIRACLE. Judz. 6. 13, where he all his m.?

Mk. 9. 39, no man which shall do a m. in my name.

Lu. 23, 8, hoped to have seen some m.

John 2. 11, beginning of m.

4. 54, this is the second m.

10. 41, said, John did no m.

Acts 2. 22, approved of God by m. and signs.

1 Cor. 12. 10, to another, the working of m.

See Gal. 3. 5; Heb. 2. 4; Rev. 13, 14; 16, 14; 10, 20. 12, 16, MORTAL. Job 4.17, shall m. man be more just? Rom. 6.12; 8.11, in your m. body. 1 Cor. 15.53, 54, this m. must put on immortality. See Beut. 18.11; 2 Cor. 4.11; 5.4 MORTAR. Prov. 27. 22; Ezek. 13. 11, 22, 28. MORTIFY. Rom. 8, 13; Col. 3, 5. MOTE. Mat. 7.3; Lu. 6.41. MOTH. Job 27, 18, he buildeth his house as a m. Ps. 39, 11, consume away like a m. MIRTH. Ps. 137.3; Prov. 14.13; Eccl. 2.1; 7.4; 18. 50. 9, the m, shall eat them up. Hos. 5. 12, unto Ephraim as a m. Mat. 6. 19, where m, and rust doth corrupt. 8, 15, MIRY. Ps. 40.2; Ezek. 47. 11; Dan. 2. 41. Job 15, 35; Ps. 7, 14; Isa, 59, 4, they MOTHER. Judg. 5.7; 2 Sam. 20.19, a m. in Israel. 1 Kings 22.52, Ahaziah walked in the way of MISCHIEF. Ps. 28. 3, m. is in their hearts. 04. 20, frameth m. by a law.
Prov. 10. 23, it is as sport to a fool to do m. conceive m. 1 Kings 22.52, American
his m.
2 Chron. 22.3, his m. was his counsellor.
Job 17. 14, to the worm, thou art my m.
Ps. 113. 9, 2 joyful m. of children.
Isa. 66. 13, as one whom his m. comforteth.
Ezek. 16. 44, as is the m., so is her daughter.
Mat. 12. 48; Mk. 3, 33, who is my m.?
John 2. 1; Acts. 1.4, the m. of Jesus.
See Gen. 3. 20; 17. 16; Gal. 4. 26; 1 Tim. 1. 9; 5. 2. 1. 27, he that seeketh m.
11. 27, he that seeketh m.
24. 2, ltps talk of m.
12. 27, he that seeketh m.
12. 28, he that seeketh m.
12. 28, m. shall come uron m.
12. 28, m. shall come uron m.
12. 28, m. shall come uron m.
13. 28, m. shall come uron m.
14. 28, m. shall come uron m.
15. 28, m. shall come uron m.
16. 28, m. shall come uron m.
17. 28, m. shall come uron m.
18. 28, m. shall come uron m.
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18. 28, m. shall come uron m. MISERABLE. Job 16.2; Mat. 21. 41; 1 Cor. 15. 19; MOULDY. Josh. 9.5, 12.

MOULDY. Josh. 9.5, 12.

MOUNT. Ex. 18.5, the m. of God.
Ps. 107. 26, they m. up to heaven.
Isa. 40.31, m. with wings, as eagles.
Sec Job 20.6; 39.27; Isa. 27, 13. Rev. 3. 17. MISERY. Prov. 31.7, drink, and remember his m. no more. Eccl. 8 6, the m. of man is great upon him. Lam. 1. 7, remembered in days of her m. Jas. 5. 1, how for your m. that shall come. See Judg. 10. 16; Job 3. 20; 11. 16; Rom. 3. 16.

See JOD 20. 0; 00. 21; 188. 21. 10. MOURN. Gen. 31. 35. down to the grave m. Prov. 5. 11, and thou m. at the last. 18s. 61. 2; to comfort all that m. Jer. 31. 13. I will turn their m. into joy. Mat. 5. 4; blessed are they that m. 24. 30; then shall all the tribes of the earth m.

MIXED. Prov. 23. 30, they seek m. wine. Ist. 1. 22, thy wine m. with water. Heb. 4. 2, not being m. with faith. See Ex. 12. 38; Num. 11. 4; Neh. 13. 3. MOCK. Gen. 19.14, he seemed as one that m.

Lu. 6. 25, we to you that laugh, for ye shall m. See Neh. 8. 9; Zech. 7. 5; Jas. 4. 9. MOURNER. 2 Sam. 14. 2; Eccl. 12. 5; Hos. 9. 4. MOURNFULLY, Mal. 3, 14.

MOUTH. Job 9. 20, mine own m. shall condemn

me.
40. 4, I will lay my hand on my m.
Ps. 8. 2; Mat. 21, 16, out of the m. of habes.
39. 1, I will keep my m. with a bridle.
49. 3, my m. shall speak of wisdom.
55. 21, words of his m. smoother than butter. 55. 24, Words of his m. smoother than butter.

S1. 10, open thy m. wide.

Prov. 10. 14; 14. 3; 15. 2, the m. of the foolish.

13. 2, good by the fruit of his m.

3; 21. 23, he that keepeth his m.

Eccl. 6. 7, all the labour of a man is for his m.

Isa. 29. 13; Mat. 15. 8, this people draw near with m. Fixek, 33, 31, with their m, they show much love, Mal 2, 6, the law of truth was in his m Mat, 12, 34; Lu, 6, 43, the m, speaketh, 13, 35, I will open my m, in parables, Lu, 21, 15, I will give you a m, and wisdom. Rom. 10. 10, with the m. confession is made. Tit. 1. 11, whose m. must be stopped. Jas. 3. 10, out of the same m. proceedeth. See Lam. 3. 29; John 19. 29; 1 Pet. 2. 22.

MOVE. Ps. 10.6; 16.8; 30.6; 62.2, I shall not

be m. Mat. 21. 10; Acts 21. 30, all the city was m. John 5. 3, waiting for the m. of the water. Acts 17. 28, in him we live, and m. 20. 24, none of these things m. me. See Prov. 23. 31; Isa. 7. 2; 2 Pet. 1. 21. MUCH. Ex. 16. 18; 2 Cor. 8. 15, he that gathered m. Num. 16. 3, ye take too m. upon you. Lu. 7. 47, for she loved m.

12.48, to whom m, is given, 16.10, faithful in m.

See Prov. 25. 16; Eccl. 5. 12; Jer. 2. 22. See Frov. 25. 15, Sect. 3.25, Ser. 2.22.

MULTIPLY. Isa. 9. 3, thou hast m, the nation, and not increased the joy.

Jer. 3. 16, when ye be m, they shall say.

Dan. 4. 15, 6.25; 1 Pet. 1.2; 2 Pet. 1.2; Jude 2,

peace be m.

peace be m. Nah. 3.16, thou hast m, thy merchants. See Acts 6.1; 7.17; 9.31; 12.24. IULTITUDE. Ex. 23.2, a m, to do evil. Job 32.7, m, of years should teach wisdom. Ps. 5.7; 51.1; 69.13; 106.7, in the m, of thy MULTITUDE.

mercy. 33.16, no king saved by the m. of an host. 94.19, in the m. of my thoughts. 94. 19, 10 the m. of my thoughts.

Prov. 10.19, in m. of words there wanteth not sin, 11, 14; 15. 22; 24. 6, in the m. of counsellors.

Eccl. 5. 3, through the m. of business.

Jas. 5. 20; 1 Pet. 4. 8, hide a m. of sins.

See Deut. 1. 10; Josh. 11. 4; Lu. 2. 13.

MURMURINGS. Ex. 16. 7; Num. 14. 27; Phil.

2, 14, MUSE. Ps. 39. 3; 143. 5; Lu. 3. 15. MUTTER. Isa. 8. 19; 59. 3. MUTUAL. Rom. 1.12 MYSTERY. Mat. 13.11; 1 Cor. 2.7; 15.51; Eph.

NAIL. Ezra 9. 8, give us a n. in his holy place. Isa. 22. 23, fasten as a n. in sure place. John 20. 25, put finger into print of n. Col. 2. 14, n. it to his cross. See Judg. 4. 21; Eccl. 12. 11; Dan. 4. 33.

NAKED. Ex. 32. 25, made m. to their shame. Job 1. 21, n. came 1 out, and n. shall I return. Mat. 25. 36, n., and ye clothed me. 1 Cor. 4. 11, to this present hour we are n. 2 Cor. 5. 3, we shall not be found n. Heb. 4. 13, all things are n. to eyes of him. See John 21. 7; Jas. 2. 15; Rev. 3. 17; 16. 15.

NAKEDNESS, Rom. 8.35; 2 Cor. 11.27; Rev. 3.18. NAME (n.). Gen. 32. 29; Judg. 13. 18, wherefore dost thou ask after my n.? Ex. 3. 15, this is my n. for ever.

Ex. 3. 15, this is my n. for ever.

23. 21, my n. is in him.
Josh. 7. 9, what wilt thou do to thy great n.?

2 Chron. 14. 11, in thy n. we go.
Neh. 9. 10, so didst thou get thee a n.
Job 18. 17, he shall have no n. in the street.
Ps. 20. 1, the n. of God defend thee.
5, in the n. of God set up banners.
22. 22; Heb. 2. 12, I will declare thy n.
48. 10, according to thy n. so is thy praise.
69. 36, they that love his n.
111. 9, holy and reverend is his n.
115. 1, unto thy n. give glorv.

69. 30, they that love his n.
111. 9, holy and reverend is his n.
115. 1, unto thy n, give glory.
138. 2, thy word above all thy n.
Prov. 10. 7, the n. of the wicked shall rot.
18. 10, the n. of the Cord a strong tower.
22. 1; Eccl. 7. 1, good n. rather to be chosen.
Cant. 1. 3, thy n. is as ointment poured forth.
15a. 42. 8, I am the Lord, that is my n.
15b. 13, it is hall be to the Lord for a n.
15b. 13, it shall be to the Lord for a n.
15c. 15; 63. 12, an everlasting n.
15c. 15, whose n. is Holy.
15c. 2, called by a new n.
15c. 1, it is not that calleth on thy n.
15c. 10. 6, thou art great, and thy n. is great.
14. 14; 23. 25; 27. 15, prophesy lies in my n.
14. 26, sworn by my great n.
14. 9, one Lord, and his n. one.
14. 1. (a, wherein have we despised thy n.
14. 2, to you that fear my n.

Mal. 1. 6, wherein have we despised any n.:
4.2, to you that fear my n.
Mat. 6.9; Lu. 11.2, hallowed be thy n.
10.22; 19.29; Mk. 13. 13; Lu. 21. 12; John 15. 21;
Acts 9. 16, for my n. sake.
12. 21, in his n. shall the Gentiles trust.
18. 5. Mb. 9. 37; Lu. 9. 48, receive in my n.

18.5; Mk. 9.37; Lu. 9.48, receive in my n. 20, gathered together in my n. 24, 5; Mk. 13, 6; Lu. 21, 8, many shall come in

my n.
Mk. 5.9; Lu. 8.30, what is thy n.?
9.39, do a miracle in my n. 9. 39, 40 a mirable in m_1 n. Lu, 10, 20, n. written in heaven. John 5. 43, if another shall come in his own n. 14. 13; 15. 16; 16. 23, 24, 26, whatsoever ye ask in my n.

Acts 3.16, his n. through faith in his n. 4.12, none other n. under heaven. 5.28, that ye should not teach in this n. 41, worthy to suffer for his m.

Eph. 1. 21, far above every n.

Phil. 2. 9, 10, a n. above every n.

4.3, whose n. are in the book of life.

Col. 3. 17, do all in the n. of the Lord Jesus. Heb. 1.4, obtained a more excellent n.
Jas. 2.7, that worthy n.
Rev. 2. 13, holdest fast my n.
17, a n. written, which no man knoweth.
3. 1, thou hast a n. that thou livest.

4, a few n. in Sardis. 13. 1, the n. of blasphemy, 14. 1; 22. 4, Father's n. in their foreheads. See Gen. 2. 20; Ex. 28. 9; Isa. 45. 3; John 10. 3.

NAME (v.). Eccl. 6.10, that which hath been is n. already.

Isa. 61. 6, ye shall be n. Priests of the Lord. Rom. 15. 20, not where Christ was n. 27im. 2. 19, every one that n. the name of Christ. See 1 Sam. 16. 3; Isa. 62. 2; Lu. 2. 21; 6. 13. NARROW, Isa. 28, 20: 49, 19: Mat. 7, 14. NATION. Gen. 10.32, by these were the n. divided.

20.4, wilt thou slay a righteous n.? Num, 14.12; Deut. 9.14, I will make thee a greater n. 2 Sam. 7. 23; 1 Chron. 17. 21, what n. like thy

people?
Ps. 33.12, blessed is the n. whose God is the Lord.
147.20, he hath not dealt so with any n.

Prov. 14. 34, righteousness exalteth a n. 1sa. 2.4; Mic. 4.3, n. shall not lift sword against n. 1s. 2, a n. scattered and peeled.
20. 2, that the righteous n. may enter in. 20. 2, that the righteous n, may enter in.
34. 1, come near, ye n, to hear.
52. 15, so shall he sprinkle many n.
Jern 10. 7, 0 King of n.
Zech. 2. 11, many n, shall be joined to the Lord.
8. 22, strong n, shall seek the Lord.
Mat. 24. 7; Mk. 13.8; Lu. 21. 10, n, against n. Lu. 7.5, he loveth our n.
21. 25, distress of n.
John 11. 50, that the whole n. perish not. John 11, 50, that the whole n. perish how. Acts 2.5, devout men of every n. 10, 35, in every n. he that feareth. Phil. 2, 15, crooked and perverso n. Rev. 5.9, redeemed out of every n. See Deut. 4, 27; 15, 6; Jer. 2, 11; 4, 2; 31, 10. NATIVITY. Gen. 11. 28; Jer. 46. 16; Ezek. 21. 30; 23, 15,

NATURAL. Deut. 34.7, nor his n. force abated. Rom. 1.31; 2 Tim. 3.3, without n. affection. 1 Cor. 2.14, the n. man receiveth not. See 1 Cor. 15. 44; Phil. 2. 20; Jas. 1. 23.

NATURE. 1 Cor. 11. 14, doth not even n. itself teach?

Eph. 2. 3, by n. children of wrath. Heb. 2. 16, the n. of angels. 2 Pet. 1. 4, partakers of the divine n. See Rom. 1. 26; 2. 14, 27; Gal. 2. 15; 4. 8. NAUGHT. Prov. 20. 14, it is n., saith the buyer.

Is. 49, 4, spent strongth for n.

52. 3, ye have sold yourselves for n.

Mal. 1. 10, shut the doors for n.

Acts 5. 38, if of men, it will come to n.

See Deut. 15. 9; Job 1. 9; Rom. 14. 10; I Cor. 1. 28. NAUGHTINESS. 1 Sam. 17, 28; Prov. 11. 6; Jas.

NAUGHTY. Prov. 6. 12; 17. 4; Jer. 24. 2. NAY. Mat. 5. 37; 2 Cor. 1. 17, 18, 19; Jas. 5. 12. NEAR. Judg. 20, 34, knew not evil was n. Ps. 22, 11, trouble is n.

148. 14, a people n. to him. Prov. 27. 10, better a neighbour that is n. Prov. 27. 10, better a neighbour that is n.
1sa. 50. 8, he is n. that justifieth.
55. 6, call upon the Lord while he is n.
Obad, 15: Zeph. 1. 14, the day of the Lord is n.
Mat. 24. 33, it is n., even at the doors.
Mk. 13. 28, ye know that summer is n.
See Ezek. 11. 3; 22. 5; Rom. 13. 11.

NECESSARY. Job 23. 12; Acts 15. 28; 28. 10; Tit. 3, 14,

NECESSITIES. 2 Cor. 6.4, as the ministers of God, in n. NECESSITY. Rom. 12, 13, distributing to the n.

of saints.
1 Cor. 9.16, n. is laid upon me.
2 Cor. 9.7; Philem. 14, give, not grudgingly, or of n.
See Acts 20, 34; 2 Cor. 12. 10; Phil. 4. 16.

NEGK. Prov. 3.3; 6.21, bind them about thy n. Mat. 18.6; Mk. 9.42; Lu. 17.2, millstone about

his n. Lu. 15.20; Acts 20. 37, fell on his n. Acts 15. 10, yoke on the n. of disciples. See Neh. 9. 29; Isa. 3. 16; Lam. 5. 5; Rom. 16. 4.

cee ven. 8. 20; 1. 83. 5. 10; LERD. 5.5; Nom. 16. 4.

NEED. 2 Chron. 20.17, ye shall not n to fight.

Prov. 31. 11, he shall have no n. of spoil.

Mat. 6. 8; Lu. 12. 30, what things ye have n. of,

9. 12; Mk. 2. 17; Lu. 5. 31, n. not a physician.

14. 16, they n. not depart.

21. 3; Mk. 11. 3; Lu. 19. 31, 34, the Lord hath

1. 10 them.

n. of them.
Lu, 11. 8, as many as he n.
Acts 2.45; 4.35, as every man had n.
1 Cor. 12.21, cannot say, I have no n. of thee.
Phil. 4.12, to abound and to suffer n.
19. God shall supply all your n.
2 Tim. 2.15, that n. not to be ashamed.

Heb. 4. 16, grace to help in time of n. 5. 1, ye have n. that one teach you. 1 John 3. 17, seeth his brother have n. 1. John 3.17, seeth his brother nave n.
Rev. 3.17, rich, and have n of nothing.
21. 25; 25, city had no n. of the sun.
See Deut. 15, 8; Lu. 9. 11; John 2. 25; Acts 17. 25.
NEEDFUL Lu. 10, 42; Phil. 1. 24; Jas. 2. 16.
NEEDV. Deut. 15, 11, thou shalt open thine hand Job 24.4, they turn the n. out of the way. Ps. 9.18, the n. shall not alway be forgotten. 40.17; 70.5; 80.1; 109.22, 1 am poor and n. 74.21, let the poor and n. praise thy name. Prov. 31.9, plead the cause of the poor and n. Isa. 41. 17, when the n. seek water. See Ezek. 16. 49; 18. 12; 22. 29; Amos 8. 4, 6. NEGLECT. Mat. 18. 17; Acts 6. 1; 1 Tim. 4. 14; Heb. 2. 3.

NEGLIGENT. 2 Chron. 29. 11; 2 Pet. 1. 12 NEIGHBOUR. Prov. 3. 28, say not to thy n., go and come again.

14. 20, the poor is hated even of his n. 21. 10, his n. findeth no favour. 21. 10, his w. inden in layour. Ecol. 4.4, envied of his n. Jer. 22. 13, that useth his n. service without wages. Hab. 2. 15, that giveth his n. drink. Zech. 8. 16; Eph. 4. 25, speak every man truth to

his n. Lu. 10, 29, who is my n.? 14, 12, call not thy rich n. See Ex. 20, 16; Lev. 19, 13; Mat. 5, 43; Rom. 13, 10. NEST. Num. 24. 21, thou puttest thy n. in a rock. Deut. 32. 11, as an eagle stirreth up her n. Job 29. 18. I shall die in my n.

300 22. 33 1 he swallow hath found a n. Mat. 8. 20; Lu. 9. 38, birds of the air have n. See Prov. 27. 8; Isa. 16. 2; Jer. 49. 16; Obad. 4; Hab. 2. 9. HET. Ps. 141. 10, let the wicked fall into their

ET. Ps. 141. 10, acc
own n.
Prov. 1.17, in vain the n. is spread.
Eccl. 9.12, as fisies taken in an evil n.
Hab. 1. 16, they sacrifice unto their n.
Mat. 13. 47, kingdom of heaven like a n.
Mk. 1. 18, they forsook their n. Lu. 5. 5, at thy word I will let down the n. See Mat. 4. 21; Mk. 1. 16; John 21. 6. NETHER. Deut. 24. 6; Job 41. 24. NEVER. Lev. 6, 13, the fire shall n. go out. Job 3, 16, as infants which n. saw light. Ps. 10, 11, he will n. see it.

15. 5; 30. 6, shall n. be moved. Prov. 27. 20; 30. 15, n. satisfied. Isa. 56. 11, which can n. have enough. Mat. 1, 23, I n. knew you. 9. 33, it was n. so seen in Israel. 26.33, yet will I n. be offended. Mk. 2.12, we n. saw it on this fashion.

Mk. 2.12, we n. saw it on this fashion.
3.29, hath n. forgiveness.
14. 21, if he had n. been born.
John 4. 14; 6. 35, shall n. thirst.
7. 46, n. man spake like this man.
8. 51; 10. 28; 11. 26, shall n. see death.
1 Cor. 13. 8, charity n. faileth.
Heb. 13. 5, 1 will n. leave thee.
2 Pet. 1. 10, ye shall n. fail.
See Judg. 2. 1; Ps. 58. 5; Jer. 33. 17; Dan. 2. 44.
NEW. Num. 16. 30, if the Lord make a n. thing.
Ps. 33. 3; 40. 3; 96. 1; 98. 1; 144. 9; 149. 1; Isa.
42. 10; Rev. 5. 9; 14. 3, a n. song.
Ecol. 1.9, no n. thing under the sun.
Isa. 65. 17; 66. 22; Hev. 21. 1, n. heavens and n. earth.

earth.

Lam. 3. 23, n. every morning.

Mat. 9. 16; Mk. 2. 21; Lu. 5. 36, n. cloth to old garment

13.52, things n. and old. Mr. 1.27; Acts 17.19, what n. doctrine is this? John 13.34; 1 John 2.7.8, a n. commandment, Acts 17.21, to tell or hear some n. thing.

NEWLY. 2 Cor. 5. 17; Gal. 6. 15. a n. creature.
Eph. 2. 15; 4. 24; Col. 3. 10, n. man.
Heb. 10. 20, n. and living way.
Rev. 2. 17; 3. 12, a n. name.
Set. 15 make at thints
Set. 16 make at thints
Set. 16 make at thints
Set. 17; 3. 12, a n. name.
Set. 18. 24, 7; 43, 10; 15. 8; Acts 2. 13.
NEWIX. Deut. 32, 17; Judg. 7. 19.
NEWNESS. Rom. 6. 4; 7. 6.
NEWS. Prov. 25. 25.
NIGH. Num. 24, 17, but not n.
Deut. 34, 14; Rom. 10. 8; the word is n. unto thee.
Ps. 34, 18, n. to them of broken heart.
145, 18, n. to all that call upon him.
Eph. 2. 13, made n. by the blood of Christ.
Set. Joel 2. 1; Lu. 21, 20; Heb. 6.
Set. Joel 2. 1; Lu. 21, 20; Heb. 6.
NIGHT. Ex. 12, 42, a n. to be much observed.
Job 7. 4, when shall 1 arise, and the n. be gone?
35, 10; Ps. 77. 6, songs in the n.
Ps. 30, 5, weeping may endure for a n.
11. 5, the terror by n.
135, 1; jer. 31, 35, moon and stars to rule by n.
139, 11, the n. shall be light about me.
11, 21, 4, the n. of my pleasure.
11, 11, watchman, what of the n.?
11, 10, walk in the n, he stumbleth.
Rom. 13, 12, the n. is far spent.
11 Thess. 5, 2; 2 Pct. 3, 10, cometh as a thief in the n.
Rev. 21, 25; 22, 5, no n. there. Theos. 3.2, 2.2, 5, no n. there.
Rev. 21. 25; 22. 5, no n. there.
See Job 1. 3; Ps. 121. 6; Mat. 27. 64; John 3. 2.
NOBLE. Neh. 3. 5, the n. put not their neck.
Job 29. 10, the n. held their peace.
Jer. 2. 21, planted thee a n. vine. Jer. 2. 21. planted thee a n. Vine.
14. 3, their m. sent their little ones to the waters.
Acts 17. 11, Bereams were more n.
1 Cor. 1. 26, not many n.
1 Cor. 1. 27, not discern n. of joy.
1 Ps. 66. 1; 81. 1; 95. 1; 98. 4; 100. 1, joyful n.
1 Ezek. 1. 24; 43. 2, n. of great waters.
2 Pet. 3. 10, pass away with great n.
1 See Josh. 6. 27; Mat. 9. 23; Mk. 2. 1; Acts 2. 6.
1 NOISOME. Ps. 91. 3; Ezek. 14. 21; Rev. 16. 2.
1 NOTHING. Deut. 2. 7; Neh. 9. 21, thou hast lacked n. lacked n 2 Sam. 24. 24, neither offer of that which doth cost n.

children.

16. 12, ye cannot bear them n. 1 Cor. 13. 12, n. I know in part.

cost n.

20 Ciron. 14. 11, it is n. with thee to help.

Reh. 8. 10, portions to them for whom n. is prepared.

108. 9, but of yesterday, and know n.

Ps. 49. 17, he shall carry n. away.

119. 165, n. shall offend them.

Pröv. 13. 4, the sluggard desireth, and hath n.

7, there is that maketh himself rich, yet hath n.

Lam. 1. 12, is it n. to you?

Mat. 11. 20, i. 11. 13, n. but leaves.

11. 19; Mk. 11. 13, n. but leaves.

11. 19. 3, hoping for n. again.

12. 19. they had n. to pay.

John 15. 5, without me ye can do n.

1 Cor. 4. 4, 1 Know n. by myself.

2 Cor. 6. 10, as having n.

13. 8, we can do n. against the truth. 13.8, we can do n, against the truth. 17 Tim. 44, n. to be refused.
6.7, brought n, into this world, can carry n, out.
See Phil. 4.6; Jas. 1.4; 3 John 7.
NOURISH. Isa. 1.2, 1 have n, and brought up colldrel.

1 Tim. 4.6, n. in words of faith.
Jas. 5.5, have n. your hearts.
See Gen. 45. 11; 50.21; Acts 12.20; Col. 2.19,
NOW. Job 4.5, n. it is some upon thee.
Ps. 119. 67, but n. have I kept thy word.
Hos. 2.7, then was it better than n.
Lu. 14.17, all things are n. ready.
John 13.7, thou knowest not n.
16. 12. ve cannot bear them n.

Gal. 2. 20, the life I n. live. 1 Tim. 4. 8, the life that n. is. 1 Pet. 1. 8, though n, ve see him not. 1 John 3. 2, n, are we sons of God. See Rom. 6. 22; Gal. 3. 3; Heb. 2. 8. NUMDER (n). Job 5. 9; 9. 10, marvellous things without. without n. 25. 3, is there any n of his armies? Ps. 139. 18, more in n than the sand. 147.4, he telleth the n. of the stars. Acts 11.21, a great n. believed. 16.5, the churches increased in n. daily. Rev. 13.17, 18, the n. of his name. See Deut. 7.7; Hos. 1.10; Rom. 9.27. NUMBER (v.). Gen. 41. 49, gathered corn till he left n. 2 sam. 24. 2; 1 Chron. 21. 2, n. the people. Ps. 90. 12, so teach us to n. our days. Eccl. 1. 15, that which is wanting cannot be n. 1sa, 53. 12; Mk. 15. 28, he was n. with transgressors. Mat. 10. 30; Lu. 12. 7, hairs are all n. Rev. 7. 9, multitude which no man could n. See Ex. 30. 12; Job 14. 16; Ps. 40. 5; Acts I. 17. NURSE. Gen. 35. 8, Deborah Rebekah's n. died. 2 Sam. 4. 4, and his n. took him up and fied. 1 Thess. 2. 7, even as a n. cherisheth her children.

dren.

7. 19: Isa, 60. 4.

NURSING. Isa, 49. 23, kings shall be thy n. fathers, and their queens thy n. mothers. OBEDIENCE. Rom. 5. 19, by the o. of one. OBEDIENCE. Rom. 5. 19, by the o, of one.
16. 26, the o, of faith,
Heb. 5. 8, yet learned he o.
See Rom. 16. 19; 2 Cor. 10. 5; 1 Pet. 1. 2.
OBEDIENT. Ex. 24. 7, all will we do, and be o.
Prov. 25. 12, wise reprover upon an o. ear.
Iss. 1. 19, if o., ye shall eat.
2 Cor. 2. 9, o. in all things.
Eph. 6. 5; Tit. 2. 9, be o. to your masters.
Phil 2 8, a unto deep. Phil. 2. 8, o. unto death. 1 Pet. 1. 14, as o. children. See Num. 27. 20; 2 Sam. 22. 45; Tit. 2. 5. OBSERVATION. Lu. 17. 20. OBSERVATION. Lu. 17. 20.

OBSERVE. Gen. 37. 11, his father o. the saying.
Ps. 107. 43, whose is wise, and will o. these things.
Prov. 23. 26, let thin e eyes o. my ways.
Eccl. 11. 4, he that o. the wind.
Jonah 2. 8, that o. lying vanities,
Mat. 28. 20, teaching them to o. all things.
Mat. 28. 20, teaching them to o. all things.
Mk. 6. 20, Herod feared John, and o. him.
10. 20, all these have I o.
See Ex. 12. 42; 31. 18; Ezzek. 20. 18; Gal. 4. 10.
OBSERVER. Deut. 13. 10.
OBSERVER. Deut. 13. 10.
ORSTINATE. Deut. 2. 30: 18a. 48. 4 OBSTINATE. Deut. 2. 30; Isa. 48, 4. OBSTAIN. Prov. 8.35, shall a favour of the Lord. Isa. 35. 10; 51. 11, shall a joy and gladness. Lu. 20. 35, worthy to a that world. Acts 26. 22, having a help of God. 1 Cor. 9. 24, so run that ye may a. 1 Thess. 5. 9; 2 Tim. 2. 10, to a salvation. 002

OCCASION. 1 Tim. 1. 13, I o. mercy. 13cb. 4. 16, o. mercy, and find grace to help. 9. 12, having o. eternal redemption. 1 Pet. 2. 10, which had not o. mercy, but now have o. 2 Pet. 1. 1, o. like precious faith. See Dan. 11.21; Hos. 2.23; Acts 1. 17; 22. 28. OCCASION. 2 Sam. 12.14, great o. to enemies to blaspheme. Dan. 6. 4, sought to find o. Icom. 7. 8, sin, taking o. by the commandment. 14.13, an o. to fa.1 in his brother's way. 1 Tim. 5.14, give none o. to the adversary. See Gen. 43.18; Ezra 7.20; Ezek. 18.3. OCCUPATION. Gen. 46.33; Jonah 1.8; Acts 18.3; 19, 25, OCCUPY. Ezek. 27.9; Lu. 19.13. ODOUR. John 12.3; Phil. 4.18; Rev. 5.8. OFFINCE. Eccl. 10.4, yielding pacifieth great o. 18a. 8.11; Rom. 9.33; 1 Pet. 2.8, a rock of o. Mat. 16.23, thou art an o. to me. 18.7; Jan. 17.1, wee to the world because of o.! 18.7; Lu. 17.1, we to the world because of o. Acts 24.16, conscience void of o. 160m 14.20, that man who eateth with o. 1 Cor. 10. 32; 2 Cor. 6.3, give none o. Phill. 1.10, without o. till the day of Christ. Lee 1 Sam. 25. 31; Rom. 5. 15; 16, 17; Gal. 5. 11. OFFEND. Job 34. 31, I will not o. any more. Ps. 119, 165, nothing shall o. them.

Ps. 119, 165, nothing shall o, them.
Prov. 18, 19, brother o, is harder to be won.
Ant. 5, 29; 18, 9; Mk, 9, 47, if thine eye o, thee.
13, 41, gather all things that o,
51; Mk, 6, 3, they were o, in him.
20, 33, though all shall be o, yet will I never be.
Rom. 14, 21, whereby thy brother is o,
Jas. 2, 10, yet o, in one point.
See Gen. 20, 9; Jer. 37, 18; 2 Cor. 11, 29.
EFENDER 1 Kings 1, 21, 1er. 29, 21, Acts 25, 11 OFFENDER. 1 Kings 1.21; Isa. 29.21; Acts 25.11.

OFFENDER. 1 Kings 1.21; Isa. 29.21; Acts 25.11.
OFFER. Judg. 5.2, people willingly o. themselves.
Ps. 50, 23, whose o. Fraise.
Mat. 5.24, then come and o. thy gift.
Lu. 6.29, one cheek, o. also the other.
Lor. 8. 14, 7; 10.14, things o. to idols.
Phil. 2.17, o. in the service of your faith.
2 Tim. 46, now ready to be o.
Heb. 9.23, Christonce o. to bear the sins of many.
See 2 Chron. II. 10; Exral. 6; 2.68; Mal. 1.8.
OFFICE. 18am. 2.36, put me into one of the
priests o.
Rom. 11.13, 1 magnify mine o.
1 Tim. 3. 1, the o. of a bishop.
Heb. 7.5, the o. of the rriesthood.
See Gen. 4.113; Ps. 100.8; Rom. 12.4.
OFFSGOURING. Lam. 3.45; 1 Cor. 4.13. OFFSCOURING. Lam. 3. 45; 1 Cor. 4. 13. OFFERRING. Job 27. 14; Acts 17. 28; Rev. 22. 16. OFTEN. Prov. 29. 1, being o. reproved. Mal. 3. 16, spake o. one to another. Mat. 23. 37; Lu. 13. 34, how o. would I have gathered. thered. 1 Cor. 11, 26, as o. as ye eat. 1 Tim. 5, 23, thine o. infirmities. See 2 Cor. 11, 26; Heb. 9, 25; 10, 11.

See 2 Cor. 11. 20; Heb. 9. 25; 10. 11.

OIL. Ps. 45. 7; Heb. 1. 9, with 0. of gladness.
(2. 10), be anointed with fresh 0.
104. 15, 0. to make his face to shine.
1sa. 61. 3, 0. of joy for mourning.
Mat. 25. 3, took no 0. with them.
Lu. 10. 34, pouring in 0. and wine.
See Ex. 27. 20; Mic. 6. 7; Lu. 7. 46.

OLD. Deut. 8. 4; 29. 5; Neh. 9. 21, waxed not o. Josh. 6. 11, did eat of the o. corn. Ps. 37. 25, I have been young, and now am o. 71. 18, when I am o. forsake me not. Prov. 22. 6, when he is. o. he will not. Isa 58. 12, build the o. waste places. Jer. 6. 16, ask for the o. paths. Lu. 5. 39. he saith, the o. is better. 2 Cor. 5. 17, o. things are passed away.

2 Pet. 2.5. God spared not the o. world. 1 John 2.7. the o. commandment is the word. Rev. 12.9; 20.2. that o. serpent. See Job 22.15; Ps. 77.5; Mat. 5.21; Rom. 7.6. OMITTED. Mat. 23. 23.
ONCE. Gen. 18. 52. yet but this o.
Num. 13. 50, let us go up at o.
Job 33. 14; Ps. 62. 11, speaketh o., yea twice.
Isa. 66. 8, shall a nation be born at o.?
Heb. 6. 4, o. culightened.
9. 27, o. to die.
See hom. 6. 10; Heb. 10. 10; 1 Pet. 3. 18.
ONE. Leb. 2. o for thousand. OMITTED. Mat. 23.23. Dec nom. c. a); neo. a). u); 1 Fet. 5.18.

ONE. Job 9. 3, c. of a thousand.
Eccl. 7.27; 1sa.27.12; o, by o.
Mk. 10. 21; Lu. 18.22; o, thing thou lackest.
Lu. 10. 42; o, thing 1 know.
17. 11, 21, 22; that they may be o.
Gal. 3. 28; all o. in Christ.
Eph. 4.5; o. Lord. o. faith. o. bautism. Eph. 4.5, o. Lord, o. faith, o. baptism. See Deut. 6.4; Mk. 12. 32; 1 Tim. 2.5. ONYX. Ex. 28. 20; 39. 13, and an o.

PEN. Num. 16.30, if the earth o her mouth Ps. 40, 4, I will o, my dark saying.
51.15, o. thou my lips.
51.10, o. thy mouth wide.
104.25; 143.16, thou o. thine hand.
119.15, o. thou mine eyes.
Prov. 31.8, o. thy mouth for the dumb.
1sa. 22.22, he shall o, and none shall shut.
42.7, to o. the blind eyes.
60.11, thy gates shall be continually.
Ezek. 16.83, never o. thy mouth.
Mal. 3.10, o. windows of heaven.
Mat. 25.11; Lu. 13.25, Lord o. to us.
27.52, graves were o.
Mk. 7.34, that is, be o.
Lu. 24.32, while he o. to us the scriptures.
45, then o. he their understanding.

OPEN. Num. 16.30, if the earth o. her mouth.

Lu. 24. 32, while he o. to us the scriptures.
45, then o. he their understanding.
Acts 28. 18, to o. their eyes, and turn them.
1 Cor. 16. 9, great door and effectual is o.
Col. 4. 3. o. to us a door of utterance.
See Acts 16. 14; 2 Cor. 2. 12; Heb. 4. 13; Rev. 5. 2.

OPERATION. Ps. 28. 5; Isa. 5. 12; 1 Cor. 12. 6 Col. 2, 12 OPINION. 1 Kings 18. 21; Job 32. 6.

OPPORTUNITY. Gal. 6. 10; Phil. 4. 10; Hel 11, 15, Job 30. 21; 2 Thess. 2. 4; 2 Tim. 2. 25. OPPOSE. OPPOSITIONS. 1 Tim. 6. 20.

OPPOSITIONS. 1 Tim. 6, 20.

OPPRESS. Ex. 22, 21; 23, 9, o, a stranger.

Lev. 25, 14, 17, ye shall not o, one another.

1 Sum. 12, 3, whom have 1 o.?

Ps. 10, 18, that the man of earth may no more of the control of th

OPPRESSION. Deut. 26.7, the Lord looked

our o.
Ps. 62. 10, trust not in o.
119. 134, deliver me from the o. of man.
Eccl. 4. 1, I considered the o. 7.7, o. maketh a wise man mad. Isa. 30. 12, ye trust in o. See Isa. 33. 15; Zech. 9. 8; 10. 4. ORATOR. Isa, 3.3; Acts 24.1.

ORDAIN. 1 Chron. 17.9, I will o. a place for t

people,
Ps. 8.2, hast thou o. strength.
81.5, this he o. in Joseph.
132.17, I have o. a lamp for mine anointed.
18a. 26.12, thou wilt o. peace for us.
30. 33, Tophet is o. of old.
Jor. 1.5, I o. thee a prophet.
Mk. 3.14, Jesus o. twelve.

John 15. 16. have o. you, that ye should bring forth.
Acts 1.22, one be o. to be a witness.
10. 42, o. of God to be the Judge.
13. 48, o. to eternal life.
14. 23; Tit. 1.5, o. elders.
16. 4, decrees that were o.
17. 31, by that man whom he hath o.
Rom. 13. 1, the powers that be are o. of God.

Rom. 13. 1, the powers that he are o. of God. Gal. 3. 19, the law was o. by angels. Eph. 2. 10, good works which God hath before o. Jude 4, of old o. to this condemnation. See 1 Cor. 2. 7; 8. 14; 1 Tim. 2. 7; Heb. 5. 1. ORDER. Judg. 13. 12, how shall we o. the child? 2 Kings 20. 1; Jas. 38. 1, set thine house in o. Job 10. 22, land without any o. 23. 4. I would o. my cause.

37. 19, we cannot o. our speech.

37. 18, we cannot cour speech.

50. 21, 1 will ste them in c.

50. 21, 1 will stat them in c.

110. 4; Heb. 5, 6; 6, 20; 7. 11, the c. of Melchisedec.

1Cor. 14. 40, decently and in c.

Tit. 1. 5, that thou shouldest set in o. See Ps. 37. 23; Acts 21, 24; 1 Cor. 15. 23. ORDINANCE. Isa. 58.2; Rom. 13.2, the o. of their

Mal. 3. 14, what profit that we have kept o.? Eph. 2. 15, commandments contained in o. Col. 2. 14, handwriting of o. Heb. 9. 10, in carnal o. See Jer. 31. 36; Luke 1. 6; 1 Pet. 2. 13.

ORPHANS. Lam. 5. 3.

OSTRICH. Job 39. 13, or wings and feathers unto the o

Lam. 4.3, like the o. in the wilderness.

Lain. 4.3, like the a. in the wilderness.

OUGHT. 10tn. 12.32 to know what Israel a. to do.
Mat. 23.23; Lu. 11. 42, these a. ye to have done.
Lu. 24.26, a. not Christ to have suffered?

John 4.20, the place where men a. to worship.
Act 5.29, we o. to obey God.

Rom. 8.26, what we should pray for as we a.
Heb. 5.12, when ye a. to be teachers.
Jas. 3.10, these things a. not so to be.
2 Pet. 3.11, what manner of persons a. ye to be?
See Rom. 12.3; 15.1; 1 Tim. 3.15.

OURS. Mk. 12. 7; Lu. 20. 14; 1 Cor. 1, 2; 2 Cor. 1, 14.

OUT. Num. 32. 23, be sure your sin will find you o. Ps. 52. 5, are o. of course. Prov. 4. 23, o. of it are the issues of life. Mat. 12. 34; 15. 19, o. of abundance of heart the mouth speaketh.

2 Tim. 3.11, o. of them all the Lord delivered me. #2, instant in season, o. of season. See Gen. 2. 9, 23; 3. 19; John 15. 19; Acts 2. 5. OUTCAST. Ps. 147.2; Isa. 11. 12; 27. 13; Jer. 30. 17.

OUTGOINGS. Josh, 17, 18; Ps. 65, 8.

OUTGUINGS. JOSHI 11. 10, TELON. 0.

OUTRAGEOUS. Prov. 27.4.

OUTRUN. John 20.4.

OUTSIDE. Judg. 7. 11; Mat. 23. 25; Lu. 11. 39.

OUTSIDE. Judg. 7. 11; Mat. 28. 3 Jer. 21. 5; 27. 5.

OUTWARD, 18am, 167, looketh on o appearance.
Mat. 23, 27, appear beautiful o.
Rom. 2, 28, not a Jew, which is one o.
2 Cor. 4, 16, though our o. man perish.
See Mat. 32, 28; Rom. 2, 28; 1 Pet. 3, 3.
OVERCHARGE, Lu. 21, 34; 2 Cor. 2, 5.

OVERCOME. Gen. 49. 19, he shall o. at last. VERCOME. Gen. 49. 19, no snail o. at m. jer. 23. 9, like a man whom wine hath o. John 16. 33, 1 have o. the world. Rom. 12. 21, be not o. of evil, but o. evil. 1 John 5. 4, 5, victory that o. the world. Rev. 2. 7, 17, 26; 3. 12. 21, to hint hat o. See Cant. 6. 5; 2 Pet. 2. 19; Rev. 12. 11. OVERMUCH. Eccl. 7. 16; 2 Cor. 2. 7.

OVERPAST. Ps. 57.1; Isa. 26. 20.

OVERPLUS. Lev. 25, 27.

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OVERSEER. Gen. 41.34; Prov. 6.7; Acts 20.28. OVERSHADOW. Mat. 17.5; Mk. 9.7; Lu. 1.35; Acts 5, 15.

OVERSIGHT. Gen. 43.12; Neh. 11.16; 1 Pet. 5.2. OVERSPREAD. Gen. 9. 19; Dan. 9. 27.

OVERTAKE. Amos 9.13, plowman shall o. the

Fraper.
Gal. 6.1, if a man be o. in a fault.
Thess. 5. 4, day should o. you as a thief.
See Deut. 19. 6; Isa. 59. 9; Jer. 42. 16.
VERTHROW. Ex. 23. 24, utterly o. them. OVERTHROW.

OVERTHROW. Ex. 23. 24, unterly o. them. Job 19. 6, God hath o. me. Ps. 140. 4, purposed to o. my goings. Prov. 13. 6, wickedness o. the sinner, Jonah 3. 4, yet forty days, and Nineveh shall be o. Acts 5. 39, if it be of God, ye cannot o. it. See Gen. 19. 21; Prov. 29. 4; 2 Tim. 2. 18. OVERTURN. Job 9. 5; 12. 15; 28. 9; Ezek. 21. 7. OVERTURN.

OVERWHELM. Job 9.5; 12. 19; 25. 5; EZEK. 21. OVERWHELM. Job 6. 27, ve o. the fatherless. Ps. 61. 2, when my heart is o. 77. 3; 142. 3; 143. 4, my spirit was o. See Ps. 55. 5; 78. 53; 124. 4. OVERWISE. Eccl. 7. 16.

OWE. Lu. 16. 5, 7, how much o. thou? Rom. 13. 8, o. no man any thing. See Mat. 18. 24, 28; Lu. 7, 41; Philem. 18.

OWN. Num. 32, 42, called it after his a name. 1 Chron. 29, 14, of thine o, have we given thee. Ps. 12, 4, our lips are our o.

7.6. even our o. God shall bless us.
Mat. 20. 15. do what I will with mine o.
John 1. 11. to his o. and his o. received him not.
13. 1. haying loved his o.

1 Cor. 6. 19, ye are not your o. See Acts 5. 4; Phil. 3. 9; 1 Tim. 5. 8; Rev. 1. 5.

OWNER. Ex. 21. 28; 22, 11; Eccl. 5. 13; Isa. 1. 3.

PACIFY. Prov. 16. 14; 21. 14; Eccl. 10. 4; Ezek. 16, 63,

10, 03.

PAIN. Ps. 55. 4, my heart is sore p.

116. 3, the p. of hell gat hold upon me.

Acts 2.24, having loosed the p. of death.

Rom. 8.22, creation travaileth in p.

Rev. 21. 4, neither shall there he any more p.

See Ps. 73. 16; Jer. 4. 19; 2 Cor. 11, 27.

PAINTED. 2 Kings 9.30: Jer. 4.30; 22. 14; Izek.

23 46

PALE. Isa. 29. 22; Jer. 30. 6; Rev. 6. 8.

PALM. Isa, 49.16; Mat. 26.67; Mk. 14.65; Rev. 7.9. PANT. Ps. 38. 10; 42. 1; 119. 131; Amos 2. 7. PARCHMENTS. 2 Tim. 4. 13, but especially the p.

PARDON, Ex. 23. 21, he will not p.
2 Kings 5. 18, the Lord p. thy servant.
2 Kings 5. 18, the Lord p. thy servant.
2 Chron. 30. 18, the good Lord p. every one.
Neh. 9. 17, a God ready to p.
18a. 55. 7, he will abundantly p.
See Jer. 33. 8; 50. 20; Lam. 3. 42; Mic. 7. 18.

PARENTS. Mat. 10.21; Mk. 13.12, children rise

up against p. Lu. 18. 29, no man that hath left p.

21. 16, ye shall be betrayed by p.
John 9. 2, who did sin, this man, or his p.?
Rom 1. 30; 2 Tim. 3. 2, disobedient to p.
2 Cor. 12. 14, not to lay up for p., but p. for chil-Eph. 6.1; Col. 3. 20, children, obey your n. See Lu. 2. 27; 8. 56; 1 Tim. 5. 4; Heb. 11. 23.

PART (n.). Josh. 22. 25, 27, ye have no p. in the Lord.

Ps. 5. 9, their inward p, is very wickedness.
51. 6, in hidden p, make me to know.
118. 7, the Lord taketh my p.
139. 7, dwell in the uttermost p.
Mik. 9.49, he that is not against us is on our p.
Lu. 10. 42, that pool p.
John 13. 8, thou hast no p, with me.
Acts 8. 21, neither p, hor lot.
9 (Cor. 6. 15, what p, hath he that believeth?
See Tit. 2.8; Rev. 20. 6; 21. 8; 22. 19.
PART (a). Ruth 1. 17, if ought but death p, the PART(v.). Ruth 1.17, if ought but death p. thee and me. 2 Sam. 14.6, there was none to p, them. Ps. 22.18, they p, my garments. Lu. 24.51, while he blessed them he was p. Acts 2.45, p, them to all men. Acts 2.45, p, then to all men. See Mat. 27.35; Mk. 15.24; Lu. 23.34; John 19.24. PARTAKE. Ps. 50. 18, hast been p. with adulterers.
Rom. 15, 27, p. of their spiritual things.
1 Cor. 9, 10, p. of his hope.
13; 16, 18, p. with the altar.
10, 17, p. of that one bread. 10,11, p. of that one bread.
21, p. of the Lord's table.
1 Tim. 5, 22, neither be p. of other men's sins.
Heb. 3, 1, p. of the heavenly calling.
1 Pet. 4, 13, p. of Christ's sufferings.
5, 1, a p. of the glory.
2 Pet. 1, 4, p. of the divine nature.
See Eph. 3, 6; Phil. 1, 7; Col. 1, 12; Rev. 18, 4.
PARTICULAR. 1 Cor. 12, 27; Eph. 5, 33.
PARTICULAR. 1 Cor. 12, 27; Eph. 5, 53.
PARTICULAR. 1 Kings 8, 21, Eph. 9, 14 PARTITION. 1 Kings 6, 21; Eph. 2, 14.
PARTITION. 1 Kings 6, 21; Eph. 2, 14.
PARTNER. Prov. 29, 24; Lu. 5, 7; 2 Con. 8, 23.
PASS. Ex. 12, 13, when I see the blood I will PAST. Job 29.2, as in months p.
Eccl. 3. 15, God requireth that which is p.
Cant. 2. 11, the winter is p.
Jer. 8. 20, the harvest is p. Jer. 8. 20, the harvest is p. Rom. 3. 25, of sins that are p. 11. 33, ways p. finding out. 2 Cor. 5. 17, old things p. away. Eph. 4. 19, being p. feeling. See Eph. 2. 2; 2 Tim. 2. 18; 1 Pet. 2. 10. See Eph. 2. 2; 2 Tim. 2. 18; 1, 23, 1; Eph. 4. 11. PASTOR. Jer. 3. 15; 17. 16; 23, 1; Eph. 4. 11. PASTURE. Ps. 95. 7; 100. 3; Ezek. 34. 14; John 10. 9. PATE. Ps. 7. 16. PATH. Job 28. 7, there is a p. which no fowl Dee Fs. 108.5; Frov. 3.11; Lam. 3.9; Heb. PATIENCE. Mat. 18.28, 29, have p. with me. Lu. 8.15, bring forth fruit with p. 21.19, in your p. nossess ye your souls. Rom 5.3; Iribulation worketh p. 8.25, with p. wait for it. 15.4; through p. and comfort. 5, the God of p.

2 Cor. 6. 4, as ministers of God in much p. Col. 1.1, strengthened with all might to all p. 1 Thess. 1.3, your p. of hope.
2 Thess. 1.4, plory in you for your p.
1 Tim. 6. 11, follow after p.
Tit. 2.2, sound in faith, charity, p.
Heb. 10. 36, ye have need of p.
12. 1, run with p.
12. 1, run with p.
13. 1.3, trying of your faith worketh p.
4. 1.4, the hushaudman hath long p.
10, for an example of p.
11, ye have heard of the p. of Job.
2 Pet. 1. 6, add to temperance p. PATTERN. 1 Tim. 1.16; Tit. 2.7; Heb. 8.5; 9.23. PAVILION. 2 Sam. 22, 12, and he made darkness P. See Ps. 18, 11; 27, 5; 31, 20; Jer. 43, 10. See FS, 18, 11; 2., 5; 31, 20; Jer, 43, 10.
PAY. Ex, 22, 7, let him p, double.
Num, 20, 10, water, I will p, for it.
2 Kings 4, 7, sell the oil, and p, thy debt.
Ex, 22, 25; 56, 13; 116, 14, will p, my yows.
Prov. 22, 27, if thou hast nothing to p. Prov. 22, 27, if thou hast nothing to p. Eccl. 5.4, defer not to p. it.
Mat. 18, 26, I will p. thee all.
18, 28, p. that thou owest.
23, 23, ve p. tithe of mint.
See Ex. 21, 10; Mat. 17, 24; Rom. 13, 6; Heb. 7, 9, See Ex. 21.19; Mat. 17.24; Rom. 13.6; Heb. 7.9.

PEACE Gen. 41.16; an answer of p.
Num. 6.28; the Lord give thee p.
25.12; my covenant of p.
Deut. 20, 10, proclaim p. to it.
23.6, thou shalt not seek their p.
13am. 25.6; Lu. 10.5, p. be to this house.
2 Kings 9.10, what hast thou to do with p.?
31, had Zimri p., who slew his master?
30b 5.23, bearsts shall be at p. with thee,
22.21, acquaint thyself with him, and be at p.
Ps. 4.3, I will aly me down in p.
29.11, the Lord will bless his people with p.
34.11; I Pet. 3.11, seek p., and pursue it.
37.37, the end of that man is p.
85.8, will speak p. to his people.
122.6, pray for p. of Jerusalem.
Eccl. 3.5, a time of p.
13a.26.3, keep him in perfect p.
32.17, work of righteousness shall be p.
45.7, I make p., and create ovil.
48.18, thy p. as a river.
29. 57.2 to no windered. Isa. 25. 3, keep him in periest p.

25. 17, work of righteousness shall be p.

45. 7. I make p., and create ovil.

48. 18, thy p. as a river.

22, 57 21, no p. to the wicked.

23, 57 21, no p. to the wicked.

25, 57 21, no p. to the wicked.

26, 57; Rom. 3. 17, the way of p. they know not Jer. 61. 18; 81, saying p., p., when there is no 8. 15; 14. 19, we looked for p.

34. 5, they shall seek p.

Dan. 4. 1; 6. 25; 1 Pet. 1. 2; 2 Pet. 1. 2; Ju. 2, p., be multipled.

14. 2, p. be multipled.

14. 16. 13, let your p. come upon it.

34; Lu. 12. 51, to send p. on earth.

14. 9, 50, have p. one with another.

Lu. 1. 79, to suide our feet into way of p.

2. 14, on earth p.

10. 14, p. tleave, my p. I give you.

16. 33, that in me ye might have p.

17. 1, 10 p. 1. 2; 2 Cor. 1. 2; Gal. 1. 3; F.

18. 2; Phill 1. 2, p. from God our Father.

51, we have p. with God.

10. 15; Eph. 6. 13, the specie of p.

14. 19, follow affer the things which make fe.

15. 33; 16. 20; 2 Cor. 13. 11; Phill. 4. 9; 1 Th.

5. 23; Heb. 13. 20, the God of p.

1 Cor. 14. 33, author of p. 2 Cor. 13. 11, live in p. Eph. 2. 14, he is our p. 17, p. to you which were afar off.
4,3, in the bond of p.
Phil. 4,7, p. of God which passeth all under-Standing.
Col. 1. 2; 1 Thess. 1. 1; 2 Thess. 1. 2; 1 Tim. 1. 2;
2 Tim. 1. 2; Tit. 1. 4; Philem. 3; 2 John 3,
grace and p. from God. grace and p. from God.

2. 15, let the p. of God rule in your hearts.

1 Thess. 5. 13, be at p. among yourselves.

2 Thess. 3. 16, Lord of p. give you p. always.

2 Tim. 2. 22; Heb. 12. 14, follow p. with all men.

Heb. 7. 2, king of p.

Jas. 2. 16, depart in p.

3. 18, fruit of righteousness is sown in p.

2 Pet. 3. 14, found of him in p.

See Mat. 6. 9; Lu. 24. 36; John 20. 19; Gal. 6. 16.

PEACEABLE. Isa. 32. 18; 1 Tim. 2. 2; Heb. 12. 11; Jas. 3. 17. PEACEABLY. Gen. 37. 4; 1 Sam. 16. 4; Jer. 9. 8; Rom. 12, 18. PEACOCKS. 2 Chron. 9, 21, the ships of Tarshish bringing p. Job 39. 13, gavest thou the goodly wings unto the p. PEELED. Isa. 18, 2; Ezek. 29, 18. PEEP. Isa. 8. 19; 10. 14. PELICAN. Lev. 11. 18, and the swan, and the p. Deut. 14. 17, the p., and the gier eagle.
Ps. 102. 6, I am like a p. of the wilderness. PS. 102. 0, 1 am like a p, of the winderness.

PEN. Judg. 5. 14, they that handle the p.

Job 19. 24, graven with an iron p.

Ps. 45. 1, my tongue is the p. of a ready writer.

Isa. 8. 1, write in it with a man's p.

Jer. 8. 8, the p. of the scribes is in vain.

17. 1, is written with a p. of iron.

3 John 13, 1 will not with ink and p. write. PENCE. Mat. 18, 28; Mk. 14. 5; Lu. 7. 41; 10. 35. FENUER. Mat. 20, 20; MR. 44, 0; LU. 7, 41; 10, 35, PENNY, Mat. 20, 13, didst not thou agree with me for a p.?

22, 19, they brought him a p.

Mk. 12, 15, bring me a p.

Rev. 6, 6, a measure of wheat for a p. PENURY. Prov. 14. 23; Lu. 21. 4.
PEOPLE. Ex. 6. 7; Deut. 4. 20; 2 Sam. 7. 24; Jer. 13. 11, I will take you to me for a p.
Lev. 20. 24, 26, separated from other p.
Deut. 4. 33, did ever p. hear voice of God and live?
33. 29, 0 p. saved by the Lord.
2 Sam. 22. 44; Ps. 18 43, a p. I knew not.
25. 51. 11, my p. would not hearken.
144. 15, happy is that p.
Prov. 30. 25, the ants are a p. not strong.
1ss. 1. 4, a p. laden with infutity.
27. 11, a p. of no understanding.
43. 4, I will give p. for thy life.
8, blind p. that have eyes.
Jer. 6. 22; 50. 41, a p. cometh from the north.
Jonah 1. 8, of what p. art thou?
Lu. 1. 17, a p. prepared for the Lord.
Tit. 2. 14, purify unto himself a peculiar p.
See Mat. 1. 21; Rom. 11. 2; Heb. 11. 25.
PERCEIVE. Deut. 29. 4. a heart to p.
Josh. 22. 31, we p. the Lord is among us.
109. 9.11, 1 p. him not.
28. 8, I cannot p. him. PENURY. Prov. 14, 23; Lu. 21. 4. 23. 8, I cannot p. him. Isa. 6. 9, see indeed, but p. not. Isa. 6.9, see indeed, but p. not.
33. 19, deeper speech than thou canst p.
64.4. nor p. by the ear what God hath.
Mat. 22. 18, Jesus p. their wickedness.
Mk. 8.17, p. ye not yet?
Lu. 8.46, 1p. that virtue is gone out.
John 4.19, 1p. thou art a prophet.
Acts 10. 34, 1p. God is no respecter of persons.
1 John 3.18, hereby p. we the love of God.
See 1 Sam. 3.8; Neh. 6.12; Job 33.14; Mk. 12. 28.
EVEYFOR. Gen. 6.9. New years.

PERFECT. Gen. 6.9. Noah was v.

p.

de

ph.

r p. ess.

Gen. 17. 1. walk before me, and be thou p. Deut. 18. 13, thou shalt be p. with the Lord. 32. 4, his work is p. 28 am. 22. 31; Ps. 18. 30, his way is p. Ps. 19. 7, law of the Lord is p. 37. 37, mark the p. man. Prov. 4. 18, more and more to p. day. Feek. 28. 15, thou wast p. in thy ways. Mat. 5. 48; 2 Cor. 13. 11, be ye p. 19. 21, if thou wilt be p. John 17. 23, be made p. in one. Rom. 12. 2, that p. will of Ged. Rom. 12. 2, wisdom among them that are p. 2 Cor. 12. 9, strength made p. 11 weakness. Eph. 4. 18, unto a p. man. Eph. 4.13, unto a p. man. Phil. 3.12, not as though I were already p. Pfill 3.12, not as though I were already p.
15, let us, as many as be p.
16, let us, as many as be p.
60.1.128, present every man p.
4.12, may stand p. and complete.
2Tim. 3.17, that the man of God may be p.
Heb. 2.10, make p. through suffering.
11.40, without us should not be made p.
12.23, spirits of just men made p.
13.21, make you p. in every good work.
Jas. 1.4, patience have her p. work.
17, every good and p. gift.
25, p. law of liberty.
3, 2, the same is a p. man.
1 John 4.18, p. love casteth out fear.
See 2 Chron. 8. 16; Lu. 6. 40; 2 Cor. 7. 1; Eph.
4.12.
PERFECTION. Joh 11.7. Pe. 110.02.2 Cor. 7. 0. PERFECTION. Job 11.7; Ps. 119. 96; 2 Cor. 13. 9; Heb. 6. 1. PERFECTLY. Jer. 23. 20; Acts 18. 26; 1 Cor. 1. 10. PERFECTNESS. Col. 3. 14. PERFORM. Ex. 18, 18, not able to p. it thyself alone. Esth. 5. 6; 7. 2, to half of kingdom it shall be p. Esth. 5. 5; 7.2, to half of kingdom it shall be 2 Job 5. 12, cannot p, their enterprise. Ps. 65. 1, unto thee shall the yow be p. 119. 106, I have sworn, and I will p, it. Isa. 9. 7, zeal of the Lord will p, this, 44. 28, shall p, all my pleasure. Jer. 29. 10; 33. 14, I will p, my good word. Rom. 4. 21, able also to p. 7, 13. bow to p, that which is good I find not. Phil. 16 a. it multidely of Clera. Phil. 1. 6, p. it until day of Christ. See Job 23, 14; Ps. 57, 2; Jer. 35, 14; Mat. 5, 33, PERFORMANCE, Lu. 1, 45; 2 Cor. 8, 11. PERIL. Lam. 5.9; Rom. 8.35; 2 Cor. 11.26. PERILOUS. 2 Tim. 3.1. PERISH. Num. 17. 12, we die, we p., we all p. ERISH. Num. 17. 12. we die, we p, we all p. Deut. 26, 5. a Syrian ready to p.
Joh 4.7, who ever p., being funceent?
29. 13, blessing of him that was ready to p.
34, 15, all fiesh shall p. together.
Ps. 1.6, way of amcody shall p.
37. 20, the wicked shall p.
49. 12, like the bensts that p.
49. 12, like the bensts that p.
49. 12, like the bensts that p.
49. 12, like the hensts that p.
70. 11, 10; 28. 28, when the wicked p.
29. 18, no vision, the people p.
13. 6, strong drink to him that is ready to p.
1sa. 27. 13, they shall come that were ready to p.
1or. 7. 29, truth is p.
Jonah 1. 6; 3. 9, God will think on us, that we p.
100. not.
14, let us not p, for this man's life.
Mat. 8. 25; Lu. 8. 24, save us, we p.
18. 14, that one of these little ones should p.
25. 52, shall p, with the sword.
Mk. 4. 38, carest thou not that we p.
16. 17, 1 p, with hunger.
11. 8, there shall not an hair of your head p.
John 6. 27, labour not for the meat which p.
Acts 8. 20, thy money p, with thee.
Col. 2. 22, which are to p, with the using. 567

2 Pet. 3.9, not willing that any should p. See Ps. 2.12; Jer. 6.21; John 10.28; Rom. 2.12. PERMISSION. 1 Cor. 7.6. PERMIT. 1 Cor. 14.34; 16.7; Heb. 6.3. PERNIGIOUS. 2 Pet. 2.2. PERPETUAL. Ex. 31.16, sabbath for a p. cove-

nant.

Lev. 25. 34, their p. possession.

Rs. 9. 6, destructions are come to a p. end.

Rs. 9. 6, destructions are come to a p. end.

Rs. 9. a, p. backsliding.

15. 18, why is my rain p.

Hab. 3. 6, the p. hills.

Ree Gen. 9. 12; Jar. 5. 22; 50. 5; 51. 39; Ezek. 46. 14.

See Gen. 9. 12; Jar. 5. 22; 50. 5; 51. 39; Ezek. 46. 14.

Dee Gen. 9.12; Jer. 5. 22; 50. 5; 51. 39; Ezek. 46. 14.

PERPETUALLY. 1 Kings 9. 3; 2 Chron. 7. 16; Amos 1. 11

PERPLEXED. Lu. 9. 7; 24. 4; 2 Cor. 4. 8.

PERPLEXITY. Isa. 22. 5; Mic. 7. 4; Lu. 21. 25.

PERSECUTE. Job 19. 22, why do ye p. me?

Ps. 7. 1, save me from them that p. me.

10. 2; the wicked doth p. the poor.

71. 11, p. and take him, there is none to deliver.

143. 3; the enemy hath p. my soul.

Mat. 5. 11, 12, blessed are ye when men p. you.

44, pray for them that p. you.

John 15. 20, if they have p. me.

Acts. 9. 4; 22. 7; 25. 14, win p. thou me?

22. 4, I p. this way unto death.

26. 11, I p. them ven to strange cities.

1 Cor. 4, 12, being p., we suffer 1.

15. 9; Gall. 1, 13, 1 p. the church of God.

2 Cor. 4. 9, p. but not forsaken.

Phil. 3, 6, concerning zeal, p. the church.

See John 5. 16; Acts. 7, 52; Rom. 12, 14; Gal.

1. 23; 4. 29.

PERSECUTION. Mat. 13, 21; Mk. 4. 17. when a creath.

PERSECUTION. Mat. 13. 21; Mk. 4. 17, when p.

ariseth. 2 Cor. 12.10, take pleasure in p. 2 Cor. 12.10, take pleasure in p. 2 Tim. 3.12, all that will live godly shall suffer p. See Lam. 5.5; Acts 8.1; Gal. 6.12; 1 Tim. 1.13. PERSEVERANCE. Eph. 6. 18.

PERSON. Deut. 10. 17; 2 Sam. 14. 14, God, which

ERSON. Deut. 10. 11; 2 Sain. 17. 2.7.
2 Sain. 17. 11, go to battle in thine own p.
2 Sain. 17. 11, go to battle in thine own p.
25. 15. 4; 18. a. 25. 6, 6, vile p.
26. 4; Prov. 12. 11; 28. 19, with vain p.
165. 37, not one feeble p.
Mat. 22. 16; Mk. 12. 14, regardest not p. of men.
2 Cor. 2. 10, forgave 1 it in the p. of Christ.
Heb. 1, 3, the express image of his p.
2 Pet. 3. 11, what manurer of p, ought ye to be?
See Mal. 1. 8; Lu. 15. 7; Heb. 12. 16; Jude 16.

See Mai. 1. 8; Lu. 15. 7; Heb. 12. 16; Jude 16.

PERSUADE. I Kings 22. 20, who shall p. Ahab?

Prov. 25. 15, by long forbearing is a prince p.
Mat. 28. 14, we will p. him, and secure you.

Acts 26. 28, almost hou p. me.

Rom. 14. 5, let every man be fully p.

2 Oor. 5. 11, we p. men.

Gal. 1. 10, do I now p. men or God?

Heb. 6. 9, we are p. better things of you.

See 2 Kings 18. 32; 2 Chron. 18. 2; 2 Tim. 1. 12.

PEPLATAN. Bom. 15. 71. 1 Cor. 5. 2. 9 Doc. 1. 2.

PERTAIN. Rom. 15.17; 1 Cor. 6.3; 2 Pet. 1.3.

PERVERSE. Deut. 32, 5, a p. and crooked generation.

Jacob. 30, cannot my taste discern p. things? Prov. 4.24, p. lips put far from thee. 12.8, p. heart shall be despised. 12.0, p. tongue falleth into mischief. 23.33, thine heart shall utter p. things. Phil. 2.15, in the midst of a p. nation. See Num. 23. 21; Isa. 30. 12; I Tim. 6.5.

Gal. 1. 7, would n. the gospel. See Eccl. 5. 8; Mic. 3. 9; Lu. 23. 2.

PISTILENCE. Ex. 5.3; 9.15; Jer. 42, 17; 44, 13. PESTILENT. Acts 24. 5.

PETITION. 1 Sam. 1.17. God of Israel grant thee thy p.

1 Kings 2. 20, one small p. Esth. 5. 6; 7. 2; 9. 12, what is thy p.? Dan. 6. 7, whoseever shall ask a p. 13, maketh his p, three times a day. See Esth. 7, 3; Ps. 20.5; 1 John 5, 15.

PHILOSOPHERS. Acts 17. 18, then certain p. of the Epicureans.

PHILOSOPHY. Col. 2. 8. PHYLACTERIES. Mat. 23. 5, they make broad

their p. See Ex. 13. 9, 16; Num. 15. 38. Beg EA. 10, 3, 10; Num. 10, 38.
PHYSICIAN. Mat. 9, 12; Mk. 2, 17; Lu. 5, 31, they that be whole need not a p. Lu. 4, 23, p., heal thyself.

See Jer. 8, 22.
PAGE. 10, 3, 10; Num. 10, 38.

PICK. Prov. 30. 17. PICTURES. Num. 33. 52; Prov. 25. 11; Isa. 2. 16. PIECE. 1 Sam. 2, 36; Prov. 6, 26; 28, 21, a p. of

bread.
15. 33, Samuel hewed Agag in p.
15. 33, Samuel hewed Agag in p.
15. 22, consider, lest I tear you in p.
15. 22, consider, lest I tear you in p.
16. 23, 29, hammer that breaketh rock in p.
16. Amos 4.7, one p. was rained upon.
16. Markethed for my price thirty p.

PIERCE. 2 Kings 18. 21; Isa. 36. 6, into his hand

and p. it. Zech. 12. 10; John 19. 37, they shall look on me

whom they have p.

1 Tim. 6. 10, p. themselves with many sorrows.

See Isa. 21.1; Lu. 2. 35; Heb. 4. 12; Rev. 1. 7.

PIETY. 1 Tim. 5. 4, let them learn first to show

v. at home. PH.E. 1sa. 30. 33; Ezek. 24. 9.
PH.LAR. Gen. 19. 26, a p. of salt.
Job 9. 6; 26. 11, the p., thereof tremble.
Prov. 9. 1, she hath hewn out her seven p.
Gal 2. 9, Cephas and John, who seemed to e p.
1 Tim. 3. 15, the p. and ground of the truth.
Rev. 1. 32, him that overcometh will I make a p.
See Isa. 19. 19; Jer. 1. 18; Joel 2. 30; Lu. 17. 32;
Rev. 10. 1. PILE. Isa. 30. 33; Ezek. 24. 9.

PILLOW. Gen. 28.11; 1 Sam. 19. 13; Ezek. 13. 18; Mk. 4. 38. Rev. 10. 1.

PILOTS. Ezek. 27. 8. PIN. Judg. 16. 14; Ezek. 15. 3.

Lev. 26, 39; Lam. 4, 9; Isa, 38, 12; Ezek. PINE. I 24, 23, PINE TREE. Is. 41. 19; 60. 13, and the p. t.

FIRE IREE. 18. 11. 11; 00. 10 and the p. 1.

FIPE. Isa. 5. 12, the harp and p. are in their feasts.

Mat. 11. 17; Lu. 7. 32, we have p. unto you.

1 Cor. 14. 7, how shall it be known what is p.?

Rev. 18. 22, voice of p. shall be heard no more.

See 1 Sam. 10. 5; 1 Kings 1, 40; Isa. 30, 29.

Dee 1 Dain. 10, 0; 1 A. Higs L. av; 181. 00, 20, PIT. Gen. 37, 20, cast him into some p. Ex. 21, 33, 34, if a man dig a p. Num. 16, 30, 33, go down quick into the p. 1,013 32, 44, deliver him from going down to the p. Ps. 28, 1; 143, 7, like them that go down into

the p.
40.2, out of an horrible p.
Prov. 22.14; 23.21, a deep p.
28.10, shall fall into his own p.
18a. 38.17, the p, of corruption.
Mat 12.11; Lu. 14.5, fall into a p. on sabbath.

PITCHER. Gen. 24. 14, let down thy p. Judg. 7. 16, lamps within the p. Eccl. 12. 6, or the p. be broken. Lam. 4. 2, esteemed as earthen p.

Mk. 14. 13; Lu. 22. 10, a man bearing a p. of PITIFUL. Lam. 4. 10; Jas. 5. 11; 1 Pet. 3. 8.

PITY. Deut. 7.16; 13.8; 19.13, thine eye shall

PLACE.

Mat, 18, 33, as 1 had p, on thee.

See Ps, 103, 13; Jen. 15, 5; Lam. 2; Jonah 4, 10.

PLACE. Ex. 3, 5; Josh, 5, 15, p, whereon thou standest is holy.

Judg, 18, 10, a p, where there is no want.

2 Kings 5, 11, strike his hand over the p.

6, 1; 1sa, 49, 20, the p, is too strait for us.

Ps, 26, 8, the p, where thine honour dwelleth.

32, 7; 119, 114, thou art my hiding p.

37, 10, thou shalt diligently consider his p.

42, 20, the dark p, of the earth.

90, 1, our dwelling p.

Prov. 14, 26, his children have a p, of refuge.

15, 3, the eyes of the Lord in every p.

Eccl. 3, 20, all go to one p.

1sa, 5, 8, lay field to field, till there be no p.

60, 13, the p, of my feet.

60, 1, where is the p, of my rest?

Jer, 6, 3, they shall feed every one in his p.

Mic, 13, the Lord cometh out of his p.

Zech, 10, 10, p, shall not be found for them.

Mal, 1, 11, in every p, incense shall be o'ered.

Mat, 28, 6; Mk, 10, 6, see the p, where the Lord lay.

Lan, 10, 1, two said two into every p.

140, 9, give this man p.

1000 S 37 my word by the no n, in vol.

14. 9, give this man p.

John 8. 37, my word hath no p. in you.

18. 2. Judas knew the p.

Acts 2. 1, with one accord in one p. 4.31, the p. was shaken. Rom. 12.19, rather give p. to wrath.

Rom. 12. 19, rather give p. to wrath. Eph. 4. 27, neither give p. to the devil. Heb. 12. 17, found no p. of repentance. Rev. 20. 11, there was found no p. for them. See Ps. 16. 6; Isa. 40. 4; Eph. 1. 3; 2. 6; 3. 10. PLAGUE, Lev. 26, 21, I will bring seven times

more p.

Question of the property of the prope 11. 10, nor any p. come nigh thy dwelling. Hos. 13. 14, O death, I will be thy p. Rev. 18. 4, that ye receive not of her p. 22. 18, shall add to him the p. written. See Lev. 14. 35; Num. 8. 19; 16. 46; Mk. 3. 10.

See Lev. 14. 35; Num. 5. 19; 10. 40; Mr. 5. 10. PI.Al.N. Gen. 25. 27, 12, acob was a p. man. Ps. 27. 11, lead me in a p. path. Prov. 8.9, they are p. to him that understandeth. 15. 19, the way of the righteous is made p. Isa. 40. 4, rough places p. Hab. 2. 2, write the vision, make it p. See Gen. 13. 10; 19. 17; Isa. 28. 25; Mr. 7. 35.

PLAINLY. Deut. 27. 8, write the words very p. Iss. 32. 4, stammerers shall speak p. John 10. 24, tell us p. 16. 25, I shall show you p. of the Father.

29, now speakest thou p.
See Ex. 21. 5; Ezra 4. 18; John 11. 14; 2 Cor. 3. 12.
PLAITING. 1 Pet. 3. 3.

PLANES. Isa. 44.13.

PLANT (n.). Job 14.9, bring forth boughs like a p. Ps. 128.3, children like olive p.

Ps. 144, 12, sons as p. grown up. 1sa. 5, 7; 17, 10, his pleasant p. 16. 8, broken down principal p. 53, 2, as a tender p. Ezek, 34, 29, a p. of renown.

Mat. 15.13, every p, my Father nath not planted. See Gen. 2.5; 1 Chron. 4.23; Jer. 48.32. PLANT (v.). Num. 24. 6, as trees which the Lord

1 ANT (2). Administry of the harby of the ha

Lu. 17. 6, be thou p. in the sea.
Rom. 6. 5, if we have been p. together.
1 Cor. 3. 6. I have p.
See Mat. 21. 33; Mk. 12. 1; Lu. 20. 9.

PLATE. Ex. 28. 36; 39. 30; Jer. 10. 9. PLATTED. Mat. 27. 29; Mk. 15. 17; John 19. 2. PLATTER. Mat. 23. 25; Lu. 11. 39.

PLAY. Ex. 32.6; 1 Cor. 10.7, people rose up to p. 1 Sam. 16.17, a man that can p. well. 2 Sam. 6.21, I will p. before the Lord.

28am. 6. 21, 1 will p. before the Lord.
10. 12, let up, the men.
10. 14. 5, wilt thou p. with him?
Ps. 33. 3, p. skillfully with a loud noise.
Isa. 11. 8, the sucking child shall p.
Ezek. 33. 32, can p. well on an instrument.
See 2 Sam. 2. 14; 1 Chron. 15. 29; Ps. 63. 25; Zech.

PLEA. Deut. 17. 8. PLEAD. Judg. 6. 31, 32, will ye p. for Baal? Job 9, 19, who shall set me a time to p.?

133. 1, how p. for brethren to dwell together. Prov. 2. 10, knowledge is p. to thy soul. 15.26, the words of the pure are p. words. 10. 26, the words of the pure are p. words.
16. 24, p. words are as honeycomb.
Eccl. 11. 7, it is p. to behold the sum.
Cant. 4. 13, 18; 7. 13, with p. fruits.
18a. 64. 11, our p. things are laid waste.
19r. 31. 20, is Ephraim p. child?
Ezek. 33. 32, of one that bath a p. voice.
Dam. 10. 3, I ate 10 p. bread.
See Amos 5. 11; Mic. 2. 9; Nah. 2. 9; Zech. 7. 14.

PLEASANTNESS. Prov. 3. 17.

PLEASE. 1 Kings 3.10, the speech p. the Lord. Ps. 51.19, then shalt thou be p. with sacrifices. 115.3; 135.6; Jonah 1.14, he hath done what-

soever he p.

Prov. 16. 7, when a man's ways p. the Lord.

Isa. 2. 6, they p. themselves in children of

ish 2 b they p. themselves in chimical of strangers.

53.10, it p. the Lord to bruise him.
55.11, accomplish that which I p.
Mic. 6.1, will the Lord be p. with rams?
Mal. 1.5 offer it, will be be p. with thee?
John 8.29, I do always those things that p. him.
Rom. 8.8, in the flesh cannot p. Fod. 15. 1, to bear, and not to p. ourselves. 3, even Christ p. not himself.

1 Cor. 1. 21, it p. God by the foolishness of 10.33, as 1 p. men in all things.
Gal. 110, do 1 seek to p. men?
Eph. 6.6; Col. 3.22, as men-p.
Heb. 11.6, without faith it is impossible to p. God.
See 1 Cor. 7.32; Col. 1.19; 1 Thess. 2.4; 1 John
3.22.

PLEASURE, 1 Chron. 29. 17, hast p. in upright-

ness. Esth. 1. 8, do according to every man's p. 10b 21. 21, what p. hath he in his house? 25, another never eateth with p. 22. 3, is it any p. to the Almighty? 25, another never eateth with p.
22.3, is it any p. to the Almighty?
Ps. 16.11, p. for evermore.
35.27, hath p. in the prosperity of his servants.
51.18, do good in thy good p.
102.14, thy servants take p. in her stones.
103.21, ye ministers of his hid to his p.
111.2 of all them that have p. therein.
111.1, taketh p. in them that fear him.
149.4, the Lord taketh p. in his neople.
Prov. 21.17, he that loveth p. shall be poor.
12.1, I have no p. in fools.
12.1, I have no p. in them.
13.4.4.28, Cyrus shall perform all my p.
153.10, the p. of the Lord shall prosper.
15.3, in the day of your fast ye find p.
15. doing thy p. on my holy day.

58.3, in the day of your fast ye find p.
13. doing thy p. on my holy day.
Jer. 22. 28; 48.35; Hos. 8.5, a vessel wherein is no p.
Ezek. 18.2; 33.11, have I any p.?
Mal. 1.0, I have no p. in you, saith the Lord.
Lu. 8.14, choked with p. of this life.
12.32, Pather's good p.
ph. 1.5, the good p. of his will.
Phil. 2.13, to will and to do of his good p.
1 Tim. 5.6, she that liveth in p.
2 Tim. 3.4, lovers of p.
Heb. 10.38, my soul shall have no p. in him.
11.25, the p. of sin for a season.
12.10, chastened us after their own p.
Jas. 5.5, ye have lived in p. on earth.

Jas. 5. 5, ye have lived in p. on earth. Rev. 4. 11. for thy p. they were created. See Gen. 18. 12; Ps. 5. 4; Eccl. 2.1; Tit. 3.3; 2 Pet. 2. 13.

PLENTEOUS. Ps. 86. 5; 103. 8, p. in mercy.
130. 7, p. redemption.
Hab. 1. 16, portion fat and meat p.
Mat. 9. 37, be he haves truly is p.
See Gen. 41. 34; Deut. 28. 11; 30. 9; Prov. 21. 5;
Isa. 30. 23.

Isa. 30. 23.

PLENTIFUL. Ps. 31. 23; 68. 9; Jer. 2. 7; 48. 33;
Lu. 12. 16.

PLENTY. Gen. 27. 28, p. of corn and wine.

Job 22. 25, p. of silver.

37. 23, p. of justice.

Prov. 3. 10, barris filled with p.

See 2 Chron. 31. 10; Prov. 28. 19; Jer. 44. 17; Joel

2. 26.

PLOW. Job 4. 8, that p. iniquity shall reap.
Prov. 20. 4, not p. by reason of cold.
21. 4, the p. of the wheat swords into p.-shares.
28. 24, the p. of the wheat swords into p.-shares.
28. 24, doth plowman p. all day to sow?
Joel 3. 10, beat your p.-shares into swords.
Amos 9. 13, the p.-man overtake the reaper.
See Deut. 22. 10; 1 Sam. 14. 14; Job 1. 14; 1 Cor.
9. 10.

Deut. 23. 25, mayest p. the ears with PLUCK.

LUCK. Deut. 23. 25, mayest p. the ears with thy hand. 2 Chront. 20, then will I p. them up. Job 24. 9, they p. the fatherless from the breast. Ps. 25. 15, he shall p. my feet out of the net. 74.11, p. it out of thy bosom. Prov. 14. 1, foolish p. it down with her hands. Eccl. 3. 2, a time to p. up. 15a. 50. 6. my checks to them that p. Jer. 22. 24, yet I would p. thee thence. Amos 4.11. 7 ecch. 3. 2. n firebrand p. out. Mat. 5. 29; 18. 9; Mk. 9. 47, offend thee, p. it out.

Mat. 12. 1; Mk. 2. 23; Lu. 6. 1, began to p. ears. John 10. 28, nor shall any p. out of my hand. See Gen. 8. 11; Lu. 17. 6; Gal. 4. 15; Jude 12. DOES USE 1. 1. 1. WITHER WITH THE P. Of a diamond, Heb. 4. 15, in all p. tempted.

Jas. 2. 16, yet offend in one p.
See Gen. 25. 32, Eoct. 5. 16; Mk. 5. 23; John 4. 47.

POLE. Num. 21. 8.

POLICY. Dan. 8. 25. POLISHED. Ps. 144, 12; Isa. 49, 2; Lam. 4, 7; Dan. 10. 6.

POLL. 2 Sam. 14.26; Ezek. 44.20; Mic. 1.16. Isa. 5. 14; 14. 11; Ezek. 7. 24; 30. 18; Acts POMP. 25, 23,

PONDER. Prov. 4.26, p. the path of thy feet. 5.6, lest thou shouldest p. 21, the Lord p. all his goings. See Prov. 21.2; 24.12; Lu. 2.19.

POOL. Ps. 84.6; Isa. 35.7; 41.18; John 5.2; 9.7. OOR. Ex. 30. 15, the p. shall not give less. Deut. 15. 11, the p. shall never cease. 2 Kings 24. 14, none remained, save p. sort. POOR.

2 Kings 24. 14, none remained, save p. sort.
Job 24. 4, the p. of the earth hide.
29. 16, I was a father to the p.
19. 10. 14, the p. committeth himself to thee.
34. 6, this p. man cried.
40. 17, 69. 29; 70. 5; 86. 1; 100. 22, I am p.
49. 2, rich and p. together.

19. 10. 4 becometh p. that dealsth with all

Prov. 10. 4, becometh p. that dealeth with slack

hand. 13. 23, food in the tillage of the p. 18. 23, the p. useth entreaties. 22. 2, rich and p. meet together. 30. 9, lest 1 be p. and steal.

50. 9, rest 1 be p. and stead. Isa. 41. 17, when p. and needy seek water. Amos 2.6, they sold the p. Zegh. 11. 7, 11, I will feed even you, O p. of the

Zech. 11. 5, 11.] 1 whit teet p. in spirit.
flock.
Mat. 5. 3, blessed are the p. in spirit.
2 Cor. 6. 10, as p., yet making many rich.
8. 9, for your sakes he became p.
Sec Lev. 21. 8; Jas. 2.; Rev. 3. 17; 13. 16.
POPULOUS. Deut. 20. 5; Nah. 3. 8.

See Lev. 27.8; Jas. 2; Rev. 3.17; 13.16.

POPULOUS. Deut. 26, 5; Nah. 3.8.

PORTION. Gen. 31.14, is there yet any p, for us?

48.22, one p, above thy brethren.

Deut. 32. 9, the Lord's p, is this people.

2 Kings 2, 9, a double p, of thy spirit.

Neh. 8.10; Esth. 9.19, send p, to them.

10b 20.29, this is the p, of a wicked man.

24.18, their p, is cursed.

26.14; 27.13, how little a p, is heard of him?

31. 2, what p, of God is there from above?

Ps. 11.6, this shall be the p, of their cup.

16.5, Lord is the p, of mine inheritance.

17.14, have their p, in this life.

73.26, God is my p.

119.57; 142.5, thou art my p, O Lord.

Prov. 31.15, giveth a p, to her maidens.

Eccl. 2.10, this was my p, of all my labour.

3.22; 5.18; 9, 9, rejolee, for that is his p.

5.19, God hath given power to take p.

9.6, nor have they any more p, for ever.

11.2, rive a p, to seven.

1s. 53. 12, divide a p, with the great.

61.7, they shall rejolee in their p.

Jer. 10. 16; 51.19, p, of Jacob not like them.

12.10, my pleasant p, a wilderness.

52. 34, every day a p.

Dan. 1.8, with p, of king's meat.

Mic. 2.4, he hath changed the p, of my people.

Mat 24.51, appoint him p, with hypocrites.

Lu. 12.42, ther p, in due season.

45, his p, with unbellevers.

15. 12, the p, of goods that falleth.

See Gen. 47.22; Josh. 17.14; Dan. 4.15; 11.26.

POSSESS. Gen. 22.17; 24.60, thy seed shall p, the

gate. Job 7.3, made to p. months of vanity. 13.26, p. iniquities of my youth.

POSSESSION. CONCORDANCE. Prov. 8. 22, the Lord p, me in beginning. Lu. 18. 12, I give tithes of all I p. 21. 19, in ratience p. your souls. See Lu. 12. 15; Acts 4. 32; 1 Cor. 7. 30; 2 Cor. 6. 10. POSSESSION. Gen. 17. 8; 48. 4, an everlasting p. OSSESSION. 6 and 11.6; 30.3; an eventual Prov. 28. 10, good things in p. Eccl. 2.7; Mat. 19. 22; Mk. 10. 22, great p. Acts 2. 45, and sold their p. Eph. 1.14, redemption of purchased p. See Lev. 25. 10; 27. 16; 1 Kings 21. 15. POSSIBLE. Mat. 19. 26; Mk. 10. 27, with God all POSSIBLE. Mat. 19. 25; Mk. 10. 27, with God an things are p. 24. 24; Mk. 13. 22, if p. deceive elect. 26. 39; Mk. 14. 33, 36; if p. let this cup. Mk. 9. 23, all things are p. to him that believeth. 14. 36; Lu. 18. 27, all things are p. to thec. Rom. 12. 18, if p. live peaceably. See Acts 2. 24; 20. 16; Gal. 4. 15; Heb. 10. 4. POST. Deut. 6. 9; Job 9. 25; Jer. 51. 31; Amos 9. 1. Contributor. Gen. 45. 7. De. 49, 136. 106 13. Pap. POSTERITY. Gen. 45. 7; Ps. 49. 13 109. 13; Dan. POUND. Lu. 19. 13; John 12. 13. POUR. Job 10. 10, hast thou not p. me out as milk. wilk.

20.6, rock p. out rivers of oil.

20.6, rock p. out rivers of oil.

30.16, my soul is p. out upon me.

Ps. 45. 2, grace is p. into thy lips.

E2. 8, p. out your heart before him.

Prov. 1. 23; Isa. 44. 3; Joel 2. 28, 29; Acts 2. 17,

18, I will p. out my Spirit.

Cant. 1. 3, as olutment p. forth.

Isa. 20. 16, p. out prayer when chastening.

32. 15, till the spirit be p. on us.

44. 3, I will p. water on thirsty.

53. 12, p. out his soul unto death.

Jer. 7. 20; 42. 18, my fury shall be p. out.

Lam. 2. 10, p. out thine heart like water.

Nah. 1.6, fury is p. out like fire.

Mal. 3. 10, if I will not p. out a blessing.

Mat. 20. 7; Mk. 14. 3, p. olutment on his head.

John 2. 15, he p. out the changers' money.

See 2 Sam. 23. 16; 2 Kings 3. 11; Rev. 14. 10; 16. 1.

OURTRAY. Ezek. 4. 1; 8. 10; 23. 11; POURTRAY. Ezek. 4.1; 8.10; 23.14 POVERTY. Gen. 45. 11; Prov. 20. 13, lest thou come to p.

Frov. 6. 11; 24. 34, thy p. come as one that travelleth.

venieth.

10. 15, destruction of poor is p.

11. 24, it tendeth to p.

13. 18, p. to him that refuseth instruction.

28. 19, shall have p. enough.

30. 8, give me neither p. nor riches.

31. 7, drink and forget his p.

See Prov. 23. 21; 2 Cor. 8. 2; Rev. 2. 9.

See Prov. 23. 21; 2 Cor. 8. 2; Rev. 2. 9.

POWDER. Ex. 32. 20; 2 Kings 23. 6; Mat. 21. 44. POWER. Gen. 32. 28; Hos. 12. 3, hast thou p. with

God. Ex. 15. 6, glorious in p.
Lev. 28. 19, the pride of your p.
Deut. 8. 18, he giveth thee p. to get wealth.
2 Sam. 22. 33, God is my strength and p.
1 Chron. 29. 11; Mat. 6. 13, thine is the p. and

1 Chron. 25. 11; mas. 6. 10; slory; 2 Chron. 25. 8; God hath p. to help. Job 28. 2, him that is without p. Ps. 49. 15, from the p. of the grave. 65. 6, being girded with p. 90. 11, who knoweth p. of thine anger. Prov. 3. 27, when it is in p. to do it. 18. 21, in the p. of the tongue. Eccl. 5. 19; 5. 2, p. to eat thereof.

Eccl. 8.4, where word of king is, there is p. 1sa. 40. 20, he giveth p. to the faint.
Mic. 3.8, full of p. by the spirit.
Hab. 3.4, the hiding of his p.
Zech. 4.6, not by might, nor by p.
Mat. 9.6; Mk. 2. 10; Lu. 5. 24, p. on earth to forgive.
8, who had given such p. to men.
24. 30; Lu. 21. 27, coming in clouds with p.
28. 18. all p. is given to me. 28. 18, all p. is given to me.
Lu. 1. 35, the p. of the Highest.
4. 6, all this p. will I give thee.

14, Jesus returned in the p, of the Spirit. 32, his word was with p. 5.17, the p. of the Lord was present. 9.43, amazed at the mighty p. of God.

12.5, that hath p. to cast into hell.
11, bring you unto magistrates and p.

11. bring you unto magistrates and p.
22. 53, your hour and the p. of darkness.
24. 49, with p. from on high.
John 1. 12. p. to become some of God.
10. 18, 1 have p. to lay it down.
17. 2, p. over all flesh.
19. 10, 1 have p. to crucify thee.
Acts 1. 8, p. after the Holy Ghost is come.
3. 12, as though by our own p.
5. 4, was it not in thine own p.
8. 10, this man is the wreat a of God. 8. 10, this man is the great v. of God.

8.10, this man is the great p of God.
19, give me also this p.
26.18, from the p. of Satan unto God.
Rom. 1.20, his eternal p, and Godhend.
9.17, that I might show my p, in thee,
13.2, whosoever resistent the p,
1 Cor. 15.43, it is raised in p.
Eph. 2.2, prince of the p, of the air.
3.7, the effectual working of his p.
Phil. 3.10, the p, of his resurrection.
2 Thess 1 9, from the giorn of his p.

Phil. 3. 10, the p. of ms resurrection.

2 Thess. 1.9, from the glory of his p.

2 Tim. 1.7, spirit of p. and love.

3.5, form of godliness, but denying the p.

Heb. 2.14, him that had p. of death.

6.5, the p. of the world to come.

7. 16, the p. of an endless life.

Rev. 2.26, to him will I give p.

4.11 world to people. 4. 11, worthy to receive p. Sec Mat. 22. 29; Lu. 22. 69; Rom. 1. 16.

POWERFUL. Ps. 29. 4; 2 Cor. 10. 10; Heb. 4, 12,

PRAISE (n.). Ex. 15. 11, fearful in p.
Deut. 10. 21, he is thy p. and thy God.
Judg. 5. 3; Ps. 7. 17; 9. 2; 57. 7; 61. 8; 104. 33, 1 will sing p.

Neh. 9. 5, above all blessing and p.

Ps. 22. 3, that inhabitest the p. of Israel.

Ps. 22. 3, that inhabitest the p. of Israel.

25, my p., shall be of thee.

33. 1; 147. 1, p. is comely for the urright.

41. 1, his p. continually be in my mouth.

50. 23, whoso offereth p. glorifieth me.

51. p. waiteth for thee.

65. 2, make his p. glorious.

109. 1.0 God of my p.

148. 14, the p. of all his saints.

Prov. 27. 21, 20 is a man to his p.

13. varyent of p.

13. varyent of p.

1sa. 60. 18, call thy gates P.
61. 3, parment of p.
62. 7, a p. in the earth.
19cr. 13. 11, that they might be to me for a p.
49. 25, how is the city of p.
Hab. 3. 3, earth was full of his p.
Zeph. 3. 0, a p. among all people.
John 9. 24, give God the p.
12. 43 the p. of men.

John 9. 24, give God the p.
12. 43, the p. of men.
13. 3, thou shalt have p.
1 Cor. 4. 5, every man have p. of God.
2 Cor. 8. 18, whose p. 1s in the gospel.
Eph. 1. 6, 12, p. of glory of his grace.
Phil. 4. 8, if there be any p.
1 Pet. 2. 14, p. of them that do well.
4. 11, to whom be p. and dominion.
See 2 Chron. 29, 30; Acts 16. 25; 1 Pet. 2. 9.

PRAISE (v.). Gen. 49.8, whom thy brethren shall p. 2 Sam. 14.25, none to be so much p. Ps. 30.9, shall the dust p. thee? 42.5, 11; 43.5, I shall yet p. him. 45.17, therefore shall the people p. thee. 49.18, men will p. thee when thou doest well. 45.17, therefore shall the people p. thee.
49.18, men will p. thee when thou doest well.
63.3, my lips shall p. thee.
67.3, f. let the people p. thee.
71.14, I will yet p. thee more and more.
72.15, daily shall he be p.
76.10, the wrath of man shall p. thee.
88.10, shall the dead arise and p. thee?
107.32, p. him in the assembly.
115.17, the dead p. not.
116.184, seven times a day do I p. thee.
145.4 nor expertation shall p. thy works. 145. 4, one generation shall p. thry works. 10, all thy works shall p. thee. PRATING. Prov. 10.8; 3 John 10. PRAY. Gen. 20. 7.a prophet and shall p. for thee. 1 Sam. 7.5, I will p. for you to the Lord. 12. 23, sin in ceasing to p. for you. 2 Chron. 7. 14, if my people shall p. Ezra 6, 10, p. for the life of the king. Job 21, 15, what profit if we p. to him. Job 21. 15, What profit in we p, to film.

Ps. 5.2, to thee will I p.

55. 17, evening, morning, and at noon will I p.

122. 6, p. for the peace of Jerusalem.

Isa. 45. 20, p. to a god that cannot save.

Jer. 7. 16; Il. 14; 14. 11, p. not for this people.

37. 3; 42. 2, 20, p. now to the Lord for us.

Zech. 7. 2, they sent men to p.

Mat. 5. 44, and p. for them which despitefully Mat. 5. 44, and p. for them which despitefuse you.
6.5, they love to p. standing.
14.23; Mk. 6.46; Lu. 6. 12; 9. 28, apart to p.
26. 36; Mk. 14. 32, while I p. youder.
Mk. 11. 25, and when ye stand p. forgive.
Lu. 11. I, Lord, teach us to p.
John 14. 16; 16. 26, I will p. the Father.
If. 9, I p. for them, I p. not for the world.
20, neither p. I for these alone.
Acts 9. 11, behold he p.
10 m. 8. 26, know not what we should p. for.
1 Cor. 14. 15, I will p. with the spirit, and p. v. 1 Cor. 14. 15, I will p. with the spirit, and p. with understanding also. Eph. 6. 18, p. always with all prayer. 1 Thess. 5. 17, p. without ceasing. 1 Tim. 2. 8, that men p. everywhere. Jas. 5. 13, is any afflicted? let him p. 16, p. one for another.

1 John 5. 16, I do not say he shall p. for it.

See Lu. 9. 29; I Cor. 11. 4; 14. 14; I Thess. 5. 25. PRAYER. 2 Chron. 7. 15, ears shall be attent to the p.
Job 15. 4, thou restrainest p.
16. 17; Ps. 4. 1; 5. 3; 6. 9; 17. 1; 35. 13; 39. 12;
66. 19; Lam. 3, 8, my p.
Ps. 65. 2, thou that bearest p. 72. 15, p. shall be made continually. 190. 4, I give myself to p. Prov. 15. 8, the p. of the upright. Isa. 1. 15, when ye make many p. 58, 7; Mnt. 21. 13; Mk. 11. 17; Lu. 19. 46, house 50. 1; hilt. 21. 13; hik. 11. 11; Lu. 18. 40, 10 of p.
Mat. 21. 22, whatever ye ask in p., believing.
23. 14; Mk 12. 40; Lu. 20. 41, long p.
Lu. 6. 12, all night in p. to God.
Acts 3. 1, the hour of p.

Acts 3.1, the hour of p.
6.4, give ourselves continually to p.
12.5, p. was made without ceasing.
16.13, where p. was wont to be made.
Phil. 4.6, in everything by p.
13.3.5, 15, p. of faith shall save the sick.
16, effectual fervent p. of a righteous man.

1 Pet. 4.7, watch unto p. Rev. 5. 8; 8.3, the p. of the saints. See Ps. 72. 20; Dan. 9. 21; Rom. 12. 12; Col. 4. 2. PREACH. Neh. 6. 7, appointed prophets to p. of Ince. 1, to p. good tidings.
Jonah 3. 2, p. the preaching I bid thee.
Mat. 4. 17; 10. 7. Jesus began to p.
11. 1, to p. in their cities. 5, the poor have the gospel p. Mk. 2. 2, he p. the word to them. Mk. 2. 2 he p. the word to them,
16. 20, and p. everywhere.
11. 9. 80, go thou and p. kingdom of God.
Acts 8. 5, and p. Christ unto them.
16. 36, p. peace by Jesus Christ.
13. 38, through this man is p. forgiveness.
17. 18, he p. Jesus and the resurrection.
Rom. 2. 21, thou that p. a man should not steal.
10. 15, how shall they p. except.
10. cr. 1. 18, the p. of the cross is foolishness.
21, by the foolishness of p.
23, but we p. Christ crucified.
49. 27, lest when I have p. to others.
15. 11, so we p. and so ye believed.
14, then is our p. vain.
20. 20. 4. 8. we p. not ourselves. 14, then is our p. valit.

2 Cor. 4.5, w. p. not ourselves.

Phil, 1, 15, some p. Christ of envy and strife.

2 Tim. 4.2, p. the word; be instant.

Heb. 4.2, word p. did not profit.

1 Pet. 3.19, p. to spirits in prison.

See Ps. 40, 9; 2 Cor. 11, 4; Gal. 1, 8; Eph. 2, 17. PREACHER. Rom. 10. 14, how shall they hear without a n. ? 1 Tim. 2.7, whereupto I am ordained a p. 2 Pet. 2.5, Noah, a p. of righteousness. See Eccl. 1.1; 7.27; 12.8; 2 Tim. 1.11. PRECEPT. Noh. 9.14, commandedst them p. Isa. 24, 10, 13, p. must be upon p. 29, 13, taught by p. of men. Jer. 35, 18, ye have kept Jouadab's p. See Ps. 119, 4, etc.; Dan. 9, 5; Mk. 10, 5; Heb. 9, 19, PRECIOUS. Deut. 33, 13, 14, 15, 16, p. things, 1 Sam. 3. 1, the word was p. in those days. 26, 21, my soul was p. in thine eyes. 2 Kings 1.13, let my life be p. Ezra 8, 27, fine copper, p. as gold. Ps. 49, 6, the redemption of their soul is p. EZRAS. 2., the copper, has both.
Ps. 49. 8. ite redemption of their soul is p.
72. 14, p. shall their blood be in his sight.
116. 15, p. in sight of the Lord is death of saints,
126. 6, bearing p. seed.
138. 2. like p. ointment upon the head.
139. 17, how p. are thy thoughts.
Prov. 3. 15, wisdom more p. than rubies.
Eccl. 7. 1, good name better than p. ointment.
1sa. 13. 12, i will make a mau more p.
28. 16; 1 Pet. 2, 6, a p. corner stone.
43. 4, since thou wast, p. in my sight.
Jer. 15. 19, take the p. from the vile.
Lam. 4. 2, the p. sous of Zion.
1 Pet. 1. 7, trial of faith more p. than gold.
19, the p. blood of Christ.
2. 7, to you which believe he is p.
2 Pet. 1. 1, like p. faith.
4, great and p. promises.
See Mat. 26, ?; Mk. 14. 3; Jas. 5. 7; Rev. 21. 11.
PREFEMINENCE. Eccl. 3. 19; Col. 1. 18; 3 John 9.
PREFEEM Ps. 137. 6; John 1. 15; Rom. 12. 10; PREFER. Ps. 137. 6; John 1. 15; Rom. 12. 10; 1 Tim. 5. 21. PREMEDITATE. Mk. 13. 11.
PREPARATION. Prov. 16. 1. p. of the heart.
Eph. 6. 15, feet shod with p. of gosrel.
See Mat. 21. 62; Mk. 15. 42; Lu. 23. 54; John 19. 14. PREPARE. 1 Sam. 7.3, p. your hearts to the Lord. 2 Chron. 20, 33, as yet the people had not p. Ps. 68. 10. thou hast p, of thy goodness. 107. 36, that they may p, n city. Prov. 8. 27, when he p, the heavens I was there.

Isa, 40, 3; Mal, 3, 1; Mat, 3, 3; Mk, 1, 2; Lu, 1, 76, p. way of the Lord.
62, 10, p. the way of the people.
Amos 4, 12, p. to meet thy God.
Jonah 1, 17, Lord had, p. a great fish.
Mat, 20, 23; Mk, 10, 40, to them for whom p.
John 14, 2, 1 go to p. a place for you.
Rom, 9, 23, alore p. to glory.
1 Gor, 2, 9, things God hath p.
Heb, 10, 5, a body hast thou p. me.
See 1 Chron, 22, 5; Ps, 23, 5; Rev, 21, 2.
RESCAURE Form, 7, 22, 1so, 10, 1 PRESCRIBE. Ezra 7.22; Isa. 10.1. PRESENCE. Gen. 4.16, Cain went out from the p.

of the Lord.

of the Lord.
47, 15, why should we die in thy p.
Ex. 33, 15, if thy p, po not with me.
Dob 23, 15, I am troubled at his p.
Ps. 16, 11, in thy p, is fulness of joy.
17, 2, my sentence come forth from thy p.
31, 20, in the secret of thy p.
51, 11, cast me not away from thy p.
139, 7, whither shall I flee from thy p.
Prov. 14, 7, go from p. of a foolish mau.
Ex. 63, 9, angel of his p. saved them. Prov. 14. 7, go from p, of a foolish mau. 1sa, 63. 9, anuel of his p, saved them, Jen. 23. 39; 52. 3, I will cast you out of my p. Jonah 1. 3, to flee from p, of the Lord. Zeph. 1. 7, hold thy peace at p, of the Lord. Lu. 13. 26, we have eaten and drunk in thy p. Acts 3. 19, times of refreshing from the p. 2 Cor. 10. 1, 10, who in p, am base. 2 Thess. 1. 9, destruction from the p, of the Lord. See Gen. 16. 12; Ps. 23. 5; Prov. 25. 6; Lu. 15. 10. DEFENTY 1 Sam 10. 77, they brought him no p.

See Gen. 16. 12; Ps. 23. 5; Prov. 20. 6; Lu. 15. 10. PRESENT. 1 Sam. 10. 27, they brought him no p. Ps. 40. 1, a very p. help in trouble. John 14. 25, being yet p, with you. Acts 10. 33, all here p. before God. Rom. 7. 18; to will is p, with me. 21, evil is p, with me. 8. 18, sufferings of this p, time, 12. 1, p. your bodies a living sacrifice. 1 Cor. 7. 25, good for the p. distress. 2 Cor. 5. 8, to be p. with the Lord. 9, whether p. or absent. z cor. a. 8, to be p, with the Lord.

9, whether p, or absent.

Gal. 1. 4, deliver us from this p, world.

Col. 1. 28, p, every man perfect.

2 Tim. 4. 10, having loved this p, world.

Tit. 2. 12, live godly in this p, world.

Heb. 12. 11, no chastening for p, seemeth joyous.

2 Pet 1. 12, established in the p, truth.

Heb. 12. 11, no canstening for p. seemen joyous. 2 Pet. 1. 12, established in the p. truth. Jude 24, able to p. you faultless. See Ps. 72. 10; Mat. 2. 11; Lu. 2. 22. PRESENTLY. Prov. 12. 16; Mat. 21. 19; 26. 53. PRESERVE. Gen. 32. 30, I have seen God, and

PRESERVE. Gen. 32. 30, I have seen God,
45.5. did send me before you to p. life.
Job 29.2, as in days when God p. me.
Ps. 35. 6, thou p. man and beast.
121.7, the Lord p. thee from evil.
8, p. thy going out and coming in.
Prov. 2.8, he p. the way of his saints.
11, discretion shall p. thee.
20. 28, mercy and truth p. the king.
Jer. 49. 11, I will p, them alive.
Lu, 17. 33, lose his life shall p. it.
See Neh. 9. 6; 15a. 49. 6; Hos. 12. 13; Jude 1.
PRESS. Prov. 3. 10, p. burst with new wine.

PRESS. Prov. 3.10, p. burst with new wine. Amos 2.13, 1 am p. under you as a cart is p. Mk. 3.10, they p. on him to touch him. Lu. 6.38, good measure, p. down.

16, 16, every man p, into it. Phil. 3, 14, 1 p, toward the mark. See Mk. 2, 4; 5, 27; Lu. 8, 19; 19, 3. PRESUME. Deut. 18. 20; Esth. 7. 5. PRESUMPTUOUS. Num. 15. 30; Ps. 19. 13; 2 Pet.

PRETENCE. Mat. 23.14; Mk. 12.40; Phil. 1.18. PREVAIL. Gen. 32.28; Hos. 12.4, power with God, and hast p. Ex. IV. 11, Moses held up hand, Israel p.

1 Sam. 2. 9, by strength shall no man p. Ps. 9. 19, let not man p. P. 3. in the not man p.
65. 3. intiquities p. against me.
Eccl. 4. 12, if one p. against him.
Mat. 16. 18, gates of hell shall not p.
Acts 19. 20, grew word of God and p.
See Job 14. 20; Jen. 20. 7; Lam. 1. 16; John 12. 10. PREVENT. 2 Sam. 22.6; Ps. 18.5, snares of death p. me. Ps. 88.13, in the morning shall my prayer p.

119.147, I p. the dawning of the morning. See Ps. 21.3; 79.8; Isa. 21.14; 1 Thess. 4.15.

PREY. Isa. 49. 24, shall the p. be taken from the mighty? Jer. 21.9; 38.2; 39.18; 45.5, his life shall be for

Ezek. 34. 22, my flock shall no more be a p. See Gen. 49.9; Num. 14.3; Neh. 4.4; Amos 3. 4.

PRICE. Lev. 25, 52, the p. of his redemption. 2 Sam. 24, 24; 1 Chron. 21, 22, I will buy it at a p. Acts 5, 2, kept back part of the p. 1 Cor. 6, 20; 7, 23, bought with a p. 1 Pet. 3. 4, meek spirit of great p. See Deut. 23, 18; Prov. 31. 10; Zech. 11. 12.

PRICKS. Num. 33.55; Acts 9.5; 26.14. PRIDE. Ps. 31. 20, hide them from p. of man. Prov. 8.13, p. do I hate.

14. 3, in mouth of foolish is rod of p.
18a. 28. 1, wee to the crown of p.
19a. 49. 16, p. of thine heart hath deceived thee.
See Mk. 7. 22; 1 Tim. 3. 6; 1 John 2. 16. PRIEST. Gen. 14, 18; Heb. 7, 1, p. of most high

Ex. 19.6, a kingdom of p. 1 Sam. 2.35, I will raise up a faithful p. 2 Chron. 6.41; Ps. 132.16, p. clothed with salvation.

13. 9, p. of them that are no gods.
15. 3, without a teaching p.
1sa. 24, 2, as with the people, so with the p.
28. 7, p. and prophet have erred. 61. 6, shall be named the p. of the Lord. Jer. 13. 13, will fill p. with drunkenness. Mic. 3. 11, the p, teach for hire. Mal. 2. 7, the p, lips should keep knowledge. Lu. 17. 14, show yourselves to the p. Acts 6.7, p. were obedient to the faith. Rev. 1.6; 5. 10; 20. 6, kings and p. to God. See Heb. 2. 17; 3. 1; 4. 15; 7. 26.

PRIESTHOOD, Ex. 40, 15; Num. 25, 13, an everlasting p.
Num. 16. 10, seek ye the p. also.
Heb. 7. 24, an unchangeable p.
1 Pet. 2. 5, an holy p.

9, ye are a royal p. See Num. 18.1; Josh. 18.7; Neh. 13.29. PRINCE. Gen. 32. 28, as a p. last thou power. Ex. 2, 14; Num. 16, 13, who made thee a p. over

us; 1 Sam, 2.8; Ps. 113.8, to set them among p. 2 Sam, 3.3S, a p. fallen in Israel.

Job 12, 21; Ps. 107, 40, poureth contempt on p. 21. 28, where is the house of the p.? 31. 37, as a p. would I go near him. Ps. 45. 16, make p. in all the earth. 118. 9, than to put confidence in p.

118.9, than to just confidence in p. 146.3, Just not your trust in p. Prov. 8.15, by me p. decree justice. 31.4, nor for p. strong drink.
Eccl. 10.7, p. walking as servants. 16, when thy p. eat in the morning. 17, hessed when p. eat in due season. 18.3 41.2; 40.23, all her p. shall be nothing. 160.3 3.4 abide many days without a p. Mat. 9.34; 12.24; Mk. 3.22, by p. of devils. John 12. 31; 14. 30; 16. 11, the p. of this world. Acts 3.15, and killed the P. of life. 5. 31, exaited to be a P. and Saviour.

PRINCIPAL. 1 Cor. 2. 6, wisdom of the p, of this world. S, which none of p, of this world knew. Eph. 2. 2, the p, of the power of the air. See 1sa. 3. 4; Hos. 7. 5; Mart. 20. 25. PRINCIPAL. Prov. 4. 7; Isa. 28. 25; Acts 25. 23. PRINCIPALITY. Eph. 6, 12, we wrestle against p. and powers.
Tit. 3.1, to be subject to p.
See Rom. 8.38; Eph. 1.21; 3.10; Col. 1.16.
PRINCIPLES. Heb. 5.12; 6.1.

PRINT. Lev. 19.28; Job 13.27; 19.23; John 20.25. PRISON. Ps. 142. 7, bring my soul out of p. Eccl. 4. 14, out of p. he cometh to reign. Isa. 53, 8, taken from p. and from judgment.

Isa. 53. 8, taken from p. and from judgment. 61. 1, opening of the p. Mat. 5. 25; Lu. 12. 58, thou be cast into p. 11. 2, John heard in the p. 25. 38, 39, in p. and ye came unto me. Lu. 22. 33, to go with thee to p. and to death. 2 Cor. 11. 23, in p. more frequent. 1 Pet. 3. 19, spirits in p. See Jen. 32. 2; 30. 14; Lu. 3. 20; Acts 5. 18. PLISONER. Ps. 79. 11; Zech. 9. 12; Mat. 27. 16; Ebb. 3. 1

Eph. 3. 1.

PRIVATE. 2 Pet. 1. 20. PRIVATELY. Mat. 24. 3; Mk. 9. 28; Lu. 10. 23; Gal. 2. 2.

Mat. 1. 19; 2.7; Acts 16. 37; Gal. 2.4; PRIVILY. 1 PRIZE. 1 Cor. 9. 24; Phil. 3. 14.

Gen. 24. 50, the thing p. from the PROCEED.

Lord.
Deut. 8. 3; Mat. 4. 4, that n, out of mouth of God. Job 40, 5, I will p, no further.
182. 29, 14, I will p, to do a marvellous work.
51. 4, a law shall p, from me.
187. 51, they p, from evil to evil.
188. 15, 18, 18, 12, 1, p, out of the mouth,
191. 3, 10, p, blessing and cursin?.
188. 10, p, blessing and cursin?.
188. 12, 12, John 15, 20; Eph. 4, 29; Rev. 22, 1.
188. OCLAIM. Ex. 33, 19; 34, 5, I will p, the name of the Lord.

of the Lord. Isa. 61. 1, to p. liberty to captives. 2 to p. acceptable year. 62.11, Lord hath p., thy salvation cometh. Jer. 34, 15, in p. liberty every man to his

neighbour. Lu. 12. 3, p. upon the housetops. See Deut. 20. 10; Prov. 20. 6; Jer. 3. 12; Joel 3. 9.

PROCURE. Prov. 11. 27; Jer. 2. 17; 4. 18; 26. 19; PRODUCE. Isa. 41. 21.

PROFANE. Lev. 18.21; 19.12; 20.3; 21.6; 22.2, p. name of God.

p. name of God.
Jer. 23. 11, prophet and priest are p.
Ezek. 22. 26, no difference between holy and p.
Mat. 12. 5, priests in temple p. sabbath.
Acts 24.6, hath gone about to p. temple.
1 Tim. 1. 9, law for unholy and p.
4 7, refuse p. and old wives 'fables,
6. 20: 2 Tim. 2. 16, avoiding p. babblings.
Heb. 12. 16, any p. person.
See P. S. 39: Jer. 23. 15; Mal. 1. 12; 2. 10.
PROFESS. Rom. 1. 22; 2 Cor. 9. 13; 1 Tim. 2. 10;
6. 12.

PROFIT (n.). Gen. 25. 32, what p. shall birthright

do mô?
37. 26, what p. if we slay?
Job 21. 15, what p. if we pray?
Prov. 14. 23, in all labour there is p.
Prov. 14. 23, in all labour the pray?
21. there was no p. under the sun.
21. there was no p. under the sun.
7. 11. by wisdom there is p.
Je. 16. 19, things wherein is no p.
Mal. 3.14. what p. that we have kept.
1 Cor. 10. 33, not seeking own p., but p. of many.

2 Tim. 2. 14, about words to no p. Heb. 12. 10, he chasteneth us for our p. See Esth. 3. 8; Ps. 30. 9; Isa. 30. 5; 1 Tim. 4. 15. PROFIT (v.). 1 Sam. 12. 21, vain things which

cannot p.

job 33. 27, I have sinned, and it p. not.
34. 9, p. nothing to delight in God.
Prov. 10. 2, treasures of wickedness p. nothing. Prov. 10, 2, treasures of wickedness p. nothing 11. 4, riches p. not in the day of wrath. 1s. 30, 56, people that could not p. 48. 17, the Lord which teacheth thee to p. 1pr. 2. 11, changed for that which doth not p. 21, 52, they shall not p. this people. Jer. 2. 11, changed for that which doth not p.
23, 32, they shall not p, this people.
Mat. 16, 26; Mk. 8, 30, what is a man p.?
1 Cor. 12, 7, to every man to p, withda,
Gal. 5. 2. Christ shall p, you nothing.
1 Tim. 4 S, bodily exercise p, little.
Heb. 4. 2, the word preached did not p,
See Mat. 15. 5; Rom. 2, 25; 1 Cor. 13, 3; Jas. 2, 14.
ROFITABLE. Job 22, can a man be a con-

PROFITABLE. Job 22. 2, can a man be p. to

God?

Eccl. 10, 10, wisdom is p, to direct.

Acts 20, 20, I kept back nothing p.

1 Tim. 4. 8, godliness is p, to all things.

2 Tim. 3. 16, scripture is p, for doctrine.

See Mat. 5. 20; 2 Tim. 4. 11; Tit. 3. 8; Philem. 11; God? PROLONG. Deut. 4, 26; 30, 18, ye shall not p. your

days. Job 6. 11, what is mine end that I should p. my life?

Prov. 10. 27, fear of the Lord p. days. Eccl. 8. 12, though a sinner's days be p. See Ps. 61. 6; Prov. 28. 2; Isa. 13. 22; 53. 10. PROMISE (n.). Num. 14. 34, ye shall know my breach of p. Kings 8.50, hath not failed one word of p.

1 Kings 8. 50, nam not much one word of p. Ps. 77. 8, doth his p. fail? Ps. 17. 8, doth his p. fail? Lu. 24. 49; Acts 1. 4, p. of Father. Acts 2. 39, the p. is to you and your children. 26. 6, for hope of the p. Rom. 4. 14, the p. made of none effect. 20, staggered not at the p.

20. staggered not at the p.
9. 4, to whom pertain the p.
9. Gal. 4.28, the children of the p.
2 Cor 1.20, p. are yea and Amen.
Gal. 3.21, is the law against the p. of God?
1 Tim. 4.8; 2 Tim. 1. 1, p. of the life that now is,
Heb. 6.12, through faith and patience inherit

the p. 12, through rath and patience in the p. 15: 10.38, the p. of eternal inheritance, 11.13, died, not having received p. 2 Pet. 1.4, great and precious p. 3.4, where is the p. of his coming?

3. 4, where is the p. of his coming?
9, not slack concerning his p.
see Eph. 1. 13; 2. 12; 6. 2; Heb. 4. 1; 11. 9.
PROMISE (r.). Ex. 12. 25, will give you as he hath p.
Num. 14. 40, will go to place the Lord p.
Deut. 1. 11; 15. 6, the Lord hiess you as he hath p.
9. 28, not able to hring into land p.
19. 8: 27. 3, rive the land he p. to give.
Losh. 23. 15. all good things which the Lord p.
2 Kings 8. 19; 2 Chron. 21. 7, he p. to give him s.

2 Kings 8, 19; 2 Onton 19; 20 Hight.

MK. 14. 11, they p, to give him money.

Rom. 4. 21, what he p, he was able to perform.

Heb. 10, 23; 11, 11, he is fatisful that p.

1 John 2. 25, he hath p, eternal life.

See 1 Kings 8, 24; Neh. 9, 15; Ezek, 13, 22,

PROMOTE. Num. 22. 17; 24. 11; Prov. 4. 8.

PROMOTION. Ps. 75.6; Prov. 3. 35. PRONOUNCE. Judg. 12.6; Jer. 34.5. PROOF. 2 Cor. 2. 9; 8. 24; 13. 3; Phil, 2. 22 2 Tim. 4.5.

PROPER. 1 Chron. 29. 3; 1 Cor. 7. 7; Heb. 11. 23 PROPHECY. 1 Cor. 13. 8, whether p., shall fail. 2 Pet. 1. 19, sure word of p. 21. p. came not in old time. Rev. 1. 3; 22. 7, the words of this p. See Neh. 6. 12; Prov. 31. 1; 1 Tim. 4. 14.

PROPHESY. Num. 11. 25, they p. and did not

2 Chron. 18. 7, he never p. good to me. Isa. 30. 10, p. not to us right things. Jer. 5. 31, 1 rophets p. falsely. 14. 14; 23. 25, prophets p. lies 23. 9, the prophet which p, of peace. Ezek, 37. 9, p, to the wind. Joel 2.28; Acts 2.17, your sons shall p. Amos 3.8, who can but p. 7. 13, p. not again any more. Mic. 2. 11, I will p. of wine. Mat. 26, 68; Mk. 14, 65; Lu. 22, 64, p., thou Christ. Rom. 12.6, let us p. according to the proportion. 1 Cor. 13. 9, we p. in part. 14.30, covet to p.
1 Thess. 5.20, despise not p.
See Amos 2.12; 1 Cor. 11.5; Rev. 10. 11; 11.3.

PROPHET. Ex. 7. 1, Aaron shall be thy p.

Num. 11, 29, would all Lord's people were p.

12.6. if there be a p. among you.
Deut. 13. I, if there arise a p. or dreamer.
18. 15; Acts 3. 22; 7. 31, the Lord will raise up a P.

up a ?.
34. 10, there arose not a p. like Moses.
1 Sam. 10. 12; 10, 24, is Saul among p.?
1 Kings 13. 11, there dwelt an old p. in Beth-el.
18. 22, I only remain a p.
22, 7; 2 Kings 3. 11, is there not a p. besides ?
2 Kings 5. 8, he shall know there is a p.
1 Chron. 16, 22; P. 105. 15, do my p. no harm.
2 Chron. 20, believe his p., so shall ye prosper.

Zoliron, ab. n., betteve in p. 30 statal ye prosper. Ps. 74.9, there is no more any p. 1sa. 3.2, the Lord taketh away the p. 1sr. 20.26, mad, and maketh himself a p. 37. 19, where are now your p.? Ezek. 2.5; 33. 33, there hath been a p. among

Hos. 2. 7, the p. is a fool of the for every them. The first hos p., nor p. son. Zech. 1. 5, the p., do they live for every Mat. 1. 15, beware of false p. 10. 41, that receiveth a p. in name of a p. 13. 51; Mt. 0. 4; Lu 4. 24; John 4. 44, a p. not without honour. 23. 29; Lu. 11. 47, ye build the tombs of the p. Lu. 1. 76, be called the p. of the Highest.

Lu. 1. 76, we called the p. of the Highest.
7. 16, a greater p. it hen.
28, not a greater p. than John.
39, if he were a p. would have known.
13. 33, it cannot be that a p. perish out of.
24. 19, Jesus, who was a p. mighty.
John 4. 19, I perceive thou art a p.
7. 40, of a truth this is the P.
50 out of Gallilae greater hap a.

7.40, of a truth this is the P.
52, out of Galilee ariseth no p.
£cts 26. 27, believest thou the p.?
1 Cor. 12.29, are all p.?
14. 37, if any man think himself a p.
Eph. 2. 20, built on foundation of p.
4. 11, he gave some p.
1 Pet. 1. 10, of which salvation the p. enquired.
Rev. 22. 9, I am of thy brethren the p.
See I Kings 20. 35; Neh. 6. 14; 1 Cor. 14. 32.

PROPORTION. 1 Kings 7.36; Job 41.12; Rom.

12. 6.
PROSPER. Gen. 24. 56, the Lord hath p. my way.
39. 3, the Lord made all Joseph did to p.
Num. 14. 41, transgress, but it shall not p.
Deut. 28. 29, thou shall not p. in thy ways.
1 Chron. 22. 11, p. thou, and build.
2 Chron. 20. 20, believe, so shall ye p.
26. 5, God made him to p.
Ezra 5, 8, this work p. in their hands.
Neh. 2. 20, the God of heaven will p. us.
Job 9. 4, who hardened himself and p.
Ps. 1. 3, whatsoever he deeth shall p.
31. 7, fret not because of him who p.
12. 6, they shall p. that love thee.
Prov. 28. 13, he that covereth sins shall not p.

Eccl. 11. 6, knowest not whether shall p. Isa. 53. 10, pleasure of the Lord shall p. 54. 17, no weapon against thee shall p. 55. 11, it shall p. in the thing. Jer. 2. 37, thou shalt not p. in them. 12. 1, wherefore doth way of wicked p.? 22.30, no man of his seed shall p. Ezek. 17.9, 10, shall it p.? 15, shall he p., shall he escape? 1 Cor. 16. 2, lay by as God hath p. him.
3 John 2, in health, even as thy soul p.
See Prov. 17. 8; Dan. 6. 2; 8, 12.
PROSPERITY. Deut. 23. 6, thou shalt not seek

ROSPERITY. Deut. 25. b, 1001 Small not see their p.
1 Sam. 25. 6, say to him that liveth in p.
1 Sam. 25. 6, say to him that liveth in p.
1 Sab. 25. 6, in p. the destroyer shall come.
Ps. 30. 6, in my p. 1 said, I shall never.
T. 3. 3, when I saw the p. of the wicked.
Prov. 1. 32, p. of fools shall destroy them.
Eccl. 7. 14, in day of p. be joyful.
Jer. 22. 21, I spake to thee in thy p.
See I Kings 10. 7; Job 36. 11; PS. 35. 17; 122. 7.
PROSPEROUS Gen. 39. 2, be was a p. man.

PROSPEROUS. Gen. 39. 2, he was a p. man. Josh. 1. 8, then thou shalt make thy way p. Job 8, 6, make habitation of thy righteousness p. Zech. 8, 12, the seed shall be p. See Gen. 24, 21; Judg. 18.5; 2 Chr. 7.11; Rom. 1.10.

PROTECTION. Deut. 32, 38, PROTEST. Gen. 43. 3; Jer. 11. 7; Zech. 3. 6; 1 Cor. 15, 31,

PROUD. Job 38. 11, here shall thy p. waves be staved.

40.11, every one that is p., and abase him, Ps. 31.23, rewardeth the p. doer. 18. of ... 3. lewastern the p. does. 40. 4, man that respecteth not the p. 94. 2, render a reward to the p. 101. 5, him that hath a p. heart will not I suffer. 123. 4, soul filled with contempt of the p. 138. 6, the p. he knoweth afar off.

Prov. 6. 17, the Lord hateth a p. look.

15. 25, the Lord will destroy house of the p. 16.5, p. in heart is abomination. 21. 4, a p, heart is sim.

Eccl. 7. 8, patient better than p, in spirit,
Hab. 2. 5, he is a p, man.
Mal. 3. 15, we call the p, happy.
Lu. 1. 51, scattered the p.

1 Tim. 6. 4, he is p., knowing nothing.
Jas. 4. 6; 1 Pet. 5. 5. God resisteth the p.
See Job 9. 13; 26. 12; Rom. 1. 30; 2 Tim. 3. 2. PROUDLY. Ex. 18, 11; 1 Sam. 2, 3; Neh. 9, 10; Isa, 3, 5; Obad. 12.

PROVE. Ex. 15. 25, there he p. them. Judg. 6. 39, let me p. thee but this once. 1 Sam. 17. 39, I have not p. them. I Kings 10. 1; 2 Chron. 6. 1; she came to p. Solomon.

mon.

Ps. 17. 3, thou hast p. mine heart.

81. 7, 1 p. thee at the waters.

95. 9; Heb. 3, 9, when your fathers p. me.

Mal. 3, 10, p. me now herewith.

Lu. 14. 19, 1 so to p. them.

2 cor. 8, 22, whom we have often p. diligent. 13.5, p. your own selves. 1 Thess. 5. 21, p. all things. See Eccl. 2.1; 7. 23; Dan. 1, 14; John 6. 6.

See Eccl. 2. 1; 7. 23; Dan. 1. 14; John 6. 6. PROVERB. Dent. 28, 71, ap. and a byword. Ps. 68, 11, I became a p. to them. Eccl. 12, 9, set in order many p. Ezek. 16. 44, every one that useth p. Lu. 4. 23, will surely say this p. John 16. 29, speakest plainly, and no p. See Num. 21. 27; I Sam. 10. 12; Prov. 1. 6. PROVIDE. Gen. 22. 8, God will p. himself a lamb. 30. 30, when shall 1 p. for mine own house? Ps. 78. 20, can be p. flesh? Mat. 10. 9, p. neither gold nor silver. Lu. 12. 20, whose shall those things be theu hast 20.

Lu, 12, 33, p. bags that wax not old. Rom. 12, 17; 2 Cor. 8, 21, p. things honest. 1 Tint. 5, 8; figup p. not for his own. Heb. 11, 40, having p. better thing for us. See Job 38, 41; Prov. 6, 5; Acts 23, 24. PROVIDENCE. Acts 24, 2.

PROVISION. Gen. 42, 25; 45, 21, p. for the way. Ps. 132, 15, I will abundantly bless her p. Rom. 13, 14, make not p. for the flesh. See Josh. 9, 5; I Kings 4, 7; 2 Kings 6, 23.

PROVOCATION. Job 17.2; Ps. 95.8; Ezek. 20.28. PROVOKE. Ex. 23. 21, obey his voice and p. him

not.
Num. 14, 11, how long will this people p. me?
Deut. 31, 20, p. me and break my covenant.
Job 12, 6, they that p. God are secure.
Ps. 108, 7, they p. him at the sea.
29, they p. him with their inventions.
Lu. 11, 53, began to urge and p. him to speak,
Rom. 10, 19; 11, 11, 1 will p. to jealousy.
God 5, 98, one nother.

Gal. 5. 26, p. one anothe Eph. 6. 4, p. not your children to wrath. Heb. 10. 24, to p. to love and good works. See Prov. 20. 2; Isa. 65. 3; Jer. 7. 19; 44. 8

PRUDENCE. 2 Chron. 2.12; Prov. 8.12; Eph. 1.8.

PRUDENT. Prov. 12. 16, a p. man covereth shame.
23, a p. man concenleth knowledge.
14. 15, the p. looketh well to his going. 16.21, wise in heart called p.

PRUNE. Lev. 25.3; Isa. 2.4; Joel 3.10; Mic. 4.3. PSALTERY. Dan, 3.5, the sound of the cornet, flute, p., etc.

See 2 Sam. 6.5; 2 Chron. 9. 11.

PUBLIC. Mat. 1. 19; Acts 18. 28; 20. 20. PUBLISH. Deut. 32. 3, I will p. the name of the Lord.

Lord. 22 Sam. 1, 20, p. it not in Askelon. Ps. 88, 11, great was the company that p. it. 1sa, 52, r. Nah. 1, 15, that p. peace. Mix. 1, 45; 5, 20, he began to p. it much. Lu. 8, 30, p, throughout the whole city. See Estih. 1, 20; 3, 14; Jonah 3, 7; Mk. 13, 10. PUFFED. 1 Cor. 4.6; 5.2; 13.4; Col. 2.18. PUFFETH. Ps. 10.5; 12.5; 1 Cor. 8.1.

PUBFETH. Ps. 10.5; 12.5; 1 Cor. S. I.
PULL. Lam. 3.11, p. me in pieces.
Amos 9.15, shall no more be p. up.
Zech. 7.11, they p. away the shoulder.
Mat. 7.4; Lm. 6.42, p. mote out of thine eye.
Lu. 12.18, will p. down barns.
14.5, will not p. him out on sabbath.
2 Cor. 17, 4, to the p. down of strong holds.
Jude 23, p. them out of the fire.
See Gen. 8.9; Ezra 6.11; Ps. 31.4; Isa. 22. 19.
PULPIT. Neb. 8.4

PULPIT. Neh. 8. 4.

PULSE. 2 Sam. 17.28; Dan. 1.12. PUNISH. Ezra 9. 13, p. less than iniquities de-

serve.

Frov. 17. 26, to p. the just is not good.

Iss. 13, 11, 1 will p. the world for their evil.

26. 21, Lord cometh to p. inhabitants.

Jer. 13, 21, what wilt thou say when he p.

Acts 26, 11, 1 p. them in every synagogue.

2 Thess. 1, 9, p. with everlasting destruction.

2 Pet. 2, 9, to day of judgment to be p.

See Lev. 26, 18; Prov. 21, 11; 22, 3; 27, 12. serve

PUNISHMENT. Gen. 4.13, my p. is greater than I can bear. Lev. 26, 41, accept the p, of their iniquity.

1 Sam. 28. 10, no p. shall happen to thee. Lam. 3. 39, a man for the p. of his sins. 4. 6, p. greater than p. of Sodom. 22, the p. is accomplished. Ezek. 14. 10, shall bear p. of their iniquity. Mat. 25. 46, everlasting p. Heb. 10. 29, of how much sorer p. 1 Pet. 2. 14, the p. of evidoers. See Prov. 10. 19; Amos I. 8; 2. 1; 2 Cor. 2. 6.

See Prov. 19.19; Amos I. 3; 2.1; 2 Cor. 2.6. PURCHASE. Ruth 4.10, have I. p. to be my wife. Ps. 14.2. congregation thon hast p. Acts I.18, p. a tield with reward of iniquity. 8.20, gift of God p. by money. 20.28, he hath p. with his own blood. Eph. I. 14, redenution of p. possession. ITim. 3.13, p. to themselves a good degree. See Gen. 49. 32; Ex. 15. 16; Lev. 25. 33; Jer. 32. 11.

PURE. Deut. 32.14, the p. blood of the grape. 25am. 22.27; Ps. 18.26, with p. show thyself p. Job 4.17, shall man be more p.?

3004.11, Shat man be more p. 11.4, my doctrine is p. 16.17, my prayer is p. 25.5, stars are not p. in his sight. Ps. 12.6, the words of the Lord are p.

19. 8, commandment of the Lord is p. 119. 140, thy word is very p. Prov. 15. 26, words of the p. are pleasant.

20.9, who can say, I am p.? Mic. 6.11, shall I count them p.? Mic. 6. 11, shall I 'count them p.? Zeph. 3.9, turn to the people a p. language. Acts 20, 26, p. from blood of all men. Riom. 14. 20, all things indeed are p. Phil. 4. 8. whatsoever things are p. 1 Tim. 3. 9; 2 Tim. 1. 3, in a p. conscience. 5. 22, keep thyself p. Tit. 1. 15, to the p. all things are p. Jas. 1. 27, p. religion.
3. 17, first p., then peaceable.
2 Pet. 3.1, stir up your p. minds.
1 John 3. 3, even as he is p.
Rev. 2.2. 1 a p. river of water of life.

Rev. 22. 1, a p. river of water of life. See Ex. 27. 20; Ezra 6. 20; Mal. 1. 11. PURELY. Isa. 1, 25.

PURENESS. Job 22. 30; Prov. 22. 11; 2 Cor. 6. 6.

PURENESS. Job 22. 30; Prov. 22. 11; 2 Cor. 6. 6. PURER. Lam. 4. 7; Hab. 1. 13. PURGE. 2 Chron. 34. 8, when he had p. the land. Ps. 51. 7, p. me with hyssop. 65. 3, transgressions, thou shalt p. them. Isa. 1. 25, and purely p. away thy dross. 6. 7, thy sin is p. 22. 14, this iniquity shall not be p. Ezek. 24. 13. 1 have p. thee and thou wast not p. Mal. 3. 3, p. them as gold. Mat. 3. 12; Lu. 3. 11, p. his floor. John 15. 2, he p. it, that it may bring forth. 1 Cor. 5. 7, p. out the old leaven. 2 Tim. 2. 27, if a man p. binself from these. Heb. 9. 14, p. your conscience. 22, all things are p. with blood. See Prov. 16. 6; Heb. 1. 3; 10. 2; 2 Pet. 1. 9. PURIFY. Tit. 2. 14; 3as. 4. 8; 1 Pet. 1. 22

PURITY. 11: 2.11; Jas. 4.8; 1 Pet. 1.22. PURITY. 1 Tim. 4.12; 5.2, PURLOINING. Tit. 2.10.

PURPOSE. Job 17.11, my n. are broken off.
Prov. 20.18, every p. established by counsel.
Isa. 14.27, the Lord hath p., who shall disannul?
46.11, I have p., I will also do it.
Mat. 28. 8, to what p. is this waste?
Acts 11.23, with p. of heart.
Rom. 8.28, called according to his p.

Nom. 8. 28, Called according to his p. 9.11, that the p. of God might stand.
Eph. 1. 11, according to the p. 3. 11, eternal p. in Urrist.
See 2 Cor. 1. 17; 2 Tim. 1. 9; 1 John 3. 8.
PURSE. Frov. 1. 14; Mat. 10. 9; Mk. 6. 8; Lu. 10. 4
PURSUE, Lev. 26. 17; Prov. 28. 1, shall flee whe

none p. Deut. 19.6; Josh 20.5, lest avenger p.

Job 13. 25, wilt thou p, the stubble?
30. 15, terrors p, my soul.
Ps. 94. 14, seek peace and p, it,
Prov. 11. 10, he that p, eval p, it to death.
13. 21, evil p, sinners.
Jer. 48. 2, the sword shall p, thee.
See Ex. 15. 0; 2 Sam. 24. 13; 1 Kings 18. 27.
PUSH. Ex. 21. 29; 1 Kings 22. 11; Job 30. 12.
PUT. Ex. 23. 1, p, not hine hand with the wicked.
Lev. 26. 8; Deut. 23. 30, p, ten thousand to flight.
Judg. 12. 3; 1 Sam. 28. 21, 1 p, my life in my hands.
1 Sam. 2. 36, p, me into one of priests' offices.
1 Kings 9. 3; 14. 21, to p, my name there.
Eccl. 10. 10, must he p, to more strength.
Isa. 43. 26, p, me in remembrance.
Mat. 10. 6; Mk. 10. 9, let not man p, asunder.
Mk. 10. 16, p, his hands on them and blessed.
Philem. 18, p, that on mine account.
2 Pet. 1. 14, 1 must p, off this tabernacie.
See Lu. 9. 62; John 13. 2; 1 Thess. 5. 8.
PUTRIFYING. Isa. 1. 6.

QUAKE. Joel 2. 10; Nah. 1. 5; Mat. 27. 51; Heb. QUANTITY. Isa. 22. 24 QUARREL. Lev. 26, 25; 2 Kings 5, 7; Mk. 6, 19; Col. 3, 13, QUARTER. Ex. 13.7; Mk. 1. 45; Rev. 20. 8. QUATERNIONS. Acts 12. 4, delivered him to four q. QUEEN. Jer. 44 17, 25, burn incense unto the q. QUENCH. Num. II. 2, the fire was q. 2 Sam. 21. 17, q. not light of Israel. Cant. 8. 7, many waters cannot q. love. Isa. 34. 10, shall not be q. night nor day. 42. 3; Mat. 12. 20, smoking flax not q. 66. 24, neither shall their fire be q. Mk. 9. 43, 48, fire that never shall be q. Eph. 6. 16, able to q. fiery darts. 1 Thess. 5. 19, q. not the Spirit. Hob. II. 34, q. violence of fire. See Ps. 104. II; 118. 12; Ezek. 20, 47; Amos 5. 6. QUESTION. 1 Kings 10. 1: 2 Chron. 9. 1. to prov QUEEN. Jer. 44. 17, 25, burn incense unto the q. See Ps. 104. It; Ins. 12; Exer. 20. 47; Amos 5. 6. QUESTION. 1 Kings 10. 1; 2 Chron. 9. 1, to prove him with q.
Mat. 22. 46, neither durst ask him q.
Mk. 9. 16, what q, ye with them?
11. 29, I will ask you one q.
1 Cor. 10. 25, asking n q. for conscience.
1 Tim. 1. 4, which minister q. rather.
6. 4. dettr shout q. 6.4. dotting about q. 2Tim. 2.23; Tit. 3.9, unlearned q. avoid. See Mk. 1.27; 9.10; Acts 18.15; 19.40. QUICK. Num. 16. 30; Ps. 55. 15, go down q. 1sa, 11, 3, of q. understanding. Acts 10, 42; 2 Tim. 4. 1; 1 Pet. 4. 5, Judge of q. and acts 10, 42; 2 Tim. 4.1; 1 Pet. 4.5, Judge of q. a dead.

Heb. 4.12, the word is q. and powerful.

See Lev. 13, 10, 24; Ps. 124. 3.

QUIOKEN. Ps. 71. 20, thou shalt q. me again.

80. 18, q. us and we will call.

119, 25, q. me according to thy word.

37, q. me in thy way.

50, thy word hath q. me.

Rom. 8. 11, shall also q. your bodies.

1 Cor. 15, 36, that thou sowest is not q.

Eph. 2. 1, you hath he q.

5; Col. 2.13, q. us together with Christ.

1 Pet. 3.13, to death in flesh, q. by Spirit.

See John 5, 21; 6, 63; Rom. 4.17; 1 Tim. 6, 13. QUICKLY. Ex. 32, 8; Deut. 9. 12, have turned

DUICKLY. Ex. 52. 8; Deut. 9. 12, have aside q. Num. 16. 46, go q. to congregation. Josh. 10. 5, come q. and save us. Eccl. 4. 12, threefold cord not q. broken. Mat. 5. 25, agree with adversary q. Lu. 14. 21, go q. into streets and lanes. John 13. 27, that thou doest, do q.

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Rev. 2. 5, 16, repent, else I will come q. 3. 11; 22, 7, 12, 1 come q. 22, 20, surely I come q. See Gen. 18. 6; 27. 20; Lu. 16. 6; Acts 22, 18. QUICKSANDS. Acts 27. 17, fearing lest they should fall into the q. OUIET. Ps. 107. 30, then are they glad because q. 131. 2. I have q. myself as a child. Eccl. 9. 17, words of wise are heard in q. Isa. 7. 4, be q., fear not. 14. 7, earth is at rest and q. 32. 18, in q. resting places. 33. 20, a q. habitation. Jer. 49. 23, sorrow on the sea, it cannot be q. Ezek. 16. 42, I will be q. Acts 19. 35, ye ought to be q. 1 Thes. 4, 11, study to be q. 1 Thes. 4, 11, study to be q. 1 The. 2, q, and paraceable life. 1 Fet. 3. 4, ornament of a meek and q, spirit. See 2 Kings 11. 20; 2 Chron. 14. 1, J ob 3.13; 21. 23. See 2 Kings II. 20; 2 Chroit. 14. 1; 300 C. 10. (UIETLY. 2 Sam. 3. 27; Lam. 3. 26. QUIETNESS. Job 34. 29, when he giveth q. Prov. 17. 1, better a dry morsel and q. Eccl. 46, better handful with q. than both. Isa. 30. 15, in q. and confidence strength. 32. 17, effect of righteousness q. See Judg. 8. 28; 1 Chron. 22. 9; 2 Thess. 3. 12. QUIT. Ex. 21. 19; Josh. 2. 20; 1 Sam. 4. 9; 1 Cor. 16. 13. QUITE. Gen. 31. 15; Job 6. 13; Hab. 3. 9. QUIVER. Ps. 127. 5; Jer. 5. 16; Lam. 3. 13. R. RACE. Ps. 19. 5; Eccl. 9.11; 1 Cor. 9.24; Heb. 12.1. RAGE. 2 Kings 5.12, turned away in a r. Ps. 2.1; Acts 4.25, why do the heathen r. Prov. 14.16, the fool r. and is confident. See Prov. 6.34; 23.9; Dan. 3.13; Hos. 7.16. RAGGED, Isa. 2. 21. RAGING. Ps. 83.9; Prov. 20.1; Lu. 8. 24; Jude RAGS. Prov. 23. 21; Isa. 61. 6; Jer. 38. 11.
RAIMENT. Gen. 28. 20, if the Lord will give mer.
Deut. 8. 4, thy r. waxed not old. 24. 13, that he may sleep in his r. 17, nor take a widow's r. to pledge. Job 27.16, though he prepare r. as the clay. Isa. 63.3, I will stain all my r. Zech. 3.4, I will clothe thee with r. Mat. 6.25; Lu. 12.23, the body more than r. Mat. 6, 29; Lu. 12, 23; the body more than r. 28; why take thought for r. 11. 8; Lu. 7, 25, man clothed in soft r. 17, 2; Mk. 9, 3; Lu. 9, 29, his r. was white as light. 1 Tim. 6.8; having food and r., be content. Ias. 2, 2, poor man in vite r. Rev. 3.18; but white r. See Mat. 3, 4; Lu. 10, 30; 23, 34; Acts 22, 20; See Mat. 3, 4; Lu. 10, 30; 23, 34; Acts 22, 20; Acts

light.
1 Tim. 6.8, having food and r., be content.
Jas. 2.2, poor man in vile r.
Rev. 3.18, buy white r.
Rev. 3.18, buy white r.
See Mat. 3.4; Lu. 10. 30; 23. 34; Acts 22. 20.
RAIN (n.). Lev. 26. 4; Deut. 11. 14; 28. 12, r. in due sesson.
Deut. 11. 11, drinketh water of the r. of heaven.
2 Sun. 23. 4, clear shining after r.
1 Kings 18. 41, sound of abundance of r.
Ezra 10. 13, a time of much r.
Job. 5. 10, who giveth r. on earth.
37. 6, to small r. and to great r.
38. 28, huth the r. a father.
Ps. 12. 6, like r. on mown grass.
Prov. 25. 14, like clouds and wind without r.
23, north wind driveth away r.
26. 1, 2s r. in harvest.
28. 3, that oppresseth poor is like sweeping r.
12.2, nor clouds return after r.
Cant. 2.11, the r. is over and gone.
Isa. 4. 6, covert from storm and r.
55. 10, as the r. cometh down.

RAVENING. Ps. 22, 13; Ezek. 22, 25; Mat. 7, 15. Ezek, 38, 22, I will r. an overflowing r. RAVENOUS. Isa. 35.9; 46.11; Ezek. 39.4. Hos. 6.3, he shall come unto us as the r Mat. 5.45, r. on just and unjust. REACH. Gen. 11. 4; John 20. 27; 2 Cor. 10. 13. 7.25, the r. descended and floods came. See Jer. 5.21; Acts 14.17; 28.2; Heb. 6.7. See Jer. 3.21; Acts 14.17; 23.2; HeD. 5.17 KAIN (v.). Ex. 16.4, I will r. bread from heaven, Job 20.23, God shall r. his fury on him, Ps. 11.6, on wicked he shall r. snares, 18.24, 27, and r. down manna. Ezek, 22.24, thou art the land not r. upon, Hos. 10.12, till he come and r. righteousness, See Gen. 2.5; 7.4; Amos 4.7; Rev. 11.6, RAINY. Prov. 27. 15.
RAISE. Deut. 18. 15; Acts 3. 22, will r. up a Pro-Phot.
Judg. 2.16, 18, the Lord r. up judges.
Judg. 2.16, 18, the Lord r. up judges.
Judg. 2.16, 18, the Lord r. up judges.
Joh 41, 25, when he r. himself, mighty are.
Joh 41, 25, when he r. himself, mighty are.
John 51, 11, 146, 8, he r. those that be bowed down.
Isa. 45, 13, 1 have r. him in righteousness.
Hos. 6, 2, in third day he will r. us up.
Mat. 10, 8; 11, 5; Lu. 7, 22, r. the dead.
John 2, 10, in three days I will r. it up.
John 2, 10, in three days I will r. it up.
John 3, 40, 44, 54, I will r. him up at last day.
Acts 2, 24, 32; 3, 15; 4, 10; 5, 30; 10, 40; 13, 30, 33,
34; 17, 31; Kom. 10, 9; Lore 6, 14; 2 Cor. 4, 14;
Gal. 1, 1; Eph. 1, 20, whom God hath r. up.
28, 8, why incredible that God should r. the
dead. phet dead Rom. 4. 25, r. again for our justification. 6.4. like as Christ war. from the dead.
8.11, Spirit of him that r. up Jesus.
1 Cor. 6.14, and will also r. up us by his power.
15.15, r. up Christ, whom he r. not up. 16, then is not Christ r. 17, if Christ be not r. 35, how are the dead r.
43, it is r. in glory, it is r. in power.
2 Cor. 1. 9, trust in God which r. the dead. 4. 14, he shall r. up us also. Eph. 2. 6, and hath r. us up together. Heb. 11. 19, accounting God was able to r. him. 35, women received dead r. to life. 135, 5.15, and the Lord shall r. him up. See Lu. 20.37; John 5.21; 2 Tim. 2.8. RAN. Ex. 9. 23; Num. 16. 47; Jer. 23. 21. RANG. 1 Sam. 4.5; 1 Kings 1.45. RANKS. 1 Kings 7.4; Joel 2.7; Mk. 6.40. RANSOM. Ex. 21. 30, give for the r. of his life. 30. 12, every man a r. for his soul. Job 33. 24, I have found a r. Job 33. 24, I have found a r. 30. 18, a great r. cannot deliver.

Ps. 49. 7, nor give a r. for him.

Prov. 13. 8, the r. of a man's life are his riches.

18.3. 51. 04, the r. of the Lord shall return.

43. 3, I gave Exput for thy r.

10.5. 13. 14, I will r. them from the grave.

Mat. 20. 25; Mk. 10. 45, to give his life a r.

1 Tim. 2. 6, gave himself a r. for all.

See Prov. 6. 35; 18.5. 51. 10; Jer. 31. 11.

LARE. Day 211. RARE, Dan. 2.11. RASE, Ps. 137.7. IASH. Eccl. 5.2; Acts 19.36.
RATHER. Job 7.15; Jer. 8.3, death r. than life. Ps. 84.10, r. be a doorkeeper.
Mat. 10.6, ro r. to lost sheep.
28, r. fear him that is able.
25, 9, ro r. to them that sell.
Mk. 5.26, but r. grew worse.
Lu. 18.14, justified r. than the other.
John 3.19, loved darkness r. than light.
Acts 5.29, obey God r. than men.
Rom. 8.34, that died, yea r., that is risen.
12.19, r. give place to wrath.
10.76, why do ye not r. take wrong.
Heb. 11, 25, choosing r. to suffer.
12.13, let itr. be healed.
See Josh. 22.24; 2 Kings 5.13; Phil. 1.12. RASH. Eccl. 5, 2; Acts 19.36.

REACH. Gen. 11. 4; John 20. 27; 2 Cor. 10. 13, READ. Dent. 17. 19, king shall r. all his life. Isa. 34. 16, seek out of book of Lord and r. Mat. 12. 3; 10. 4; 21. 16; 22. 31; Mk. 2. 25; 12. 10; Lu. 6. 3, have ye not r. Lu. 4. 16, Jesus stood up to r. 2 Cor. 3. 2, epistle known and r. of all men. 1 Tim. 4. 13, give attendance to r. See Hab. 2. 2; 2 Cor. 3. 14; Rev. 1. 3; 5. 4. READINESS. Acts 17. 11; 2 Cor. 8. 11; 10. 6, READY. Num. 32. 17, we will go r. armed. Deut. 26. 5, a Syrian r. to perish. 2 Sam. 18. 22, wherefore run, no tidings r. Neh. 9. 17, thou art a God r. to pardon. Job 12. 5, r. to slip with his feet. 17. 1, the graves are r. for me. 22. 13; blessing of him r. to perish. 29. 13, blessing of him r, to perish. Ps. 38. 17, I am r, to halt. 45. 1, en of a r. writer. 85. 5, good and r. to forgive. 88. 15, r. to die from my youth. Prov. 24, 11, deliver those r. to be slain. 21.6, give strong drink to r. to be stain. 31.6, give strong drink to r. to perish. Eccl. 5.1, he more r. to hear. 1sa. 27.13, shall come that were r. to perish. 181. 24. 15. Smartenire that were r. to fee 32. 4, stammerers r. to speak plainly. 38. 20, the Lord was r. to save me. Dan. 3. 15, if ye be r. to fall down. Mat. 22. 4; Lu. 14. 17, all things are r. Mat. 22.4; Lu. 14.17, all things are r. 8, the wedding is r. 24.44; Lu. 12.40, be ye also r. 25.10, they that were r. went in. Mk. 14.38, the spirit is r. Lu. 22.33, I am r. to go with thee. John 7.6, your time is alway r. Acts 21.13, r. not to be bound only, but. Rom. 1.15, I am r. to preach at Rome. 2 Cor. 8.19, declaration of your r. mind. 6.2. Achiai, was r. a year ago. 9. 2, Achaia was r. a year ago. 1 Tim. 6. 18, r. to distribute. 2 Tim. 4. 6, r. to be offered. 1 Tim. 6. 13, r. to distribute.
2 Tim. 4. 6, r. to be offered.
Tit. 3. 1, r. to every good work.
1 Pet. 1, 5, r. to be revealed.
3. 15, r. always to give an answer.
5.2, but of ar. mind.
Rev. 3. 2, things that are r. to die.
See Ex. 11, 1; 19.11; Exra 7, 6; Job 15. 23.
REAP. Lev. 25. 11, in jubilee neither row nor r.
Eccl. 11, 4, regardeth clouds shall not r.
Jer. 12. 13, sown wheat, but shall r. thorns.
Hos. 8, r. shall r. the whirlwind.
10. 12, sow in righteousness, r. in mercy.
Mit. 6. 26; Lu. 12. 24, sow not, neither r.
25. 26; Lu. 19. 21, r. where I sowed not.
John 4. 38, r. whereon ye bestowed no labour.
1 Cor. 9. 11, if we shall r. your carnal things.
2 Cor. 9. 6, shall r. sparingly.
Gal. 6, r. that shall he also r.
Jas. 5. 4, cries of them which r.
See Isa. 17. 5, John 4. 36, 37; Rev. 14. 15.
REASON (n.). Job 32. 11, I gave ear to your r.
Prov. 26, 16, seven men that can render a r.
Eccl. 7. 25, to search out the r. of things.
18. 4. 11, bring forth your strong r.
1 Pet. 3. 15, a r. of the hope in you.
See I Kings 9. 15; Jan. 4. 38; Acts 6. 2.
REASON (v.). Job 9. 14, choose words to r. with REASON (v.). Job 9.14, choose words to r. with you. 13. 3. I desire to r. with God. 15. 3. should he r. with unprofitable talk. Isa. 1. 18. let us r. together. Mat. 16. 7; 21. 25; Mk. S. 16; 11. 31; Lu. 20. 5, they r. among themselves.
Lu. 5. 22, what r. ye in your hearts.
24. 15, while they r. Jesus drew near,
Acts 24. 25, as he r. of righteousness.
See 1 Sam. 12. 7; Mk. 2. 6; 12. 28; Acts 28. 29.

REASONABLE. Rom. 12, 1. REBEL. Num. 14.9, only r, not against the Lord. Josh. 1.18, whosoever doth r, he shall die. Neh. 2. 1), will ye r. against the king. Job 24, 13, that r. against the light. Ps. 105. 28, they r, not against his word. Isa, 1. 2, have nourished children and they r. 183. 1. A nave mour sace condition and they 7. 63. 10, they r, and vexed his holy Spirit. Lam. 3. 42, we have r., thou hast not pardoned. Dan. 9. though we have r. against him. See 1 Sam. 12. 11; Ezek. 2.3; Hos. 7. 14; 13. 16.

REBELLION. 1 Sam. 15. 23, r. is as the sin of witcheraft. witcheratt.
Job 34. 37, he addeth r. to his sin.
Prov. 17. 11, an evil man seeketh r.
Jer. 28. 16, thou hast taught r.
See Deut. 31. 27; Ezra 4. 19; Neh. 9. 17.

REBELLIOUS. Deut. 21. 18, 20, a stubborn and r. son.

1 Sam. 20. 30, son of perverse r, woman. Ps. 66. 7, let not the r, exalt themselves. rs. 00. 4, 10t not the r. exact themselve 68. 6, the r. dwell in a dry land. 1sa. 1.23, r., companions of thieves. Jer. 5. 23, this people hath a r. heart. See Ezek. 2.3; 3.9; 12.2; 17.12; 24. 3. REBELS. Num. 17. 10; 20. 10; Ezek. 20. 38. REBUKE (n.). 2 Kings 19.3; Isa. 37.3, this is a

day of r. 9, 39, 11, when thou with r, dost correct, 80, 16, perish at r, of thy countenance, 104, 7, at thy r, they fied Prov, 13, 8, the poor heareth not r. 27, 6, open r, is better than secret love, Eccl. 7.5, better to hear r, of wise. Isa, 30, 17, thousand fiee at r, of one. 15, 15, for thy sake I suffered r. day of r.

Isa. 35, 17, thousand nee av. of the Jer. 15, 15, for thy sake I suffered r. Phil. 2, 15, without r. See Deut. 28, 20; Isa. 25, 8; 50, 2.

REBUKE (v.). Ps. 6. 1; 38. 1, r. me not in anger. Prov. 9. 7, he that r. a wicked man getteth a blot. Prov. 9.7, he that r. a wicked man getteth a blot 8, r. a wise man, and he will love thee.
25, 23, he that r. a man shall find favour.
Isa. 2.4; Mic. 4.3, he shall r. many nations.
Zech. 3.2; Jude 9, the Lord r. thee.
Mal. 3. 11, I will r. the devourer for your sakes.
Mal. 3. 11, I will r. the devourer for your sakes.
Mal. 8. 29; Mk. 4. 32; Lu. 8. 24, he r. wind.
Id. 22; Mk. 8. 32. Peter began to r. him.
Iu. 4. 39, he r the fever.
IT. 3, if thy brother trespass, r, him.
19. 39, Master, r. thy disciples.
ITim. 5. 1, r. not an elder.

RECALL. Lam. 3.21. RECEIPT. Mat. 9.9; Mk. 2.14; Lu. 5.27.

RECEIVE. Mat. 9.9; Mk. 2. 14; Lu. 5. 27.

RECEIVE. 2 Kings 5. 26, is it a time to r. money.

Job 4. 12, mine ear r. a little.

22. 22, r. law from his mouth.

Ps. 6. 9, the Lord will r. my prayer.

49. 15, he shall r. me.

68. 18, hast r. gits for men.

73. 24, afterwards r. me to glory.

Prov. 2. 1, if thou wilt r. my words.

Isa. 40. 2, she hath r. double.

Jer. 2. 30, your children r. no correction.

Hos. 10. 6, Ephraim shall r. shame.

14. 2, r. us graciously.

Mat. 11. 5, the blind r. their sight.

14, if ye will r. it, this is Ellas.

18. 5, whoso shall r. one such little child.

19. 12, he that is able let him r. it.

21. 22 ask, believing ye shall r.

Mk. 15. 23, but he r. it not.

16. 19. 1 Acts 1. 9, he was r. up into heaven.

Lu. 16. 9, r. you into everlasting habitations.

18. 42; Acts 22. 13, r. thy sight.

John 1. 11, his own r. him not. 12, to as many as r. him. 3.27, can r. nothing, except. 5.33, in his own mane, him ye will r.
44, which r, honour one of another.
16.24, ask, and ye shall r.
20.22, r, ye the Holy Ghost.
Acts 7.59, r, my spirit.
8.11, they r, the Holy Ghost.
Acts 10.43, shall r, remission of sins.
19.2, have ye r, the Holy Ghost.
20.24, which I have r, of the Lord.
Rom. 5.11, by whom we r, atonement.
14.3, for God hath r, him.
15.7, r, ye one another.
1°Cor. 3.8, every man shall r, his own reward.
11.23, I r, of the Lord that which also I delivered. 5.43, in his own name, him ye will r.

livered.

2 Cor. 4.1, as we have r mercy we faint not. 5.10, every one may r things done. 7. 2, r. us; we have wronged no man. Phil. 2. 29, r. him in the Lord. 4. 15, as concerning giving and r. Col. 2. 6, as ye have r. Christ. 1 Tim. 3. 16, r. up into glory. 4. 4, if it be r. with thanksgiving. 1 John 3, 22, whatsoever we ask we r. See Ezek. 3, 10; Acts 20, 35; Jas. 4, 3. RECKON. Lev. 25. 50, he shall r. with him that

bought him. Ps. 40. 5, thy thoughts cannot be r. up. Mat. 18. 24, when he had begun to r.

mat. 15. 23, when he had begul 10 7.

55. 19, 104 of servants r. with them.
Rom. 4. 4, reward is not r. of grace.
6. 11, r. yourselves dead to sin.
8. 18, I. r. the sufferings of this present time.
Sec 2 Kings 22. 7; 1sa. 38, 13; Lu. 22. 37.

ECCOMMENTED Acta 4 26. 15 40. RECOMMENDED. Acts 14. 26; 15. 40.

RECOMPENCE. Deut. 32, 35, to me belongeth r. Job 15. 31, vanity shall be his r. Isa, 35. 4, God will come with a r. Hos. 9. 7, days of r. are come. Joel 3. 4, will ye render me a r.? Lu. 14. 12, and a r. be made thee. 2 Cor. 6, 13, for a r., be made thee.
2 Cor. 6, 13, for a r., be ye also enlarged.
Heb. 2, 2; 10, 33; 11, 26, just r. of reward.
See Prov. 12, 14; 1sa. 34, 8; Jer. 51, 56.
RECOMPENSE. Num. 5, 7, he shall r. his tres-

Pass.
Ruth 2.12, the Lord r. thy work.
2 thm. 19, 36, why should the king r. me?
2 thm. 19, 36, why should the king r. me?
2 thm. 19, 36, why should the king r. me?
2 to 44, 33, he will r. it, whether.
2 thm. 20, 22, say not, I will r. evil.
3 thm. 25, 14, Hos. 12, 2, will r. according to deeds.
3 thm. 14, 14, for they cannot r. thee.
3 thm. 12, 17, r. to no man evil for evil.
11, 35, it shall be r. to him again.
3 thm. 3 thm. 3 thm. 3 thm. 3 thm. 3 thm.
3 thm. 3 thm. 3 thm. 3 thm. 3 thm. 3 thm.
3 thm. 3 thm

RECONCILE. 1 Sam. 29.4, wherewith should he r.

himself. Ezek. 45. 20, so shall ye r. the house. Mat. 5. 24, first be r. to thy brother. Rom. 5. 10, if when enemies we were r. Eph. 2. 16, that he might r. both. See Lev. 16. 20; Rom. 11, 15; 2 Cor. 5. 19.

RECORD. Ex. 20. 24, in places where I r. my name

Deut. 30. 19; 31, 28, I call heaven to r. Job 16. 19, my r. is on high. John 8. 13, thou bearest r. of thyself. Rom. 10. 2, I have them r. Kom. 10. 2, 1 pare them r. Rhil. 1. 8, God is myr. how greatly I long. I John 5. 7, three that bare r. 10, he believeth not the r. 11, this is the r., that God hath given. 3 John 12, we bare r., and our r. is true. See Acts 20. 26; John 1. 19; Rev. 1. 2. RECOUNT. Nah. 2.5, r. his worthies.

RECOVER. 2 Kings 5.3, the prophet would r, him. Ps. 33. 13, that I may r, strength. Isa 11. 11, to r, remnant of his people. Hes. 2.9, and I will r, my wool and flax, Mk. 16. 18, lay hands on sick, and they shall r. I.u. 4. 18, preach r. of sight to blind.

See Isa. 38. 16; Jer. 8. 22; 41. 16; 2 Tim. 2. 16.

See 18a, 38, 16; Jer. 8, 22; 41, 16; 217m, 2, 16, 16D, Gen, 25, 30, r, pottage, 49, 12, eyes r, with wine. 2 Kings 3, 22, water r, as blood. Ps, 7s, 8, wine is r, full of mixture. Prov. 23, 31, look not on wine when r, 1sa, 1, 18, though your sins be r, like crimson. 27, 2, a vineyard of r, wine, 63, 2, r, in thine apparel. Mat, 16, 2, fair weather, for the sky is r, See Lev, 13, 19; Num, 19, 2; Nah, 2, 3; Rev, 6, 4. RED.

Mat. 16. 2, fair weather, for the sky is r. Sec Lev. 13. 19; Num 19. 2; Nah. 2. 3; Rev. 6. 4.

REDEEM. Gen. 48. 16, angel which r. me.
Ex. 6. 6, I will r. you.
15. 13, recopie whom thou hast r.
Lev. 21. 28, no devoted thing, shall be r.
Lev. 21. 28, no devoted thing, shall be r.
Lev. 21. 28, no devoted thing, shall be r.
Lev. 21. 28, no devoted thing, shall be r.
Lev. 21. 28, no devoted thing, shall be r.
Lev. 21. 28, no the young thing the shall r. thee.
Lev. 21. 28, no the young the young the young the shall r. thee.
Lev. 22, r. Israel out of all his troubles.
Lev. 25, 22, r. Israel out of all his troubles.
Lev. 25, r. 15 and you for his servants.
Lev. 26, r. us for thy mercies' sake.
Lev. 27, no no can r. his brother.
Lev. 28, r. 15, do no the young the

lies.

13.14, I will r. them from death.

Lu. 1.68, hath visited, and r. his people.

24.21, he who should have r. Israel.

Gal. 3.13, r. us from curse of the law.

4.5, r. them that were under the law.

Tit. 2.14, that he might r. us from iniquity.

Tet. 1.18, not r. with corruptible things.

Rev. 5.9, thou hast r. us by thy blood.

See Num. 13.15; 2 Sam. 7.23; Eph. 5.16; Col.

4.5.

REDEEMER, Job 19.25, I know that my r. liveth. Ps. 19.14, O Lord, my strength and my r. 78.35, God was their r. Frov. 23.11, their r. is mighty. 18s.41.4, a sfor our r., the Lord of hosts is his

name.

name. 49. 26; 60. 16, know that I am thy R. 59. 29, the R shall come to Zion. 63. 16, thou art our r. See Isa. 41, 14; 44. 6; 48. 17; 54. 5; Jer. 50. 34.

See Isa. 41.14; 44. 6; 48.17; 54.5; Jer. 50.34.

REDEMPTION. Lev. 25.24; grant a r. for the land.
Ps. 49.8, the r. of their soul is precious.
111.9, be sent r. to his people.
130.7, plenteous r.
1er. 32.7, the right of r. is thine.
Lu. 2.38, that looked for r. in Jerusalem.
21.28, your r. draweth nigh.
Rom. 8.23, the r. of our body.
Eph. 4.30, sealed unto the day of r.
See Num. 3.49; Rom. 3.24; I Cor. I. 30; Heb. 9.12. REDOUND. 2 Cor. 4.15, grace might r.

REFORMATION. Heb. 9. 10, time of r. REFORMED. Lev. 26. 23, if ye will not be r. REFRAIN. Gen. 45.1, Joseph could not r. himself. Job 7.11, I will not r. my mouth. 29.9, princes r. talking.

Ps. 40. 9, I have not r. my lips.
119.101, r. my feet from every evil way.
Prov. 1. 15, r. thy foot from their path.
10. 19, be that r. his lips is wise.
Acts 5. 38, r. from these men.
See Gen. 43, 31; Iss. 64, 12; Jer. 31. 16; 1 Pet. 3. 10.

REFRESH. Ex. 31, 17, he rested and was r. Job 32, 20, I will speak that I may be r. Prov. 25, 13, he r. the soul of his masters. 1 Cor. 16. 18, times of r. shall come. 1 Cor. 16. 18, they r. my spirit. See 1 Kings 13. 7; Isa. 28. 12; Rom. 15. 32; 2 Cor.

7.13. (7.

78. 10, they r. to walk in his law. 118. 22, stone the builders r. Prov. 1. 24, I have called and ye r.

Prov. 1. 24, I have called and ye r.
8. 33, be wise and r. it not.
13. 18, shame to him that r. instruction.
13. 18, shame to him that r. instruction.
13. 18, shame to him that r. instruction.
15. 25, he that r. instruction despiseth his soul,
21. 25, his hands r. to labour.
18. 7. 19, 16, may know to r. the evil.
19. 8, they r. to return.
9. 6, they r. to know me.
15. 18, my wound r. to be healed.
25. 28, if they r. to take the cup.
38. 21, if thou r. to go forth.
2cen. 7. 11, they r. to hearken.
Acts 7. 35, this Moses whom they r.
17. m. 4. 4, nothing to be r.
7, r. profune and old wives fables.
6, 11, they younger widows r.
Heb. 11. 24, Moses r. to be called.
12. 25, r. not him that speaketh.
See Ex. 4. 23; 10. 3; I Kings 20. 35; 2 Kings 5, 18.
EGGARD. Gen. 45. 20, r. not your stuff.

REGARD. Gen. 45. 20, r. not your stuff. Ex. 5. 9, let them not r. vain words. Deut. 10. 17, that r. not persons. I Kings 18. 29, neither voice, nor any that r.

I kings 18, 29, nettier voice, nor any tinar r. Job 4. 20, they perish without any r. it. 34. 19, nor r. rich more than poor. 39, 7, neither r. crying of the driver. Ps. 28, 6; Isa, 5, 12, they r. not works of the Lord, 66, 18, if I r. injudity in my heart. 102. 17, he will r. prayer of the destitute, 106, 44, he r. their affliction. Prov. 1, 24, and no man r. 5.2 that thou mayest r. discretion.

Frov. 1. 24, and no man r.
5.2, that thou mayest r, discretion,
6.35, he will not r, any ransom,
12. 10, r, the life of his beast,
13. 18; 1.5, b, he that r, reproof.
Eccl. 11. 4, he that r, the clouds.
Lam. 4. 16, the Lord will no more r, them.
Dan. 11. 37, r, God of his fathers, nor r, any god,
Mal. 19, will he r, your persons.
Mat. 22. 16; Mk. 12. 14, r, not the person of men.
Lu. 18. 2, neither r, man.
Rom. 14. 6, he that r, the day, r, it to the Lord.
See Deut. 28. 50; 2 Kings 3. 14; Amos 5. 22; Phil.
2. 30.
REGENERATION. Mat. 19. 28 in the r.

REGENERATION. Mat. 19.28, in the r.
Tit. 3.5, by the washing of r.
See John I. 13: 3.3
REGISTER. Erra 2.62; Neh. 7.5, 64.
REHEARSE. Judg. 5.11, r, the righteons acts.
Acts 14.27, they r. all God had done.
See Ex. 17. 14: 1 Sam. 8. 21; 17. 31; Acts 11. 4.
REIGN. Gen. 37. 8, shalt thour, over us.
Ex. 15. 18; Ps. 146. 10, Lord shall r. for ever.
Lev. 28. 11, that hate you shall r. over you.
Deut. 15. 6, thou shalt r. over many nations.
Judg. 9. 8, the trees said, r. thou over us.
13. 13am. 11. 12, shall Saul r. over us.
12. 12, nay, but a king shall r, over us.

2 Sam. 16. 8, in whose stead thou hast r.
Job 34. 30, that the hypocrite r. not.
Ps. 47. 8, God r. over the heathen.
33. 1; 96. 10; 97. 1; 99. 1, the Lord r.
Prov. 8. 15, by me kings r.
30. 22, for a servant when he r.
Eccl. 4. 14, out of prison he cometh to r.
1sa. 22. 1, a king shall r. in righteousness.
62. 7, that saith unto Zhon, thy God r.
Jer. 22. 15, shalt thou r. because thou closest?
23. 5, a king shall r. and prosper.
Mic. 4. 7, the Lord shall r. over them.
Lu. 19. 14, not have this man to r. over us.
27, that would not I should r.
Rom. 5. 14, death r. from Adam to Moses. Rom. 5. 14, death r. from Adam to Moses. 17, death r. by one. 17, death r. by one.
21, as sin hath r., so might grace r.
6, 12, let not sin r. in your bodies.
1 Cor. 4, 8, ye have r. as kings without us.
15, 25, for he must r.
2 Tim. 2, 12, if we suffer we shall also r. with him.
Rev. 5, 10, we also shall r. on the earth.
11, 15, he shall r. for ever and ever.
Rev. 10, 6, the Lord God omnipotent r.
See Isa. 24, 23; Luke 1, 33; Rev. 20, 4; 22, 5. See Isa. 24. 25; Luke 1. 35; Hev. 20. 4; 22. 5. REINS. Job 16. 13, he cleaveth my r. asunder. 19. 27, though my r. be consumed. Ps. 7, 9, God trieth the r. 16. 7, my r. instruct me. 26. 2. examine me, try my r. 73. 21, thus I was pricked in my r. 139. 13, thou hast possessed my r. Prov. 23. 16, my r. shall rejoice. lss. 11. 5, fatthulness the girdle of his r. Rev. 2. 23, I am he who searcheth the r. See Jer. 11. 20, 12, 2; 17. 10; 20. 12; Lam. 3. 13. REINCE I Sam. 8, 7, they have not a then by REJECT. 1 Sam. 8.7, they have not r. thee, but EJECT. 1 Sam. 8.7, they have not r. thee, but they have r. me.

10. 19, ye have r. God who saved you.

15. 23, because thou hast r. the word of the Lord.

16. 1. I have r. him from being king.

18a. 53. 3, despised and r. of men.

19r. 2. 37, the Lord hath r. thy confidence.

7. 29, the Lord hath r. the generation.

8. 9, they have r. the word of the Lord.

14. 19, thou hast utterly r. Judah.

1.am. 5. 22, thou hast utterly r. us.

11os. 4.6, because thou hast r. knowledge, I will r. thee. r. thee. Mat. 21. 42; Mk. 12. 10; Lu. 20. 17, the stone which builders builders r.
Mk. 7. 9, full well ye r. the commandment.
Lu. 7. 30, lawyers r. the counsel of God.
7.17. 25, must first be r. of this generation.
Tit. 3. 10, after admonition r.
Heb. 12. 17, when he would have inherited was r.
See Jer. 6. 19; Mk. 6. 26; S. 31; Lu. 9. 22; John 12, 48, REJOICE. Deut. 12.7, shall r. in all ye put your hand to. nand to.

16. 14, thou shalt r. in thy feast.
26. 11, thou shalt r. in every good thing.
28. 63; 30, 9, the Lord will r. over you.
30. 9, r. for good as he r. over thy fathers.
1 Sam. 2. 1, because I r. in thy salivation.
1 Chron. 16. 10, let the heart of them r. that seek

the Lord.
2 Chron. 6. 41, let thy saints r. in goodness.
Job 21. 12, they r. at sound of the organ.
31. 25, if I r. because my wealth was great.
29, if I r. at destruction of him that.
39, 21, the horse r. in his strength.
Ps. 2. 11, r. with trembling.
5. 11, let all that trust in thee r.
9, 14, I will r. in thy salvation.
19, 5. r., as a strong man to run a race.

9.14, 1 white, in this salvation.
19.5, r. as a strong man to run a race,
33.21, our heart shall r. in him,
35.16, in mine adversity they r.
28. 16t them be ashamed that r. at my hurt,
38.16, hear me, lest they should r. over me.

the Lord.

Ps. 51. 8, bones thou hast broken may r. 58. 10, righteous shall r. when he seeth. 63. 7, in shadow of thy wings will 1 r. 63. 3, let righteous r., yea, exceedingly r. 65. 6, that thy people may r. in thee. 83. 10, in thy name shall they r. all the day. 69. 11, let the heavens r. 71. 11, the Lord reigneth, let the earth r. 104. 31, the Lord shall r. in his works. 107. 42, the righteous shall see it and r. 109. 28, let thy servant r. 149. 2, let Israel r. in him that made him. Prov. 2. 14, who r. to do evil. 5. 18, r. with the wife of thy youth. 23. 15, if thine heart be wise, mine shall r. 24, father of the righteous shall greatly r. 24, father of the righteous shall greatly r. 24, father of the righteous shall greatly r. 25, she that bare thee shall r. 24.17, r. not when thine enemy falleth. 22), she that one three shart?

24. 17, r, not when thine enemy falleth.

29. 2, when righteous are in authority people r.

31. 25, she shall r, in time to come.

Eccl. 2. 10, my heart r, in all my labour.

3. 12, for a man to r, and do good.

22; 5. 19, that a man should r, in his works.

11. 9, r, 0 young man in thy youth.

1s. 9. 3, as men r, when they divide the spoil.

24. 8, noise of them that r, endeth.

20. 19, poor among men shall r.

33. 1, the desert shall r.

62. 6, as the bridegroom r, over the bride.

64. 5, him that r, and worketh righteousness.

65. 13, my servants shall r, but ye.

66. 14, when ye see this, your heart shall r.

32. 41, I will r, over them to do them good.

51. 39, that they may r, and sleep. 32.41, I will r. over them to do them good. 51.39, that they may r. and sleep. Ezek. 7.12, let not buyer r. Access 6.13, which r. in a thing of nought. Mio. 7.6 r. not against me. Hab. 3.18, yet I will r. in the Lord. Mat. 18.13, he r. more of that sleep. Lu. 1.14, many shall r. at his birth. 6.23 r. ye in that day, and leap for joy. 10.20, in this r. not, but rather r. because. 21, in that hour Jesus r. in spirit. 15. 6, 9, r. with me. John 5. 35, willing for a season to r. in his light. John 5. 35, willing for a season to r. in his light. 8. 56, Abraham r. to see my day.
14. 28, if ye loved me, ye would r.
16. 20, ye shall weep, but the world shall r.
22, I will see you gain, and your heart shall r.
120. T. so, they in hope.
12. 15. r. with them that do r.
1 Cor. 7. 30, they that r. as though they r. not.
13. 6. r. not in iniquity, but r. in the truth.
Phil. 1. 18, I therein do r. and will r.
2. 16, that I may r. in the day of Christ.
3. 1, finally, r. in the Lord.
4. 4, r. in the Lord alway, and again I say r.
1 Thess. 5. 16, r. overmore.
Jas. 1. 9, let the brother of low degree r.
2. 13, mercy r. against judgment. 2. 13, mercy r. against judgment. 1 Pet. 1. 8, r. with joy unspeakable. See 1 Kings 1. 40; 5. 7; 2 Kings 11. 14; 1 Chron. 29. 9. REJOICING. Job 8.21, till he fill thy lips with r. Ps. 107, 22, declare his works with r.

118, 15, voice of r. is in tabernacles of the 118, 15, voice of r. is in tabernacies of the righteous, 119, 111, they are the r. of my heart. 126, 6, shall doubtless come again r. Prov. 8, 31, r. in the habitable part of his earth. Isa, 65, 18, I create Jerusalem ar. Jen. 15, 16, thy word was to me the r. of my heart. Zeph. 2, 15, this is the r. city.

Acts 5, 41, r. that they were counted worthy.

Rom. 12, 12, r. in hope.

2 Cor. 6, 10, as sorrowful, yet alway r.

Thess. 2, 19, what is our crown of r.

See Hab. 3, 14; Acts 8, 39; Gal. 6, 4; Jas. 4, 16. RELEASE. Esth. 2.18; Mat. 27.17; Mk. 15.11; John 19.10. RELIEVE. Lev. 25. 35, then thou shalt r. him Ps. 146, 9, he r. the fatherless and widow Isa. 1.17, r. the oppressed. Lam. 1.16, comforter that should r. my soul is far from me. See Acts 11. 29; 1 Tim. 5. 10, 16. RELIGION. Acts 26.5; Gal. 1.13; Jas. 1. 26, 27. RELIGIOUS. Acts 13. 43; Jas. 1. 26. RELY. 2 Chron, 13, 18; 16, 7, 8, REMAIN. Gen. 8. 22, while earth r.

14. 10, they that r. fled to the mountain.

Ex. 12. 10, let nothing of it r. until morning. Josh. 13. 1, there r. yet much land to be possessed.

1 Kings 18. 22, I only r. a prophet.

Job 21. 32, yet shall he r. in the tomb.

Prov. 2. 21, the perfect shall r. in the land,

Eccl. 2. 9, my wisdom r. with me.

Jer. 17. 25, this city shall r. for ever.

37. 10, there r. but wounded men.

Lam. 2. 22, in day of anger none r.

Mat. 11. 23, would have r. until this day.

John 6. 12, gather up the fragments that r.

9. 41, we say, we see therefore your sin s. sessed John 6, 12, gather up the fragments that r. 9, 41, ye say, we see, therefore your sin r. Acts 5.4, whiles it r., was it not thine own? 1 Cor. 15.6, the greater part r. to this present. 1 Thess. 4, 15, we which are alive and r. unto coming of the Lord. Heb. 4.9, there r. a rest to the people of God. 10.26, there r. no more sacrifice for sins. Rev. 3.2, things which r. ready to die.

See Ps. 76. 19; Lam. 5. 19; John 1. 33; 1 John 3. 9. REMEDY. 2 Chron. 36. 16; Prov. 6. 15; 29. 1. REMEMEDY. 2 Chron, 38, 16; Prov. 6, 15; 29, 1. REMEMEDER. Gen. 40, 25, yet did not the butler r. 41, 9, I do r. my faults this day. Ex. 13, 3, r. this day ye came out of Egypt. 20, 8, r. the sabbath day. Num. 15, 39, r. all the commandments. Deut. 5, 15; 15, 15; 16, 12; 24, 18, 22, r. thou wast a servant 3.2, r. the days of old.
1.2, r. the days of old.
1.3, r. the days of old.
1.4, r. the days of old.
1.5, r. the days of old.
1.6, r. the days of old.
1.6, r. the days of old.
1.6, r. the days of old. concerning this,
1.7, r. my life is wind.
1.1, r. the street shat pass away.
1.1, r. the street shall be no more r.
1.2, r. the street shall be no more r.
1.2, r. the street shall be no more r.
1.3, r. the will r. the name of the Lord.
1.5, r. the sins of my youth, by mercy r. me.
1.6, the shall be no more r.
1.6, the shall r. the shall be no more r.
1.6, the shall r. the shall be no more r.
1.6, the shall r. the shall result for ever.
1.19, the shall r. the sovenant for ever.
1.19, the shall r. the 7. all the way the Lord led thee.
 7. r. the days of old.

ways, mos 1, 9, and r, not the brotherly covenant.

Hab. 3. 2, in wrath r. merry.
Zech. 10. 9, they shall r. me in far countries.
Mat. 26. 75, Peter r. the word of Jesus.
Lu. 16. 25, son, r. that thou in thy lifetime.

Lu. 17. 32, r. Lot's wife,
23. 42, Lord r. me when thou comest,
24. 8, and they r. his words.
John 2. 22, when he was risen, they r.
15. 20, r. the word I said unto you.
Acts 11. 16, then r. I the word of the Lord,
20, 35, r. the words of the Lord Jesus,
Gal. 2. 10, that we should r. the poor.
Col. 4. 18, r. my bonds.
1 Thess. 1. 3, r., your work of faith.
Heb. 13. 3, r. them that are in bonds.
7, r. them that have the rule over you.
Rev. 2. 5, r. from whence thou art fallen.
3. 3, r. how thou hast received.
See Ps. 88. 5; 103. 14; Mat. 5. 23; John 16. 21,
EMEMBERANCE. Num. 5. 15, bringing injeg. Lu. 17. 32, r. Lot's wife. REMEMBRANCE, Num. 5. 15, bringing injouity

to r 20 xm. 18.18, no son to keep my name in r.
1 Kings 17.18, art thou come to call my sin to r,
1 Kings 17.18, art thou come to call my sin to r,
100.18.17, his r, shall perish.
Ps. 6.5, in death there is no r. of thee.
30.4; 97.12, give thanks at r. of his holiness.
77.6, I call to r. my song in the night.
112.6, righteous shall be in everlasting r.
Eccl. 1.11, there is no r. of former things.
2.16, no r. of wise more than the fool.
1sa. 43, 26, put me in r.
57.8, behind doors hast thou set up thy r.
Lam. 3.20, my soul hath them still in r.
Ezek. 23.19, calling to r. days of youth.
Mal. 3.10, a book of r.
Lu 22.19; 1 Cor. 11.24, this do in r. of me.
John 14. 26, bring all things to your r.
Acts 10.3; thine alms are ladd in r.
2 Tim. 1. 3; I have r. of thee in my prayers.
2.14, of these things put them in r. 2 Sam. 18. 18, no son to keep my name in r

2.14, of these things put them in r. See Heb. 10.3; 2 Pet. 1.12; 3.1; Jude 5; Rev. 16. 19.

16.19.
REMIT. John 20.23, whose soever sins yer., are r.
REMNANT. Lev. 5.13, the r. shall be the priest's.
2 Kings 19.4; Isa. 37.4, lift up prayer for the r.
Ezra 9.8, grace shewed to leave us a r.
Isa. 1.9, unless the Lord had left a r.
I. 1.1, to recover the r. of his people.
16.14, the r. shall be very small and feeble.
Jor. 44.28, r. shall know whose words shall stand.
Ezek. 6.8, yet will I leave a r.
Joel 2.32, the r. whom the Lord shall call.
See Mic. 2.12; Hag. 1.12; Rom. 11.5; Rev. 11.13.
REMOVE. Deut. 19.14, shall not r. landmark. REMOVE. Deut. 19. 14, shall not r. landmark.

EMOVE. Deut. 19. 14, shall not r. laudmark. Job 9. 5, r. the mountains and they know not. 14. 18, the rock is r. out of his place. Ps. 36. 11, let not hand of wicked r. me. 39. 10, r. thy stroke away from me. 46. 2, not fear though the earth be r. 51. 6, 1 r. his shoulder from burden. 103. 12, so far hath he r. our trausgressions. 119. 22, r. from me reproach. 125. 1, as mount Zion, which cannot be r. Prov. 4. 27, r. thy foot from evil. 10. 30, the righteous shall never be r.

Prov. 4. 27, r. thy foot from evil.
10. 30, the righteous shall never be r.
Eccl. 11. 10, r. sorrow from thy heart.
1sa. 13. 13, earth shall r. out of her place.
24. 20, earth shall be r. like a cottage.
25. 13, have r. their heart far from me.
34. 10, the hills shall be r.

Jer. 4. 1, return unto me, then shalt thou not r.
Laun, 3. 17, thou hast r. my soul from peace.
Mat 11. 20, ye shall say, r. hence, and it shall r.
Lu, 22. 42, r. this cup from me.
Gal. 1. 6, I marvel ye are so soon r.
Evv. 25, or else I will r. thy candlestick.
See Job 19, 10; Eccl. 10. 9; Ezek. 12. 3; Heb. 12. 27
END. 1. Kings 11. 11. I will r. thy lengthen

REND.

END. 1 Kings II. 11, I will r. the kingdom, Isa. 64.1, that thou wouldest r. the heavens, Hos. 13, 8, 1 will r. the caul of their heart, Joel 2.13, r. your heart.
Mat. 7.6, lest they turn again and r. you. See Ps. 7.2; Eccl. 3.7; Jer. 4.30; John 19. 24.

RENDER. Deut. 32, 41, r. vengeance.

1 Sam. 26. 23, r. to every man his faithfulness. Job 33. 26, he will r. to man his righteousness. 34. 11, the work of a man shall be r. to him. 24. 11, the work of a man shall be r. to hi Ps. 28. 4, r. to them their desert. 38. 20, they that r. evil for good. 19. 12, and r. to our neighbour sevenfold. r. a reward to the proud. 94. 2, r. a reward to the produ.
116. 12, what shall I r. to the Lord.
Prov. 24. 12; Rom. 2.6, r. to every man according.
26. 16, wiser than seven men who can r. a reason. 26. 16, wiser than seven men who can r. a reason. Hos. 14. 2, so will we r. the calves of our lips. Joel 3.4, will ye r. me a recompence. Zech. 9. 12, I will r. double library that 21. I for the library seasons. 22. 21; Mk. 12. 17; Lu. 20. 25, r. unto Cæsar. Rom. 13. 7, r. to all their dues. 1 Thess. 3. 9, what thanks can we r. 5. 15, see that hone r, evil for evil. 1 Pet. 3. 9, not r. evil for evil. 1 Pet. 3. 9, not r. evil for evil. evil. See Num. 18. 9; Judg. 9. 56; Ps. 62. 12; Isa. 66. 6. ENEY. 7. bol 10. 17. thou r. thy witnesses. RENEW. Job 10. 17, thou r. thy witnesses. ENEW. Job 10. 17, thou r. thy witnesses.
29. 20, my bow was r. in my hand.
Ps. 51. 10, and r. a right spirit within me.
103. 5, thy youth is r. like the eagle's.
104. 30, thou r. the face of the earth.
Iss. 40. 31, wait on Lord shall r. strength.
41. 1 let the people r. their strength.
42. 1. r. our days as of old.
2 Cor. 4.16, the inward man isr. day by day.
Eph. 4.23, be r. in spirit of your mind.
Col. 3. 10, new man which is r. in knowledge.
Heb. 6. 6, if they fall away, to r. them again.
See 2 Chron. 15. 8; Rom. 12. 2; Tit. 3. 5. RENOUNCED. 2 Cor. 4.2, have r. hidden things. RENOUNCED. 2 Cor. 4. z, have r. muden taings. RENOWN. Gen. 6. 4; Num. 16. 2, men of r. Num. 1. 16, the r. of the congregation. Isa. 14. 20, evil doers shall never be r. Ezek. 16. 14, thy r. went forth among the heathen. 34. 29, a plant of r. See Ezek. 23. 23; 26. 17; 39. 13; Dan. 9. 15. See Ezek. 23. 23; 25. 17; 39. 13; Dan. 9. 10.

RENT. Gen. 37. 33, Joseph is r. in pieces.
Josh. 9. 4, bottles old and r would have r. a kid.
Judg. 14. 5. 6, r. 1lon as head be r.
Job 26. 8, the cloud is not r. number them.
Mat. 9. 16; MR. 2. 21, the r. is made worse.
27. 51; MK. 15. 38; Jul. 24. 5, wall was r. in twain.
See 1 Sam. 15. 27; Job 1. 20; 2. 12; Jen. 36. 24.

REPAID. Prov. 13, 21, to righteous good shall be r.
REPAID. 2 Chron 24. 5, gather money to r. the REPAIR. 2 Chron. 24.5, gather money to r. the house.
18. 61.4, they shall r. the waste cities.
18. 62.2 Kings 12. 5; Ezra 9. 9; Neh. 3. 4; Isa. 58. 12.
REPAY. Deut. 7. 10, he will r. to his face.
Lu. 10. 35, when I come I will r. thee.
Rom. 12. 19, vengcance is mine, I will r.
Philem. 19, I have written it, I will r.
Sec Job 21. 31; 41. 11; Isa. 59. 18. REPEATETH. Prov. 17.9, he that r. a matter. EEPENT. Gen. 6. 6, it r. the Lord. Ex. 13. 17, lest the people r. 32. 14; 2 Sam. 24. 16; 1 Chron. 21. 15; Jer. 26. 19, 32. 14; 2 Sam. 24. 16; 1 Chron. 21. 15; Jer. 26. 19, Lord r. of evil he thought to do. Num. 23. 19, neither son of man that he should r. Deut. 32. 36, Lord shall r. for his servants. I Sam. 15. 29, will not r., for he is not a man that he should r. Dot 24. 6. 1 r. in dust and ashes. Ps. 90. 13. let it r. thee concerning thy servants. 106. 45, Lord r. according to his mercies. 110. 4; Heb. 7. 21, Lord hath sworn and will not r. not?.

Jer. 8.6, no man r. of his wickedness.

18.8; 26, 13, if that nation turn I will r.

31. 19, after that I was turned Ir.

Joel 2. 13, he is slow to anger and r. him.

Mat. 12. 41; Lu. II. 32, they r. at the preaching.

21. 29, afterward he r. and went.

27. 3, Judas r. himself.

Lu. 13. 3, except ye r.
15. 7, joy over one sinner that r.
17. 3, if thy brother r., forgive him. 17.3, if thy brother r., forgive him. Act 38.22, r. of this thy wickedness. Rev. 2.21, space to r., and she r. not. See Acts 2.38; 17.30; Rev. 2.5; 3.3; 16.9. REPENTANCE. Hos. 13.14, r. shall be hid. Mat. 3.8; Lu. 3.8; Act 28.2.2, fruits meet for r. Rom. 2.4 goodness of God leadeth thee to r. 11.29, gifts of God are without r. 2 Cor. 7.10, r. not to be repented of. Heb. 6.1, not laying again the foundation of r. 6, to renew them again to r. 12. 17, no place of r., though he sought it. See Lu. 15.7; Acts 20. 21; 2 Tim. 2. 25; 2 Pet. 3. 9. REPLENISH. Gen. 1. 28; 9.1; Jer. 31. 25; Ezek. REPLIEST. Rom. 9. 20, that r. against God. REPORT (n.). Gen. 37.2, their evil r. EFURIA (M.). USUII 31. Z. HEBI EVITY. EX. 23. I, thou shalt not r. a false r. Num. 13. 32. an evil r. of the land. 1 Sum. 2. 24, it is no good r. I hear. I Kings lb. 6; 2 Chron. 9. 5, it was a true r. I heard Prov. 15. 30, a good r. maketh the bones fat. REPORT (v.). Neh. 6. 6, it is r. among heathen. Jer. 20. 10, r., say they, and we will r. it. Mat. 28, 15, saying is commonly r. Acts 10.2, well r. of by the brethren. 1 Cor. 14.25, he will r. that God is in you. 1 See Ezek. 9. 11; Rom. 3.8; 1 Tim. 5. 10; 1 Pet. 1. 12. REPROACH (n.). Gen. 30. 23, hath taken away my r.

34. 14, that were a r. to us.

1 Saun. 11. 2, lay it for a r. upon all Israel.

Neh. 2. 17, build that we be no more a r.

Ps. 15. 3, that taketh not up a r. 22. 6, a.r. of men. 31. 11. I was a r. among mine enemies. 44. 13; 79. 4; 80. 41, a r. to our neighbours. 69. 9; Rom. 15. 3, the r. of them that reproached thee. 78. 66, put them to a perpetual r. Prov. 6. 33, his r. shall not be wiped away. 14. 34, sin is a r. to any people. 14.34, sin is a r. to any recoile.
13.3, with ignominy cometh r.
13.4.3 28, I have given Israel to r.
51.7, fear not the r. of men.
Jer. 23.40. I will bring an everlasting r.
31.19, I did bear the r. of my youth.
Lam. 3.30, he is filled full with r.
Lam. 3.14, I will make thee a r. among netions.
15, Jerusalem shall be a r. and a taunt.
Wig. 6.16. ve shall bear the r. of my member. 15. Jerusalem shall be a r. and a taunt.
Mic. 6. 16. ve shall bear the r. of my people.
2 Cor. 11. 21. I speak as concerning r.
12. 10. pleasure in r. for Christ's sake.
1 Tim. 3. 7. good report lest he fall into r.
4. 10, we labour and suffer r.
Heb. 11. 26, the r. of Christ greater riches.
13. 13, without the camp bearing his r.
See PS. 69. 10; 119. 39; Jer. 6. 10; 20. 8; 24. 9.
DEPROACH (a) Num 15. 30. a. the Lord REPROACH (v.). Num. 15.30, r. the Lord. Ruth 2.15, r. her not. 2 Kings 19, 22; Isa. 37, 23, whom hast thou r. 2 Kings 19, 22; Isa, 37, 23, whom hast thou r.
Job 19, 3, these ten times have ye r. me.
27, 6, my heart shall not r. me.
Ps. 42, 10, as with a sword mine enemies r. me,
44, 16, the voice of him that r.
74, 22, how the foolish man r. thee,
119, 42; Prov. 27, 11, to answer him that r. me,

Prov. 14. 51; 17. 5, oppresseth poor r. his Maker. Lu. 6, 22, men shall r. you for my sake. I Pet. 4. 14, if ye be r. for Christ's sake. See Ps. 55. 12; 74. 18; 79. 12; 89. 51; Zeph. 2. 8. REPROACHFULLY. Job 16, 10; 1 Tim. 5. 14. REPROVE. 1 Chron. 16. 21, r. kings for their

Job 6.25, what doth your arguing r.

13. 10, he will r, you if ye accept. 22. 4, will he r, thee for fear. 40. 2, he that r. God let him answer it.

19. 50. 8, I will not r. thee for burnt offerings.
141. 5, let him r. me, it shall be excellent oil.
Prov. 9. 8, r. not a scorner lest he hate thee. 15.12, a scorner loveth not one that r. 19.25, r. one that hath understanding

29.1, he that being often r.
30.6, lest he r. thee and thou be found.
18a.11.4, r. with equity for the meek.
Jer. 2.19, thy backslidings shall r. thee.

John 3.20, lest his deeds should be r. 16. 8, he will r. the world of sin. See Lu. 3. 19; Eph. 5. 11, 13; 2 Tim. 4. 2.

REPROVER. Prov. 25. 12; Ezek. 3. 26.

REPUTATION. Eccl. 10. 1, him that is in r. for wisdom.

Acts 5.34, had in r. among the people. Phil. 2.7, made himself of no r. 29, hold such in r. See Job 18.3; Dan. 4.35; Gal. 2.2.

REQUEST. Judg. 8. 24, I would desire a r. of thee

Erra 7.6, the king granted all his r. Job 6.8, Oh that I might have my r. Ps. 21. 2, hast not withholden r. of his lips. 106. 15, he gave them their r. Phil. 1. 4, in every prayer making r. with joy.

4.6, let your r. be made known. See 2 Sam. 14. 15; Neh. 2.4; Esth. 4.8; 5.3.

REQUESTED. 1 Kings 19.4. Elijah r. that he

might die.

REOURE. Gen. 9. 5, blood of your lives will I r.
31. 39, of my hand didst thou r. it.

Deut. 10. 12; Mic. 6. 8, what doth the Lord r.

Josh. 22. 32; 1 Sam. 20. 16, let the Lord himself

r. 11. I will do all thou r. 1 Sam. 21. 8, the king's business r, haste. 2 Sam. 3.13, one thing I r. of thee. 19.38, whatsoever thou shalt r. I will do.

19.38, whatsoever thou shalt r. I will do. 2 Chron. 24.22, the Lord look on it and r. it. Neh. 5.12, we will restore and r. nothing of them. Ps. 10.13, he hath said thou will not r. it. 40.6, sin offering hast thou not r. 137.3, they that wasted us r. of us mirth. Prov. 30.7, two things have I r. of thee. Eccl. 3.15, God r. that which is past. Es. 1.12, who hath r. this at your hand? Ezek. 3.18; 33.6, his blood will I r. at thine hand, 34.10, I will r. my flock at their hand. Lu. 11.50, may be r. of this generation. 12.20, this night thy soul shall be r. 48, of him shall much be r. 19.23. I might have r, mine own with usury.

19. 23. I might have r, mine own with usury. 1 Cor. 1. 22, the Jews r. a sign.

4.2, it is r. in stewards. See 2 Chron. 8.14; Ezra 3.4; Neh. 5.18; Esth. 2.15.

See 2 Chroin. G. 17; E. 27a. 3. 2; Neth. J. 15; J. S. 11, 2. 10. E. QUITTE. G. 6a. 5. 0. 15, Joseph will certainly r. us. Deut. 32. 6, do ye thus r. the Lord.
Judg. 1.7, as I have done so God hath r. me. 2 Sam. 2. 6, I also will r. you this kindness.
16. 12, it may be the Lord will r. good for this. 1 Tim. 5. 4, learn to r. their parents.
See Ps. 10. 14; 41. 10; Jer. 51. 56.

REREWARD. Josh. 6.9; Isa. 52.12; 58.8. RESCUE. Ps. 35. 17, r. my soul. Hos. 5, 14, none shall r. him. See Deut. 28, 31; 1 Sam. 14, 45; Dan. 6, 27; Acts

RESEMBLANCE. Zech. 5. 6, this is their r.

RESEMBLE. Judg. 8.18; Lu. 13.18.

RESERVE. Gen. 27. 30, hast thou not r. a blessing.
RESERVE. Gen. 27. 30, hast thou not r. a blessing.
Ruth 2. 18, gave her mother in law that she had r.
Job 21. 30, the wicked is r. to day of destruction.
SS. 23, which I have r. against time of trouble.
Jer. 3.5, will he r. anger for ever.
5. 24, he r. the weeks of harvest.
5. 26, 1 will per an on them whom I r.
Nah. 1. 2, the Lord r. wrath for his enemies.
1 Pet. 1. 4, an inheritance r. in heaven.
2 Pet. 2. 4, to be r. to indement.
3.7. The beavens and earth are a price for

3.7, the heavens and earth are τ . unto fire. See Num. 18.9; Rom. 11.4; 2 Pet. 2.9; Jude 6, 13, RESIDUE. Ex. 10. 5, locusts shall eat the r. Isa. 38. 10, I am deprived of the r. of my years.

Jer. 15. 9, r. of them will I deliver to the sword. Ezek. 9. 8, wilt thou destroy all the r. Zech. 8. 11, I will not be to the r. as in former

Mal. 2. 15, yet had he the r. of the Spirit. Acts 15.17, that the r. might seek the Lord. See Neh. 11. 20; Jer. 8. 3; 29. 1; 39. 3.

RESIST. Zech. 3.1, at his right hand to r. Mat. 5.39, r. not evil.
Lu. 21. 15, adversaries shall not be able to r. Rom. 9.19, who hath r. his will.

13. 2, whoso r. power, r. ordinance of God. Jas. 4. 6; 1 Pet. 5. 5, God r. the proud. 7, r. the devil, and he will flee. 1 Pet. 5. 9, whom r. stedfast in the faith. See Acts 6. 10; 7. 51; 2 Tim. 3. 8; Heb. 12. 4.

RESORT. Neh. 4.20, r. hither to us. Ps. 71. 3, whereunto I may continually r. John 18.2, Jesus ofttimes r. thither. See Mk. 2.13; 10.1; John 18.20; Acts 16.13.

ESPECT (n). Gen. 4. 4, Lord had r. to Abel. Ex. 2. 25, God had r. unto them. 1 Kings S. 28; 2 Chron. 6. 19, have r. unto their

prayer. 2 Chron. 19. 7; Rom. 2. 11; Eph. 6. 9; Col. 3. 25, there is no r. of persons with God. Ps. 74. 20, larver, unto thy covenant. 119, 15, 1 will have r. unto thy ways.

133. 5, yet hath he r, to the lowly.

Frov. 24. 23; 28. 31, not good to have r of persons.

184. 11. 7, his eyes shall have r, to Holy One.

22. 11 nor had r, to him that fashloned it.

23. 14. 1 not that 1 seek in r, of want.

24. 14. 11. 25; Jas. 2. 1. 3, 1; 1 Pet. 1. 17.

RESPECT (c). Lev. 10. 15, shalt not r, person of

poor.

Deut. 1.17, ye shall not r. persons in judgmen*. Job 37, 24, he r. not any that are wise of heart. See Num. 16, 15; 2 Sum. 14, 14; Ps. 40, 4; Lam.

RESPITE. Ex. 8. 15; 1 Sam. 11. 3.

REST (n.). Gen. 49. 15, Issachar saw that r. was good.

Ex. 31, 15; 35, 2; Lev. 16, 31; 23, 3, 32; 25, 4, the sabbath of r.

33. 14, my presence shall go with thee, and I will give thee.
Lev. 25. 5, a year of r. to the land.
Deut. 12. 10, when he giveth you r. from your

enemies. Judg. 3. 30, the land had r. fourscore years. Ruth 3, 1, shall not I seek r. for thee. 1 Chron. 22. 9, a man of r., and I will give him r.

1 caron, zz. 9, a man of r,, and 1 will give him r 18, hath he not given your on every side.
28. 2, to build a house of r.
Neh. 9. 28, after they had r, they did evil.
Esth. 9. 16, the Jews had r. from their enemies.
Job 3. 17, there the weary be at r.
11. 18, thou shall take thy r. in safety.

17. 16, when our r. together is in the dust.
Ps. 55. 6, then would I fly away and be at r.
95. 11; Heb. 3. 11, not enter into my r.
116. 7, return to thy r., 0 my soul.
132. 8, arise into thy r.

Ps. 132 14, this is my r, for ever. Eccl. 2, 23, his heart taketh not r, in the night, Isa. 11. 0, his r, shall be plorious. Isa. 15. (2, etc.) 1. 11, earth is at r, and quiet.

2 Chron. 32. 8, people r. on the words.
Job 3. 18, there the prisoners r. together.
Ps. 15. 9; Acts 2. 26, my flesh shall r. in hope.
37. 7, in the Lord.
Eccl. 7.9, anger r. in bosom of fools.
Isa. 11. 2, the spirit of the Lord shall r. upon

183. 11. 2, the spirit of the Lord shain.

28. 12, ye may cause the weary to r.

57. 20, like the sea when it cannot r.

62. 1, for Jerusalem's sake I will not r.

62. 1, for Jerusalem's sake I will not r.

Jer. 47. 6, r. and be still.

Dan. 12. 13, thou shalt r. and stand in thy lot.

Mk. 6, 31, come and r. awhile.

2 Con. 12. 9, power of Christ may r. on me.

Rev. 4. 8, they r. not day and night.

6. 11, r, yet for a little season.

14. 13, that they may r. from their labours.

See Prov. 14. 33; Cant. 1. 7; Isa. 32. 18; Lu. 10. 6.

RESTORE. Ex. 22. 4, he shall r. double.

Lev. 6. 4, he shall r. that he took away.

Deut. 22. 2, things strayed thou shalt r. again.

Ps. 23. 3, he r. my soul.

51. 12, r. to me the joy of thy salvation.

Ps. 23. 3, he r. my soul.

51. 12, r. to me the joy of thy salvation.

69. 4, I r. that which I took not away.

1sa. 1.26, I will r. thy judges as at the first.

Jer. 27. 22, I will r. them to this place.

30. 17, I will r. health to thee.

Zeek 33. 16, if wicked r. pledge.

Mat. 11, 11; Mk. 9. 12, Elias shall r. all things.

Lu. 19, 8, I r. him fourfold.

Acts 1.6, wilt thou at this time r. the kingdom.

Gul. 6.1, r. such an one in meekness.

Gal. 6.1, r. such an one in meekness. See Ruth 4.15; Isa. 58.12; Joel 2.25; Mk. 8.25.

EX. 36. 6, people were r. from bringing.
1 Sam. 3.13, his sons made themselves vile, and he r, them not.

ner. then not. Job 15. 4, thou r. prayer before God. 8, dost thou r. wisdom to thyself. Ps. 78. 10, remainder of wrath shalt thou r. See Gen. 8. 2; Isa. 63. 15; Ezek. 31. 15; Acts 14. 18.

Section 8.2; 183.05.10; LZCS. 31.10; ACIS 14.1 RETAIN. Job 2.9, dost thou still r. integrity. Prov. 3.18, happy is every one that r. her. 4.4, let thine heart r. my words. 11.16, a gracious woman r. honour. Eccl. 8.8, no man hath power to r. the spirit. John 20.23, whose soever sins ye r. they are r. See Mic. 7.18; Rom. 1.28; Philem. 13.

RETIRE. Judg. 20. 39; 2 Sam. 11. 15; Jer. 4. 6. RETIRE. Judg. 20. 39; 2 Sam. 11. 15; Jer. 4.6.

RETURN. Gen. 3. 19, to dust shalt thou r.

Ex. 14. 27, the sea r. to his strength.

Judg. 7. 3, whosoever is fearful, let him r.

Ruth 1. 16, entreat me not to leave thee or r.

2 Sam. 12. 23, he shall not r. to me.

Zkings 20. 10, let the shadow r. backward.

Job 1. 21, naked shall r. thither.

7. 10, he shall r. no more.

10. 21; 16. 22, I go whence I shall not r.

15. 22, he believeth not he shall r. out of darkness.

Job 33. 25, he shall r to the days of his youth. Ps. 35. 13, my prayer r into mine own becom. 73. 10, his people r hither. 90. 3, thou sayest, r, ye children of men. 104. 20, they die and r to their dust.

116.7, to they rest, 0 my soul.
Prov. 2.19, none that go to her r. again.
26.11, as a dog r. to his vomit.

27, he that rolleth a stone, it will r. Eccl. 1.7, whence rivers come, thither they r.

again. 5.15, naked shall he r. to go as he came. 12.2, nor the clouds r, after the rain. 12. 2, nor tne cious r, atter the rain. 7, dust r. to earth and spirit r. to God. Isa. 21. 12, if ye will enquire, enquire ye ; r, come. 35. 10; 51. 11, the ransomed of the Lord shall r. 44. 22, r. unto me, for I have redeemed thec. 45. 23, word is gone out and shall not r. 55. 11, it shall not r. to me void. Jer. 4. 1, if thou wilt r, saith the Lord, r. unto

me.
15. 19, let them r. unto thee, but r. not thou.
24. 7, they shall r. with whole heart.
31. 8, a great company shall r. thither. at 8, a great company small r. thither.
38, 3, revery man from his evil way.
Ezek. 46, 9, be shall not r. by the way he came.
16, 25, I will r. to my place.
7, 18, they r., but not to the most High.
14, 7, they that dwell under his shadow shall r.
Aross & R. yet hour a vocat to ware.

14.7, they that dwell under his shadow shall r.
Amos 4.6, yet have ye not r. to me.
Loel 2.14, who knoweth if he will r. and repent.
Loel 1.18, I am r. to Jerusalem with mercies.
Loel 1.18, I am r. to Jion and will dwell.
Loel 1.18, I am r. to Jion and will dwell.
Loel 1.24, r. to me and I will r. to you.
Loel 1.24, I will r. and discern.
Loel 1.24, I will r. into my house.
Loel 1.24, I seither let him in the field r. back.
Loel 1.24, Loel 1.24, and told him all receivers and told will receive the service of the service will receive the ser

Lu. 9. 10, apostles r, and told him all.

Lu. 9. 10, aposties r. and told him an.
10. 17, the seventy r. with joy.
12. 36, when he will r. from wedding.
17. 13, not found that r. to give glory.
Acts 13. 34, now no more to r. to corruption.
Heb. 11. 15, might have had opportunity to r.
1 Pet. 2. 25, now r. to the Shephert of your soils.
See Gen. 31. 3; Ex. 4. 18; Lev. 25. 10; Isa. 55. 7.

Deut. 29, 29, things r. belong unto REVEAL. Deut. 29. 29, us and to our children. us and to our children.

1 Sam. 3. 7, nor was word of Lord r, to him.

1 Sam. 3. 7, nor was word of Lord r, to him.

1 Sam. 3. 7, nor was word of Lord r, to him.

1 Som. 1 13; 20. 19, a talepearer r. secrets.

1 sa. 22. 14, it was r, in mine curs.

40. 5. glory of the Lord shall be r.

53. 1; John 12. 38, to whom is arm of Lord r.

56. 1, my righteousness is near to ber.

15c. 11. 20, unto thee have 1 r, my cause.

33. 6, 1 will r, abundance of peace.

34. 6, 1 will r, abundance of peace.

25. there is a God that r, secrets.

26. there is a God that r, secrets.

36. 1, who 3. 7, he r, his secrets to the prophets.

Mat. 10. 26; Lu. 12. 2, nothing covered that shall not be r.

not be r.

11 25, hast r. them unto babes.
16. 17, flesh and blood hath not r. it.
10. 2. 35, that thoughts of many hearts may be r.
17. 30, in day when Son of man is r.
18, wrath of God is r. from heaven.
18, wrath of God is r. from heaven.
18, elsory which shall be r. in us.
10 or 2. 10, God hath r. them by his Spirit.
3. 13, it shall be r. by fire.
14. 30, if anything be r. to another.
Gal. 1. 16, to r. his Son in me.
2. Thess. 1. T, when Lord Jesus shall be r.
2. 3, man of sin be r.
8, that wicked one be r.

that wicked one be r

2. In which one of the r. in last time.
4.13, when his glory shall be r.
5.1, partaker of glory that shall be r.
See Eph. 3.5; Phil. 3.15; 2 Thess. 2.6.

REVELATION. Rom. 2. 5, r. of righteous judg-16.25, r. of the mystery.
1 Cor. 14.26, every one hath a r.
2 Cor. 12.1, to visions and r.
See Gal. 2.2; Eph. 1.17; 3.3; 1 Pet. 1.13; Rev. 1.1.
REVELLINGS. Gal. 5.21; 1 Pet. 4.3. 20. 10, we shall take our r. on him.

Nah. 1. 2, the Lord r. and is furious.

2 Cor. 7. 11, what r. it wrought in you. 10. 6, in readiness to r. See Ps. 79. 10; Ezek. 25. 12; Rom. 13. 4. REVENUE. Prov. 8. 19, my r. better than silver. 16. 8, better than great r. without right.
Jer. 12. 13, askuned of your r.
See Ezra 4. 13; Prov. 15. 6; Isa. 23. 3; Jer. 12. 13.
REVERENCE. Ps. 89. 7; Mat. 21. 37; Mk. 12. 6;
Heb.12. 9. REVEREND. Ps. 111. 9, holy and r. is his name. REVERSE. Num. 23. 20; Esth. 8. 5, 8. REVILE. Isa.51.7, neither be afraid of r.
Mat. 27.39, they that passed by r. him.
Mk. 15.32, they that were crucified r. him.
1 Cor. 4.12, being r. we bless.
1 Pet. 2.23, when he was r., r. not again.
See Ex. 22.28; Mat. 5.11; John 9.28; Acts 23.4. REVIVE. Neh. 4.2, will they r. the stones. Ps. 85. 6, wilt thou not r. us. 133. 7, thou will r. me. 1sa. 57. 15, to r. spirit of the humble. Hos. 6.2, after two days will he r. us. 14.7, though the r. us. 14.7; they shall r. as corn.

Hab. 3. 2, r. thy work in midst of years.

Rom. 7.9, when commandment came sin r. 14. 9, Christ both died, rose, and r. See Gen. 45. 27; 2 Kings 13. 21; Ezra 9. 8. REVOLT. Isa. 1. 5; 31. 6; 59. 13; Jer. 5. 23. REWARD (n.). Gen. 15. 1. thy exceeding great r. E.W.A.D (n.). Gen. 15. 1. thy exceeding grea Num. 22. 7. r. of divination in their hand. Deut. 10. 17, God who taketh not r. Ruth 2. 12, full r. be given thee of the Lord. 2 Sam. 4. 10, thought I would have given r. Job 6. 22, did I say, give a r. 7. 2, as an hireling looketh for r. Ps. 19. 11, in keeping them there is great r. Ps. 19, 11, in Keeping them there is great r. 58, 11, there is a r. for the righteous. 51.8, thou shalt see the r. of the wicked. 127, 3, fruit of womb is his r.

Prov. 11, 18, soweth righteousness a sure r. 21, 14, a r. in the bosom. 24, 20, no r. to the evil man. Eccl. 4.9, they have a good r. for labour. 9.5, neither have they any more a r. 1sa. 1, 23, every one followeth after r. 5, 23, instify wicked for r. 5. 23, justify wicked for r.
40. 10; 62. 11, his r is with him.
Ezek. 16. 34, thou givest r., and no r. is given Dan. 5.17, give thy r. to another. Hos. 9.1, thou hast loved a r. Mic. 3.11, the heads thereof judge for r. 7. 3, judge asketh for a r. Mat. 5. 12; Lu. 6. 23, great is your r. in heaven. 46, what r. have ye. 46, what r. have ye.
6.1, ye have no r. of your father.
2, 5, 16, they have their r.
10. 41, a prophet's r., a righteous man's r.
42; Mk. 9, 41, in no wise lose r.
Lu. 6, 35, do good and your r. shall be great.
23, 41, we receive due r. of our deeds.
Acts 1.18, purchased with r. of iniquity.
Rom. 4, 4, the r. is not reckoned.
10cr. 3, 8, every man shall receive his own r.
9, 18 whet is row w then.

9.18, what is my r. then.
Col. 2.18, let no man beguile you of your r.
3. 24, the r. of the inheritance.
1 Tim. 5. 18, labourer worthy of his r.
Heb. 2. 2; 10. 35; 11. 26, recompence of r.

2 Pet. 2.13, the r. of unrighteousness.

See 2 John 8; Jude 11; Rev. 11.18; 22.12.

REWARD (2). Gen. 44. 4 wherefore have ye r.

Deut. 32.41, I will r. them that hate me.

1 Sam. 24.17, thou hast r. me good.

2 Chron. 15.7, be strong, and your work shall be r. 20.11, behold how they r. us.
Job 21.19, he r. him and he shall know it.
Ps. 31.23, plentifully r. the proud doer.
35.12; 109.5, they r. me evil for good.
103.10, nor r. us according to our iniquities. 137. 8, happy is he that r. thee. Prov. 17. 13, whoso r. evil, evil shall not depart. Frov. 17. 13, whose 7: evi 1 shall not depart, 25. 22, heap coals, and the Lord shall r. thee, 26. 10, both r. the fool and r. transgressors. Jer. 31. 16, thy work shall be r. See 2 Sam. 22. 21; Mat. 6. 4; 16. 27; 2 Tim. 4. 14. RICH. Gen. 13. 2, A Dram was very r. 14. 23, lest thou shouldest say, I have made Abram ? Abrain r.
Ex. 30. 15, the r. shall not give more.
Josh. 22. 8, return with much r. to your tents.
Ruth 3.10, followeds not poor or r.
1 Sam. 2.7, the Lord maketh poor and r.
1 Kings 3.11; 2 Chron. 1.11, neither hast asked r.
13. 1 have given thee both r. and honour.
10. 23; 2 Chron. 9. 22, Solomon exceeded all for r.
1 Chron. 29. 12, both r. and honour come of thee. Job 15.29, he shall not be r. 20. 15, he swallowed down r. 27. 19. r. man shall lie down, but shall not be gathered.

So. 19, will he esteem thy r.

Ps. 37, 16, better than r. of many wicked.

39, 6, he heapeth up r.

45, 12, the r. shall entreat thy favour.

49, 16, be not afraid when one is made r.

52, 7, trusted in abundance of r.

62, 10, if r. increase set not your heart.

73, 12, the ungodly increase in r.

104, 24, the earth is full of thy r.

112, 3, wealth and r. shall be in his house,

Prov. 3, 16, in left hand r. and honour.

8, 18, r. and honour are with me. gathered. 8.18, r. and honour are with me. 10.4, hand of diligent maketh r. 22, blessing of the Lord maketh r. 11.4, r. profit not in day of wrath. 13. 7, poor yet hath great r.
18. 23, the r. answereth roughly.
21. 17, he that loveth wine shall not be r. 23. 5, r. make themselves wings. 28. 11, r. man is wise in his own conceit. 30. 8, give me neither poverty nor r. Eccl. 5. 13, r. kept for owners to their hurt. 12.41. r. cast in much. Lu. 1.53, r. he hath sent empty away. Lut 1.33, r. he hath sent empty away, 6.24, woe to you r. for ye have received.
12.21, not r. toward God.
14.12, call not thy r. neighbours.
18.25, sorrowful, for he was very r.
Rom. 2.4, the r. of his goodness.
9.23, make known the r. of his glory.
10.12, the Lord is r. to all that call.
11.12, fall of them the r. of the world.
33, the depth of the r. of the wisdom.
1 Cor. 4.8, now ye are full, now ye are r.
2 Cor. 6.10, poor, yet making many r.
8.9, r., yet for your sakes.
Eph. 1.7, redemption according to the r. of grace.
2.4, God, who is r. in mercy.
7, that he might show the exceeding r. of grace.

Eph. 3. 8, unsearchable r. of Christ.
Phil. 4. 19, according to his r. in glory by Christ.
Col. 1. 27, r. of the glory of this mystery.
2. the r. of the full assurance.
17 inn 3.9, they that will be r. fall into temptation.
17, nor trust in uncertain r. 17. nor trust in uncertain r.
18. do good and be r. in good works.
Heb. 11. 26, reproach of Christ greater r.
Jas. 1. 10, let r. rejoice that he is made low.
2. 5, hath not God chosen the poor, r. in faith.
5. 2, your r. are corrupted.
Rev. 2. 9, but thou art r.
3. 17, because thou sayest, I am r.
18, buy of me gold that thou mayest be r.
5. 12, worthy is the Lamb to receive.
See Lev. 25. 47; Jas. 1. 11; 2. 6; 5. 1; Rev. 6. 15.
RIOHALY. Col. 3. 16; 1 Tim. 6. 17.
RIDDANGE. Lev. 23. 22: Zeeh. 1. 18. RIDDANCE, Lev. 23. 22; Zeph. 1. 18 RIDDLE. Judg. 14. 12; Ezek. 17. 2. RIDDLE. Judg. 14. 12; Ezek. 11. 2.
RIDE. Deut. 32. 13, - von high places of the earth.
33. 26, who r. upon the heaven.
Judg. 5. 10, ye that r. on white asses.
2 Kings 4. 24, slack not thy r. for me.
Job 30. 22, causest me to r. upon the wind.
Ps. 45. 4, in thy majesty r. prosperously.
66. 12, hast caused men to r. over our heads.
68. 4, 33, extol him that r. on the heavens.
Isa. 19. 1, the Lord r. on a swift cloud.
See Hos. 14. 3; Annos 2. 15; Hab. 3. 8; Hag. 2. 22. RIDER. Gen. 49. 17; Ex. 15. 1; Job 39. 18; Zech. 10. 5. RIDGES. Ps. 65. 10, waterest the r. thereof. RIGHT(n.), Gen. 18. 25, shall not Judge of all do r.? Deut, 6. 18; 12. 25; 21. 9, shalt do that is r. 21. 17, the r. of the firstborn is his. 2 Sam. 19. 28, what r. have I to cry to the king. Neh. 2. 29, ye have no r. in Jerusalem. Job 34. 6, should I tile against my r. 36. 6, he giveth r. to the poor. Ps. 9. 4, thou maintainest my r. 17. 1, hear the r., O Lord. 140. 12, Lord will maintain r. of the poor. Prov. 16. 8, great revenues without r. Jer. 17. 11, that getteth riches and not by r. Ezek. 21. 27, till he come whose r. it is. See Amos 5. 12; Mal. 3. 5; Heb. 13. 10. RIGHT (adj.). Gen. 24. 48, the Lord led me in r. way. RIDGES. Ps. 65. 10, waterest the r. thereof. Way.

Deut. 32.4. God of truth, just and r. is he.

18am. 12.23. I will teach you the good and r. way.

28am. 15.3, I will teach you the good and r. way.

28am. 15.3, thou gavest them r. judgments.

JD 6.25, how forcible are r. words.

34.23, he will not lay on man more than r.

Ps. 19.8, the statutes of the Lord are r. Ps. 18.5, the statutes of the Lord are r. 45.6, sceptre is a r. seeptre.
51. 10, renew a r. spirit within me.
107. 7, he led them forth by the r. way.
119. 15, thy judgments are r.
Prov. 4.11, 1 have led thee in r. paths.
8.6, opening of my lips shall be r. things.
12.5, thoughts of the righteous are.
15, way of a fool is r. in his own eyes.
14.12, 16.95 there is a way the sequeth 15. way of a fool is r. in his own eyes.
14 12: 16.25, there is a way that seemeth r.
21. 2. every way of man is r. in his own eyes.
24.26, kits his lips that giveth a r. answer.
Lsa. 30. 10, prophesy not; r. things.
Let 2.21, planted wholly a r. seed.
Ezek. 18. 5, if a man do that which is r.
19; 21. 21; 33. 14, that which is lawful and r.
Hos. 14. 9, the ways of the Lord are r.
Amos 3. 10, they know not how to do r.
Am. 20. 4, whatsoever is r. I will give you.
Mt. 5. 15; Lu. 8. 35, in his r. mind.
Lu. 10. 28, thou hast answered r.
Eph. 6. 1, obey your parents, this is r.
See Judg. 11. 6; Lu. 12. 57; Acts 8. 21; 2 Pct. 2. 15.
RIGHTEOUS, Gen. 7. 1, thee have I seen r. before me.

Gen. 18. 23, wilt thou destroy r, with wicked.
20. 4, wilt thou slay also a r, nation?
38. 28, she hath been more r, than I.
Ex. 23. 8, gift perverteth words of the r.
Num. 23. 10, the me die the death of the r.
Num. 23. 11, 2 Chron. 6, 23, they shall justify the r.
1 Sam. 24. 17, thou art more r, than 1.
1 Kings 2. 32, two men more r, than 1.
Joh 4. 7, where were the r, cut off.
9. 15, though I were r, yet would I not answer.
15. 14, what is man that he should be r.
17. 9, r, shall hold on his way. 10. 14, what is man that he should be r.
11. 9, r. shall hold on his way.
22. 3, is it any pleasure that thou art r.
23. 7, there the r. might dispute with him.
34. 5. Job bath said, I am r.
Ps. 1. 5, the congregation of the r.
5, the Lord knoweth the way of the r. 7. 9, the r. God trieth the hearts.

11. 3, what can the r. do.

34. 17, the r. cry, and the Lord heareth them.

19, many are the afflictions of the r.

37. 16, a little that a r. man hath. 21, the r. showeth mercy and giveth. 25, have not seen the r. forsaken. 29, the r. shall inherit the land. 30, mouth of r. speaketh wisdom. 30, mouth of r, speaketh wisdom.
39, salvation of r, is of the Lord.
55.22, never suffer the r, to be moved.
58. 11, there is a reward for the r.
69. 28, let them not be written with the r.
92. 12, the r, shall flourish like palm tree.
97. 11, light is sown for the r.
112. 6, r, shall be in everlasting remembrance,
125. 3, rod shall not rest on lot of r.
140. 13, the r, shall give thanks.
141. 5, let the r, smill remembrance. 140.13, the r, shall give thanks.
141.5, let the r, smite me.
146.8, the Lord loveth the r,
170.2, T, he layeth up wisdom for the r,
3.22, his secret is with the r.
10.3, the Lord will not suffer r, to famish.
11, the mouth of r, is a well of life.
16, labour of r, tended the to life.
21, lips of r, feed many.
24, desire of the r, shall be granted.
25, the r, is an everlasting foundation.
28, hope of the r, shall be gladless. 28, hope of the r. shall be gladness. the r. shall never be removed. 33, the r. shall never be removed. 11. 8, the r. is delivered out of trouble. 10, when it goeth well with the r. 21, seed of the r. shall be delivered. 12. 3, the root of the r. shall not be moved. thoughts of the r. are right. house of the r. shall stand. 10, r. man regardeth the life of his beast. 26, the r. is more excellent than his neighbour.
13, 9, the light of the r. rejoiceth.
21, to the r, good shall be repaid.
25, r. eateth to the satisfying of his soul.
14, 9, among the r. there is favour.
32, the r. hath hope in his death.
15, 6, in the house of the r. is much treasure.
19, the way of the r. is made plain.
35, the heart of the r. studieth to answer.
29, he heareth the grayer of the r.
16, 13, r. lips are delight of kings.
18, 10, r. runneth into it and is safe.
28, 1, the r. are bold as a lion.
29, 2, when the r. are in authority, people rejoice.
Eccl. 7, 16, be not r. overmuch. the r, is more excellent than his neighbour. 29.2, when there are in attributly, people relate Eccl. 7.16, be not rovermuch. 9.1, the r. and the wise are in the hand of God. 2, one event to r. and wicked. Isa, 3.10, say to r. it shall be well. Isa. 3. 10, say to r. it shall be well.
24. 18, songs, even glovy to the r.
26. 2, that the r. nation may enter,
41. 2, raised up a r. man from the east.
53. 11, shall my r. servant justify.
57. 1, r. perisheth, and no man layeth it
60. 21, thy people shall be all r.
Jer. 23. 5, raise to David a r. branch.
Ezak. 13. 22, with lies ye have made r. sad
16. 52, thy sisters are more r. than thou.

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Ezek, 33.12, the righteousness of the r, shall not. Amos 2.6, they sold the r, for silver. Mal. 3.18, discern between the r, and wicked. Mat. 9. 13; Mk. 2. 17; Lu. 5. 32, not come to call r. 13.17, many r, men have desired.
43, then shall the r, shine forth.
23.28, outwardly appear r, to men. 29, garnish sepulchres of the r. 29, garniss sepulcires of the r.
20. 45, the r. unto life eternal.
Lu. 1. 6, they were both r. before God.
18. 9, trusted they were r. and despised others.
23. 47, certainly this was a r. man.
John 7. 24, judge r. judgment.
10.m. 3. 10, there is none r., no not one.
6, 7, scarvely for a r. man will one die. 19, many be made r. 10, many be made r.
2 Thess. 1c, it is a r. thing with God.
2 Tim. 4.8, the Lord, the r. Judgo.
Heb. 11.4, obtained witness that he was r.
1 Pet. 3.12, eyes of the Lord are over the r.
4.18, if the r. scarcely be saved.
2 Pet. 2.8, Lot vexed his r. soul.
1 John 2.1, Jesus Christ the r.
3.7, r. as he is r.
Rev. 22.11, he that is r. let him be r. still.
See Ezek. 3.20; Mat. 10.41; 1 Tim. 1.9; Jas. 5.16. RIGHTEOUSLY. Deut. 1.16; Prov. 31.9, judge r. Ps. 67. 4; 96. 10, thou shalt judge the people r. Isa. 33. 15, he that walketh r. shall dwell on high. See Jer. 11. 20; Tit. 2. 12; 1 Pet. 2. 23. RIGHTEOUSNESS: Gen. 30, 33, so shall my r. answer for me.

Deut. 33. 19, offer sacrifices of r.

1 Sa. 26. 23; Job 33. 26, render to every man his r. 18a, 20, 23; Job 33, 25, render to every man ni Job 6, 29, return again, my r. is in it. 27. 6, my r. I hold fast. 29. 14, I put on r. and it clothed me. 35. 2, thou saidst, My r. is more than God's? 38. 3, I will ascribe r to my Maker. Ps. 4. 1, hear me, O God of my r. 5, ofter the sacrifices of r. 9, 8, he shall judge the world in r. oner the sacriness of r.
 8, he shall judge the world in r.
 15. 2, he that worketh r, shall never be moved.
 17. 15, as for me, I will behold thy face in r.
 23. 3, leadeth me in paths of r.
 24. 5, and r. from the God of his salvation. 24.5, and r. From the God on an savaraou.
40.9, I have preached r.
45.7; Heb. I.9, thou lovest r.
50.6; 97.6, heavens shall declare his r.
72.2, he shall judge thy people with r.
85.10, r. and peace have kissed each other.
94.15, judgment shall return unto r.
70.2, is the hebitain of his throne 94 15, judgment shall return unto r. 97.2, r. is the habitation of his thrope.
11.3; 112.3, 9, his r. endureth for ever.
118.19, open to me the gates of r.
12.3, is et thy priests be clothed with r.
Prov. 8.18, durable riches and r. are with me.
10.2; 11.4, but r. delivereth from death.
11.5, r. of the perfect shall direct his way.
6, r. of the upright shall deliver.
19, r. tendeth to life.
12.25, in the way of r. is life.
14.34, r. exalteth a nation.
16.8, better is a little with r.
12, the throne is established by r.
13, crown of glory if found in way of r. 12, the throne is established by r.
31, crown of glory if found in way of r.
Eccl. 7. 15, a just man that perisheth in his r.
Eccl. 1. 15, r. the girdle of his loins.
26. 10, yet will he not learn r.
32. 1, a king shall reign in r.
11, the work of r. peace, and the effect of r.
41. 10, uphold thee with right hand of my r.
46. 12, yet that are far from r.
56. 8, thy r. shall go before thee.
59. 18, his r. sustained him.
62. 2, the Gentlies shall see thy r.
64. 6. our r. are as filthy rags.
Jer. 23. 6; 33. 16, this is his name, The Lord our r.
33. 15, cause the branch of r. to grow.
51. 10, the Lord hath brought forth our r.

Ezek. 3. 20; 18. 24, righteous man turn from r. Ezek. 3. 20; 18. 24, righteous man turn from r. 14. 14, deliver but their own souls by r. 18. 20, the r. of the righteous shall be upon him. 33. 13, if he trust to his own r. Dan. 4. 21, break off thy sins by r. 9. 7, r. belongeth to thee. 24, to bring in everlasting r. 12. 3, they that turn many to r. Hos. 10, 12, till he rain r. upon you. Amos 5. 24, let r. run down as a stream. 6. 12, turned fruit of r. into hemilos. Amos 3.23, let r turn down as a stream 6, 12, turned fruit of r. into hemlock, Zeph. 2.3, ye meek of the earth, seek r, Mal. 4.2, shall the Sun of r. arise. Mat. 3.15, to fulfil all r. 5.6, hunger and thirst after r. 5. 6, hunger and thurst after r.
10, persecuted for r. sake.
20, except your r. exceed the r.
21. 32, John came to you in the way of r.
Lu. 1. 75, in r. before him.
John 16. 8. reprove the world of r.
Acts 10. 35, he that worketh r. Acts 10: 35, he that worken?.
13. 10, thou enemy of all r.
24. 25, as he reasoned of r.
Rom. 1. 17; 3. 5; 10. 3, the r. of God.
4. 6, to whom God imputeth r. 11, seal of the r. or larth.
5. 17, which receive the gift of r. seal of the r. of faith. 13, by the r. of one.
21, so might grace reign through r.
6. 13, yield your members as instruments of r. 20, ye were free from r. 8, 10, the Spirit is life, because of r. 30, the r. which is of faith. 10. 3, going about to establish their own r. 4, Christ is the end of the law for r. 10, with the heart man believeth unto r. 14.17, kingdom of God not meat and drink, but r. 1 Cor. 1.30, Christ is made unto us r. 15. 34, awake to r. 2 Cor. 5. 21, that we might be made the r. 6. 7. the armour of r. 14, what fellowship hath r. Gal. 2. 21, if r. come by the law. 5, 5, we wait for the hope of r. Eph. 6, 14, the breastplate of r. Phil. 1. 11, filled with the fruits of r. 3. 6, touching the r. in the law, blameless 3 6, touching the r. in the law, blameless.
9. not having mine own r., but the r. of God.
1 mm. 6.11, follow after r.
2 Tim. 3.16, for instruction in r.
4 8, laid up for me a crown of r.
Tit. 3.5, not by works of r.
Heb. 1.8, a sceptre of r.
5.13, unskilful in the word of r.
7.2 by interpretation, King of r.
11.7, heir of the r. which is by faith.
33, through faith wrought r.
12. 11, the peaceable fruit of r.
12. 11, the peaceable fruit of r.
13. 1.20, wrath of man worketh not r. of God.
3.18, the fruit of r. is sown in peace.
1 Pet. 2.24, dead to sins should live unto r.
2 Pet. 2.5, a preacher of r.
21, better not to have known way of r. 21. better not to have known way of r. 3. 13. new sarth, wherein dwelleth r. 1 John 2.29, every one that doeth r. See Isa, 54 14; 03.1; Zeeh. 8. 8; Rev. 10. 8. RIGHTLY. Gen. 27. 36; Lu. 7. 43; 20. 21; 2 Tim. RIGOUR. Ex. 1, 13, 14; Lev. 25, 43, 46, 53. RINGLEADER. Acts 24.5, a r. of the sect of the Nazarenes RIOT. Rom. 13.13; Tit. 1.6; 1 Pet. 4.4; 2 Pet. 2.13. RIPE. Gen. 40. 10, brunght forth, grapes. Ex. 22. 29, offer the first of thy r. fruits. Num. 18. 13, whatsoever is first r. be thine. Joel 3. 13, put in sickle, for the harvest is r. Mic. 7. 1, my soul desired the first-r. fruit. Rev. 14. 5, time to reap, for harvest of earth is r. See Num. 13. 20; Jer. 24. 2; Hos. 9. 10; Nah. 3. 12. RISE. Gen. 10. 2, ye shall r. up early.

Gen. 19. 23, the sun was r. when Lot entered Zoar. Num. 24. 17, a sceptre shall r. out of Israel. 32. 14, ye are r. up in your fathers' stead. Job 9, 7, commandeth the sun and it r. not. 14. 12, man lieth down aud r. not. 24. 22, he r. up, and no man is sure of life, 31. 14, what shall I do when God r. up, Ps. 27. 3, though war should r. against me. 119. 62, at midnight I will r. to give thanks, 127. 2, it is vain to r. up early. Prov. 31. 15, she r. up while it is yet night. 25, her children r. up and call her blessed. Eccl. 12. 4, he shall r. at the voice of the bird, 18a. 33. 10, now will I r., saith the Lord. 88. 10, then shall thy light r. in obscurity. 60. 1, the flory of the Lord is r. upon thee. Jer. 7. 13; 25. 3; 35. 14, I spake unto you, r. up carly. early. 25: 25.4; 26.5; 29.19; 35.15; 44.4, I sent my servants, r carly, and protesting. 25.27, fall and r no more. Lam. 3.33, sitting down and r. up, I am their Lam. 3, 53, sitting down and r. 42, 2 music.
Mat. 5, 45, maketh sun to r. on evil and good.
17. 9; Mk. 9, 9, until Son of man be r.
20, 19; Mk. 9, 31; 10, 34; Lu. 13, 33; 24, 7, the third day he shall r. again.
26, 32; Mk. 14, 28, after I am r. I will go before you. 28. 32; Mk. 14.28 after I am r. I will go before y 40, r., let us be going.
Mis. 4. 27, should sleep, and r. night and day, 9. 10, what the r. from dead should mean.
10. 49, r., he calleth thee.
Lu. 2. 34, this child is set for the fall and r.
11. 7, I cannot r. and give thee.
22. 46, why sleep ye, r. and pray.
34, 34, the Lord is r. indeed.
John 11. 23, thy brother shall r. again.
Acts 10. 13, r., Peter, kill and eat.
23, the first that should r. from the dead.
Rom. 8. 34, that died, ven rather that is r.
Som. 8. 34, that died, ven rather that is r. 23, the first that should r. from the each. Rom. 8.34, that died, yea rather that is r. 1 Cor. 15. 15, if so be the dead r. not. 20, but now is Christ r. Col. 3. 1, if ye then be r. with Christ. 1 Thess. 4. 16, the dead in Christ shall r. first. See Prov. 30. 31; Iss. 60. 3; Mk. 16. 2; Col. 2. 12. RITES. Num. 9.3, according to all the r. of it. RIVER. Ex. 7. 19; S. 5, stretch out hand on r.

2 Sam. 17. 13, that city, and we will draw it into the r.

2 Kings 5. 12, are the r. of Damascus better.
Job 20. 17, ye shall not see the r. of honey.

9. 10, he outteith out r. among the rocks.

22. 6, the rock poured out r. of oil.

40. 23, he drinketh up a r.. and hasteth not.

Ps. 1. 3, tree planted by the r.

36. 8, the r. of thy pleasures.

48. 4 r., the streams whereof make glad.

65. 9, enrichest it with r. of God.

107. 33, turneth r. into a wilderness.

119. 136, r. of waters run down mine eyes.

137. 1, by the r. of Babylon we say. the r. 119. 138, r. of waters run down mine eyes.
137. 1, by the r. of Babylon we sat.
Ecol. 1. 7, all the r. run into the sea.
183. 2. 2, shall be as r. of water in a dry place.
43. 2. through the r., they shall not overflow.
19, I will make r. in the desert.
48. 18, then had thy peace been as a r.
68. 12, I will extend peace like a r.
Lam. 2. 18, let tears run down like r.
Mic. 6. 7, be pleased with r. of oil.
John 7. 38, shall flow r. of living water.
Rev. 22. 1, a pure r. of water of life.
See Gen. 41. 1; Ex. 1. 22; Ezek. 47. 9; Mk. 1. 5.
ROAD. 1 Sam. 27. 10, whither have ye made a r.

sea r.
Job 3. 24, my r. are poured out.
Ps. 46. 3, will not fear, though waters r.
104. 21, young lions r. after their prey.

Zion. Z101. Amos 3. 4, will a lion r. when he hath no prey? See Ps. 22. 1; 32. 3; Zech. 11. 3; Rev. 10. 3. ROARING. Prov. 28. 15, as a r. lion, is a wicked ROARING. Froy. 28, 12, as a 7. 1001, 12 a nucleot ruler.

1. Lu. 21. 25, distress, the sea and waves r.

1. Pet. 5. 8, the devil as a r. lion.

See Ps. 22. 13; Isa. 31. 4; Ezek. 22. 25; Zeph. 3. 3.

ROAST. Ex. 12, 9, not raw, but r. with fire.

Prov. 12. 27, slothful man r. not that he took.

Isa. 44. 16, her r. r. and is sattisfied.

See Deut. 16. 7; I Sam. 2. 15; 2 Chron. 35. 13.

ROB. Prov. 22. 22, r. not the poor.

Isa. 10. 2, that they may r. the fatherless.

13. I have r. their treasures. 18a. 10. 2, that they may r. the fatherless.
 13. 1 have r. their treasures.
 42. 22, this is a people r. and spolled.
 Ezek, 33. 15, if he give again that he had r.
 Mal. 3. 8, ye have r. me.
 2 Cor. 11. 5, I r. other churches.
 See Judg. 9. 25; 2 Sam. 17. 8; Ps. 119. 61; Prov. 17. 12. ROBBER. Job 12.6, tabernacles of r. prosper. Isa. 42.24, who gave Israel to the r. Jer. 7.11, is this house become a den of r. John 10.1, the same is a thief and a r. Sould to 1, the same is a thick and a r. 8, all that came before me are r.
Acts 19. 37, these men are not r. of churches.
2 Cor. 11. 26, in perils of r.
See Ezek. 7. 22; 18. 10; Dan. 11. 14; Hos. 6. 9. ROBBERY. Phil. 2.6, thought it not r. to be equal. NOBLE 12. Fin. 2.0, thoughtithof r. to be equit ROBE. I Sam. 24.4, cut off skirt of Saul's r.
Job 29. 14, my judgment was as a r.
Isa. 61. 10, covered me with r. of righteousness.
Lu. 15. 22, bring forth the best r.
20. 46, desire to walk in long r.
See Ex. 28. 4; Mic. 2. 8; Mat. 27. 28; Rev. 6. 11. See Ex. 28. 4; Mic. 2. 8; Mat. 21. 28; Rev. 6. 11. ROCK. Ex. 33. 22, I will put thee in a clift of r. Num. 20. 8, speak to the r. before their eyes. 10, must we fetch you water out of this r. 23. 9. from the top of the r. I see him. 24. 21, thou justies thy nest in a. 7. Pett. 8. 15, who brought thee water out of the r. 22. 4. he is the R. 15. lightly esteemed the R. of his salvation. 18, of the R. that begat thee. 30, except their R. had sold them. 31, their, is not as our R. 18, of the A that begut thee.
30, except their It. Had sold them.
31, their r. is not as our It.
31, where is their r. in whom they trusted?
15 am. 2. 2, neither is there any r. like our God.
25 am. 22; Ps. 18. 2; 92. 15, the Lord is my r.
3, the God of my r.
22; Ps. 18. 3; who is a r., save our God?
23. 3, the R. of I strael spake.
15 kings 19. 11, strong wind brake in pieces the r.
150 14. 18, the r. is removed out of his place.
19. 24, graven in the r. for ever.
24. 8, embrace the r. for want of shelter.
25. 27. 5; 40. 2, shall set mo up upon a r.
31. 3; 71. 3, thou art my r. and my fortress.
16. 1, lead me to the r. that is higher than I.
26. 16, with honey out of the r.
27. 10, with honey out of the r.
28. 3. 14, for a r. of defence.
17. 10, not mindful of the r. of thy strength.
22. 2a st he shadow of a great r. 17. 10, not mindful of the r. of thy strength.
32. 2, as the shadow of a great r.
32. 2, as the shadow of a great r.
Jer. 5. 3, they made their faces harder than r.
32. 29, hammer that breaketh the r. in pieces.
Nab. 1. 6, the r. are thrown down by him.
Mat. 7.25; Lu. 6.48; it was founded upon a r.
16. 18, upon this r. I will build my church.
27. 51, and the r. rent.
Lu. 8. 6, some fell upon a r. ROAR. 1 Chron. 16. 32; Ps. 96. 11; 98. 7, let the

Prov. 10. 12; 20. 2, king's wrath as the r. of a lion. Isa. 50. 11, we r. like bears. Jer. 6. 23, their voice r. like the sea. 25. 30, the Lord shall r. from on high. Hos. 11. 10, he shall r. like a lion. Jeel 3, 16; Amos 1. 2, the Lord shall r. out of

Rom. 9. 33; 1 Pet. 2. 8, I lay a r. of offence. 1 Cor. 10. 4, spiritual R., and that R. was Christ. Rev. 6. 16, said to the r., fall on us. See Judg. 6. 20; 13. 19; 1 Sam. 14. 4; Prov. 30. 19. ROD. Job 9. 34, let him take his r. from me. 21.9, neither is the r. of God upon them. Ps. 2.9, break them with a r. of iron. 23. 4, thy r. and thy staff comfort me. Prov. 10. 13; 26. 3, r. for the back of fools. Prov. 10, 13; 23, 3, r. for the back of fools.

13, 24, he that spareth his r.

22, 8, the r. of his ancer shall fail.

23, 14, thou shalt beat him with the r.

29, 15, the r. and reproof give wisdom.

18a, 10, 13, as if the r. should shake itself.

11, 1, shall come fortin a r.

11, 1, shall come fortin a r.

12er, 48, 17, how is the beautiful r. broken.

Ezek, 20, 37, cause you to jass under the r.

Mic. 6, 9, hear ye the r., and who hath appointed it.

20cr, 11, 25, thrice was 1 beaten with r.

See Gen, 30, 37; 1 Sann, 14, 27; Rev. 2, 27; 11, 1.

SDEC 2, 28 m, 18, 9, 2, 2 Kings, 9, 25, Neb. 2, 12.

RODE. 2 Sa Ps. 18, 10. 2 Sam. 18, 9; 2 Kings 9, 25; Neh. 2, 12; ROLL. Josh. 5.9, I have r. away reproach. Job 30. 14, they r. themselves on me. Job 30. 14, http://m.mainserves.ou/nic. 13.4.9; Nev. 6.14, the heavens shall be r. together. Mk. 16.3, who shall r. us away the stone? Lu. 24.2, they found the stone r. away. See Gen. 28.5; Prov. 28.27; 1sa. 17. 13; Mat. 27. 60.

ROOF. Gen. 19. 8, under the shadow of my r. Deut. 23. 8, make a battlement for thy r. Job 29. 10; Ps. 137. 6; Lam. 4. 4; Ezek. 3. 26, tongue cleaveth to r. of mouth.

Mat. 8.8; Lu. 7.6, I am not worthy that thou

shouldest come under my r. Mk. 2. 4, they uncovered the r. See Josh. 2. 6; Judg. 16. 27; 2 Sam. 11. 2; Jer.

MR. 2. 4, they uncovered the r. See Josh. 2 6; Judg. 16. 27; 2 Sam. 11. 2; Jer. 19. 13.

ROOM. Gen. 24. 23, is there r. for us. 26. 22, the Lord hath made r. for us. Ps. 31. 8, set my feet in a large r. 80. 9, thou preparedst r. before it. Prov. 18. 16, a man's gift maketh r. for him. Mal. 3. 10, there shall not be r. enough. Mat. 23. 6; MR. 12. 39; Ju. 20. 46, love uppermost r. Mk. 2. 2, there was no r. to receive them. Lu. 2. 7, no r. for them in the inn. 12. 17, no r. to bestow my goods. 14. 7, how they chose out the chief r. 9, begin with shame to take the lowest r. 22, it is done, and yet there is r. See Gen. 6. 14; 1 Kings 8. 20; 19. 16; MK. 14. 15. ROOT (n.). Deut. 29. 18, a r. that bearth gall. 2 Kings 19. 30, shall again take r. downward. Job 5. 3, 1 have seen the foolish taking r. 8. 17, his r. are wrapped about the heap. 14. 8, the r. thereof wax old in the earth. 18. 19, his r. shall be dried up. 19. 28, the r. of the matter. 29. 19, my r. was spread out by the waters. Prov. 12. 3 of criebtens shall not he moved.

18. 10, his r. shall be arried up.
19. 28, the r. of the matter.
29. 10, my r. was spread out by the waters.
Prov. 12. 3, r. of righteous shall not be moved.
12, r. of righteous yieldeth fruit.
12s. 5. 24, their r. shall be rottenness.
11. 1, a Branch shall grow out of his r.
10; Rom. 15. 12, there shall be a r. of Jesse.
27. 6; 37. 31, them that come of Jacob to take r.
53. 2, as ar. out of a dry ground.
Ezek. 31. 7, his r. was by great waters.
14s. 14. leave them neither r. nor branch.
Mal. 4. 1, leave them neither r. nor branch.
Mal. 4. 1, leave them neither r. nor branch.
Mal. 4. 1, leave them neither r. nor branch.
Mal. 4. 1, leave them neither r. nor branch.
Mal. 4. 1, leave them neither r. nor branch.
Mal. 4. 1, leave them neither r. nor branch.
Tim. 6. 10, lux of money the r. of trees.
13. 6; Mk. 4. 6; Lu. 8. 13, because they had no r.
Mk. 11. 20, fig tree dried up from the r.
Rom. 11. 16, lif the r. be holy.
11. 16. 10, love of money the r. of all evil.
14bb. 12. 15, lest any r. of bitterness.
14de 12, twice dead, plucked up by the r.
15de 2 Chron. 7. 29; Dan. 4. 15; 7. 8; 11. 7.
1800T (c.). Deut. 29. 225, Lord r. them out.

ROOT (v.). Deut. 29. 28, Lord r. them out.

1 Kings 14. 15, he shall r. up Israel.
Job 18. 14. confidence shall be r. out. Job 18. 14, confidence shall be r. out.
31. 8, let my offspring be r. out.
12, r. out all mine increase.
Ps. 52. 5, r. thee out of land of the living.
Mat. 13. 19, lest ye r. up also the wheat.
15. 13, hath not planted shall be r. up.
Eph. 3. 17, being r. and grounded in love.
Col. 27, r. and built up in him.
See Prov. 2. 22; Jer. 1. 10; Zeph. 2. 4.
ROSE (n.). Cant. 2. 1; Is. 3. 51. 1.
ROSE (r.). Gen. 32. 31, the sun r. upon him as he

passed.

Josh. 3. 16, waters r. up on an heap. Lu. 16. 31, though one r. from the dead. Rom. 14. 9, to this end Christ both died and r. 1 Cor. 15. 4, buried, and r. the third day. 2 Cor. 5. 15, live to him who died and r. See Lu. 24. 33; Acts 10. 41; 1 Thess. 4. 14; Rev. 19.3

ROT. Num. 5. 21; Prov. 10. 7; Isa. 40. 20. ROTTEN. Job 41. 27; Jer. 38. 11; Joel 1. 17. ROTTENNESS. Prov. 12. 4; 14. 30; Isa. 5. 24.

ROUGH. Isa. 27. 8, stayeth his r. wind. 40. 4; Lu. 3. 5, r. places made plain. Zech. 13. 4, wear a r. garment to deceive. See Deut. 21. 4; Jer. 51. 27; Dan. 8, 21. ROUGHLY. Gen. 42. 7, Joseph spake r. Prov. 18. 23, the rich answereth r. See 1 Sam. 20. 10; 1 Kings 12. 13; 2 Chron. 10. 13. ROUND. Ex. 16. 14; Isa. 3. 18; Lu. 19. 43. ROWED. Jonah 1. 13; Mk. 6. 48; John 6. 19.

ROYAL, Gen. 49. 20, yield r. dainties, Esth. 1. 7, r. wine in abundance. 5. 1; 6. 8; 8. 15; Acts 12. 21, r. apparel. Jas. 2. 8, fulfil the r. law. 1. Pet. 2. 9, a r. priesthood. See 1 Chron. 29. 25; Isa. 62. 3; Jer. 43. 10.

RUBIES. Job 28, 18; Prov. 8, 11; 31, 10. RUDDY. 1 Sam. 16. 12; Cant. 5, 10; Lam. 4. 7. RUDE. 2 Cor. 11. 6, r. in speech. RUDIMENTS. Col. 2. 8, 20, r. of the world.

RUIN. 2 Chron. 28. 23, they were the r. of him. Ps. 89. 40, hast brought his strong holds to r. Prov. 24. 22, who knoweth the r. of both. 26. 28, a flattering mouth worketh r. Ezek, 18. 30, so injudity shall not be your r. 21. 15. that their r. may be multiplied. Lu. 6. 49, the r. of that house was great. See Isa. 3. 8; Ezek. 36. 35; Amos 9. 11; Acts 15. 16.

See Isa. 3. 8; Ezek. 36. 35; Amos 9. 11; Acts 15. 1. RULE (n.). Esth. 9. 1. Jews had r. over them. Prov. 17. 2, a wise servant shall have r. 19. 10, servant to have r. over princes. 25. 28, no r. over his own spirit. Isa. 63. 19, thou never barest r. over them. 1 Cor. 15. 24, when he shall put down all r. Gal. 6. 16, as many as walk according to this r. Heb. 13. 7. 17, them that have the r. over you. See Eccl. 2. 19; Isa. 44. 13; 2 Cor. 10. 13.

See Eccl. 2. 10; Isa. 44. 13; 2 Cor. 10. 13.

RULE (e). Gen. 1. 16, to r. the day.
3. 16, thy husband shall r. over thee.
Judg. 8. 23, I will not r. over you.
2 Sam. 23. 3, that r. over men must be just.
Ps. 66. 7, he r. by his power for ever.
89. 9, thou r. the raging of the sea.
103. 19, his kingdom r. over all.
Prov. 16. 32, that r. his spirit.
22. 7, rich r. over the poor.
Eccl. 9. 17, him that r. among fools.
Isa. 3. 4, babes r. over them.
32. 1, princes shall r. in judgment.
40. 10, his arm shall r. for him.
Ezek. 29. 15, shall no more r. over nations.
Rom. 12. 8, he that r. wild diligence.
Col. 3. 15, peace of God r. in your hearts.
I Tim. 3. 4, one that r. well his own house.
5. 17, elders that r. well.
See Dan. 6. 21; Zech. 6. 13; Rev. 2. 27; 12. 5.

RULER. Num. 13. 2, every one a r. among them. Prov. 6. 7, ant having no guide, overseer, or r. 23. 1, when thou sitest to eat with a r. 28. 15, a wicked r. over the poor. 28. 10, a wicked r. over the poor.
Isa. 3. 6, be thou our r.
Mic. 5. 2, out of thee shall come r.
Mat. 25. 21, I will make thee r.
John 7. 26, do the r. know that this is Christ?
48, have any of the r. believed. Rom. 13. 3, r. not a terror to good works. See Gen. 41. 43; Neh. 5. 7; Ps. 2. 2; Isa. 1. 10. BumOUR. Jer. 49. 14, I have heard a r. Ezek 7. 26, r. shall be upon r. Mat 24, 6; Mk. 13, 7, wars and r. of wars. See 2 Kings 19. 7; Obad. 1; Lu. 7. 17. RUN. 2 Sam. 18. 27, the r. of the foremost is like. 2 Chron. 16. 9, eyes of Lord r. to and fro. Ps. 19. 5, as a strong man to r. a race. Ps. 19. 5, as a strong man to r. a race.
23. 5, my cupr. over.
147. 15, his word r. very swiftly.
Cant. 1.4, draw me, we will r. after thee.
15a. 40. 31, they shall r. and not be weary.
55. 5, nations shall r. to thee.
16r. 12. 5, if thou hast r. with the footmen.
16. 21, one work shall r. to meet swifter. Jer. 12. 5, if thou hast r. with the footmen fol. 31, one post shall r. to meet another. Dan. 12. 4, many shall r. to and fro. Hab. 2. 2, that he may r. that readeth. Zech. 2. 4, r., speak to this young man. Lu. 6. 38, good measure r. over. Rom. 9. 16, nor of him that r. 1 Cor. 9. 24, they which r. in a race r. all. 26, I therefore so r.
Gal. 2. 2, lest I should r. or had r. in vain. 5. 7, re did r. well. 5.7, ye did r. well. Heb. 12.1, let us r. with patience. 1 Pet. 4.4, that ye r. not to same excess. See Prov. 4.12; Jer. 5.1; Lam. 2.18; Amos 8.12. RUSH (n.). Job 8.11; Isa. 9, 14; 19, 15; 35, 7. RUSH (v.). Isa. 17, 13; Jer. 8, 6; Ezek. 3, 12; Acts RUST. Mat. 6. 19, 20; Jas. 5. 3.

SABBATH. Lev. 25. 8, number seven s. of years. 2 Kings 4. 23, it is neither new moon nor s. 2 Chron. 36. 21, as long as desolate she kept s. Ezek. 46. 1, on the s. it shall be opened. Amos 8. 5, when will the s. be gone. Mk. 2. 27, the s. was made for man. 28; Lu. 6. 5, the Son of man is Lord of the s. Lu. 13. 13, doth not each on s. loose. See Isa. 1. 13; Lam. 1. 7; 2. 6; Mat. 28. 1; John 5. 18. 5. 18. SACK. Gen. 42. 25; 43. 21; 44. 1, 11, 12; Josh. 9. 4. SACKCLOTH. 2 Sam. 3, 31, gird you with s. 1 Kings 10, 32, they girded s. on their loins. Neh. 9, 1, assembled with fasting and s. Esth. 4. 1, put on s. with ashes. Ps. 30. 11, thou hast put off my s. 35. 13, my clothing was s. Jonah 3. 5, and put on s. SAGRIFICE (n.). Gen. 31 54, Jacob offered s. Ex. 5. 17, let us go and do s. to the Lord. Num. 25. 2, called people to the s. of their gods. 1 Sam. 2. 29, wherelore kick ye at my s. 1 stdn. 2.24, wherefore kins ye at my s. 9, 13, he doth bless the s. 15.22, to obey is better than s. Ps. 4.5, o'fer the s. of righteousness, 27.6, will I offer s. of joy. 40.6; 51.16, s. thou didst not desire. 51.17, the s. of God are a broken spirit. 118, 27, blind the s. with cords. 118. 27, bind the s. with cords.

Prov. 15. 8, s. of wicked an abomination.

17. 1, than a house full of s. with strife.

21. 3, to do justice is more acceptable than s.

Eccl. 5. 1, the s. of fools.

Isa. 1. 11, to what purpose is multitude of s.

Jer. 6. 20, nor are your s. sweet unto me.

33. 18, nor want a man to do s.

SAINTS. Dan. 8. 11; 9. 27; 11. 31, daily s. taken away. Hos. 3. 4, many days without a s. 6. 6; Mat. 9. 13; 12. 7, I desired mercy and not s. 6.6; Mat. 9. 13; 12. 7; I desired mercy and not s. Amos 4. 4; bring your s. every morning. 2cph. 1. 7; the Lord hath prepared a s. Mal. 1. 8; ye offer the blind for s. Mk. 9. 49, every s. shall be salted. 12. 33, to love the Lord is more than s. Lu. 13. 1; blood Pilate mingled with s. Acts 7. 42, have ye offered s. forty years. 14. 13, and would have done s. Rom. 12. 1, present your bodies a living s. 1 Cor. 8. 4; 10. 19, 28, offered in s. to idols. Eph. 5. 2, a s. to God for sweet-smelling savour. Phil. 2. 17; upon the s. of your faith. 4. 18, a s. acceptable, well pleasing. Heb. 9. 25, put away sin by s. of himself. 10. 12, offered one s. for sins. 10. 12, offered one s. for sins. 26, there remaineth no more s. for sin. 11. 4, a more excellent s.

13. 15, let us offer the s. of praise.

16, with such s. God is well pleased.

1 Pet. 2. 5, to offer up spiritual s. See 2 Chron. 7. 1; Ezra 6. 10; Neh. 12. 43; Jone h 1.16 1.16.
ACRIFICE (v.). Ex. 22.20, he that s. to any god.
Ezra 4.2, we seek your God, and do s. to him.
Neh. 4.2, will they s.
Ps. 54.6, I will freely s. to thee.
106.37, they s. their sons to devils.
107.22, let them s. sacrifices of thanksgiving.
Eccl. 9.2, to him that s. and that s. not.
1sa. 65.3, reople that s. in gardens.
Hos. 8.13, they s., but the Lord accepted not.
Hab. 1.10, they s. unto their net.
1 Cor. 5.7, Christ our passover is s. for us.
10.20, things Gentiles s., they s. to devils. SACRIFICE (v.). 10, 20, things Gentiles s., they s. to devils. See Ex. 8, 26; Deut. 15, 21; 1 Sam. 1, 3; 15, 15, SACRILEGE. Rom. 2, 22, dost thou commit s. SAD. 1 Kings 21.5, why is thy spirit so s. Eccl. 7.3, by s. of countenance the heart is made better. Mat. 6. 16, be not of a s. countenance. Mk. 10. 22, he was s. at that saying. Lu. 24. 17, as ye walk and are s. See Gen. 40. 6; 1 Sam. 1. 18; Neh. 2. 1; Ezek. 13. SADDLE. 1 Sam. 19.26; 1 Kings 13.13. SAFE. 2 Sam. 18, 29, is the young man s. Job 21. 9, their houses are s. from fear. Ps. 119, 117, hold me up and I shall be s. Prov. 18, 10, righteous run and are s. 29, 25, whose trusteth in the Lord shall be s. Fzek. 34, 27, they shall be s. in their land. Acts 27, 44, so they escaped all s. See 1 Sam. 12, 11; Isa. 5, 29; Lu, 15, 27; Phil. SAFEGUARD. 1 Sam. 22. 23, with me thou shalt be in s.

SAFELY. Ps. 78.53, he led them on s.

Prov. 1.33, shall dwell s.

3. 23, shalt thou walk s.

31.11, doth s. trust in her.

Hos. 2.18, 1 will make them to lie down s.

See Isa. 41.3; Zech. 14.11; JNK. 14.44; Acts 16, 23. SAFETY. Job 3. 26, I was not in s. 5.4, his children are far from s. 11.18, thou shalt take thy rest in s. Prov.11.14; 24.6, in the multitude of counsellors

is s. 13. 3, s is of the Lord.
11. Thess. 5. 3, when they say peace and s.
See Job 24. 23; Ps. 12. 5; 33. 17; Isa. 14. 30.
AIL. Isa. 33, 23; Ezek. 27. 7; Lu. 8. 23; Acts

SAINTS. 1 Sam. 2.9, he will keep feet of s. Job 5.1, to which of the s. wilt thou turn. 15.15, he putteth no trust in his s. Ps. 16.3, but to the s. that are in the earth.

Ps. 30.4, sing to the Lord, O ye s. of his. 37.25, the Lord forsaketh not his s. 50.5, gather my s. together. 50.5, the congregation of the s. 59. 5, the congregation of the s,
7, to be feared in assembly of s,
97. 10, preserveth the souls of his s,
132.9, let thy s, shout for joy,
149.9, this honour have all his s,
Dan, 7, 18, but the s, shall take the kingdom,
8, 13, then I heard one s, speaking,
Mat. 27, 52, many bodies of s, arose,
Acts 9, 13, evil he hath done to thy s,
Rom. 1, 7; 1 Cor. 1, 2, called to be s,
8, 71 he maketh interession for the s.
8, 71 he maketh interession for the s. 12. 13, he maketh intercession for the s. 12. 13, distributing to the necessity of s. 16. 2, receive her as becometh s. 1 Cor. 6. 1, dare any go to law, and not before s.
2, the s. shall judge the world.
19, 1, concerning collection for s. 10. 1, contents to the total of s. Eph. 1, 18, his inheritance in the s. 2, 19, felloweitizens with the s. 3, 8, less than least of all s. 4, 12, perfecting of the s. 5.3, not named among you, as becometh s. Col. 1.12, the s. in light.
1 Thess. 3.13, at coming of our Lord with s. 2 Thess. 1. 10, to be glorified in his s. 1 Tim. 5. 10, if she have washed the s. feet. 1 Tim. 5. 10, 11 she have washed the s. leet. Jude 3, faith once delivered to s. Rev. 5. 8; 8. 3, 4, the prayers of s. See Phil. 4. 21; Rev. 11. 18; 13. 7; 14. 12; 15. 3. See Fill, 4.2; lev. 11. 15, 15, 15, 17, 14.12; 15, 5, 4KE. Gen, 3.17, cursed for thy s.
8.21, not curse ground for man's s.
12.13, be well with me for thy s.
13.26, I will spare for their s.
30.27, the Lord hath blessed me for thy s.
Num. 11. 29, enviest thou for my s.
Deut. 1.37; 3.26; 4.21, angry with me for your s.
2 Sam. 9. 1, shew kindness for Jonathan's s. 18.5, deal gently for my s. Neh. 9.31, for thy great mercies' s. Neh. 9. 31, for thy great mercies' s.

Ps. 6. 4; 31. 16, save me for thy mercies' s.

23. 3, he leadeth me for his name's s.

44. 22, for thy s. are we killed.

106. 8, he saved them for his name's s.

Mat. 5. 10, persecuted for righteousness' s.

10. 18; Mk. 13, 9; Lu. 21. 12, for my s.

24. 22; Mk. 13, 20, for the elect's s.

25. 10, 11, 15, 1 am glad for your s.

13. 38, wilt thou lay down thy life for my s.

13. 38, wilt thou lay down thy life for my s.

13. 12, for his body's s. which is the church.

1 Thess. 5. 13, for their work's s.

1 Th. 1. 11, for lucre's s.

2 John 2, for the truth's s.

See Rom. 11. 22; 2 Cor. 8. 9; 1 Thess. 3. 9.

AMJUTATION. Mk. 12, 38; Lu. 1, 29; Col. 4. 15 SALUTATION. Mk. 12. 38; Lu. 1. 29; Col. 4. 18; 2 Thess. 3. 17. SALUTE. 1 Sam. 10.4; 2 Kings 4.29; Mk. 15.18. SALVATION. Gen. 49. 18, I have waited for thy s. Ex. 14. 13; 2 Chron. 20. 17, see the s. of the Lord. 15. 2, he is become my s. Deut. 32, 15, lightly esteemed the rock of his s. 1 Sam. 11, 13; 19.5, the Lord wrought s. in Israel. 1 Sam. 11. 13; 19.5, the Lord wrought is in Israel. 14. 45, Jonathan, who hath wrought this s. 2 Sam. 22.51, he is the tower of s. for his king. 1 Chron. 16. 23, shew forth from day to day his s. 2 Chron. 6. 41, let thy priests be clothed with s. Ps. 3. 8, s. belongeth to the Lord. 9. 14, 1 will rejoice in thy s. 14. 1, 0 that the s. of Israel were come. 25. 5, thou art the God off my s. 27. 1; 62. 6; Issa. 12. 2, my light and my s. 35. 3, say unto my soul, I am thy s. 35. 3, say unto my soul, I am thy s. 37. 39, the s. of the righteous is of the Lord. 40. 10, I have declared thy faithfulness and s. 55. 23, to him will I shew the s. of God.

Ps. 51. 12; 70. 4, restore the joy of thy s. 68. 20, he that is our God, is the God of s. 69. 13, hear me in the truth of thy s. 29, let hy s, set me up on high.
71, 15, my mouth shall shew forth thy s,
74, 12, working s, in the midst of the earth,
78, 22, they trusted not in his s. 85. 9, his s. is nigh them that fear him. 91. 16, will satisfy him and show him my s. 91. 10, Will saisty film and show him my s. 96. 2, shew forth his s. from day to day, 98. 3, ends of the earth have seen the s. 116. 13, the cup of s. 118. 14; Is at 12. 2, the Lord is become my s. 119. 41, let thy s. come. 81, my soul fainteth for thy s. 123, mine eyes fail for thy s. 125. at see from the mid-s. 155, s. is far from the wicked. 174. I have longed for thy s. 174. I have longed for thy s.
132. 16, I will clothe her priests with s.
144. 10, that giveth s. unto kings.
149. 4, beautify the meek with s.
1sa. 12. 3, the wells of s.
26. 1, s. will God appoint for walls.
33. 2, be thou our s. in time of trouble.
45. 8, earth open and let them bring forth s.
17. saved with an everlasting s.
49. 8, in a day of s. have I helped thee.
51. 5, my s. is gone forth.
52. 7, feet of him that publisheth s.
10, ends of the earth shall see s.
66. 1. my s. is near to come. 56. 1, my s. is near to come.
59. 11, we look for s., but it is far off. 16, his arm brought s. 17, an helmet of s. on his head. 60.18, call thy walls S. 61.10, the garments of s. 62.1, the s. thereof as a lamp. 62. 1, the s. thereof as a lamp.
63. 5, mine own arm brought s.
Jer. 3. 23, in vain is s. hoped for.
Lam. 3. 20, wait for the s. of the Lord,
Jonah 2. 9, s. is of the Lord.
Hab. 3. 8, ride on thy chariots of s.
18, I will joy in the God of my s.
Zech. 9. 9, thy King, just, and having s.
Lil. 1.69, an horn of s. for us. Lu. 1, 69, an horn of s, for us.
71, give knowledge of s, to his people.
2. 30, mine eyes have seen thy s.
3. 6, all flesh shall see the s, of God.
19. 9, this day is s, come to this house,
John 4, 22, s, is of the Jews.
Acts 4. 12, neither is there s, in any other,
13. 26, to you is the word of s, seut.
16. 17, these men shew to us the way of s,
Rom. 1. 18, the power of God to s.
10. 11 confession is small to s. 10. 10, confession is made to s.
13. 11, now is our s. nearer.
2 Cor. 1. 6, comforted, it is for your s. 6.2. the day of s.
7. 10, sorrow worketh repentance to s.
Eph. 1. 13, the Gospel of your s.
6.17: 1 Thess. 5. 8, the helmet of s. and sword.
Phil. 1. 19, this shall turn to my s.
28, an evident token of s.
21. 24, work out your own s.
1 Thess. 5, 9, hath appointed us to obtain s.
2 Thess. 2. 13, God hath chosen you to s.
2 Tim. 3. 15, wise unto s.
Tit. 2. 11, grace of God that bringeth s.
Heb. 1. 14, for them who shall be heirs of s.
2. 3, if we neglect so great s. 6.2, the day of s. 2 Pet, 3.15, longswifering of the Lord is s. Jude 3, of the common s. Rev. 7.10, saying, s. to our God. See Job 13.16; 1 Sam. 2.1; 2 Sam. 22.36.

AME. Job 4.8, sow wickedness, reap the s. Ps. 102. 27; Heb. 1, 12, thou art the s. Mat. 5.46, do not the publicans the s. Acts 1.11, this s. Jesus shall come. Form 10.12, the s. Lord over all. 12. 18; 1 Cor. 1.10; Phil. 4.2, be of s. mind. Heb. 13.8, s. yesterday, to-day, and for ever, See 1 Cor. 10.3; 12. 4; 15. 39; Eph. 4.10.

See 1 Cor. 10.3; 12.4; 15.39; Epp. 4.10.

SANCTIFY. Lev. 11.44; 20.7; Nurm. 11. 18; Josh.
3.5; 7. 13; 1 Sam. 16.5, s. yourselves.
18.3.5; 16. God shall be s. in righteousness.
13.3. 1 have commanded my s. ones.
29. 23, they shall s. the Holy One.
65. 17, s. themselves in gardens.
Jer. 1.5. 1 s. and ordained thee a prophet.
Ezek. 20. 41; 36. 23, 1 will be s. in you.
28. 25; 39. 7. s. in them in sight of heathen.
Joel 1. 14; 2. 15, s. ye a fast.
John 10. 36, him whom the Father s.
17. 17, s. them through thy truth.
19, for their sakes 1 s. myself.
Act 50. 23; 26.18; inheritance among them that

Acts 10. 32; 26.18, inheritance among them that

Ants 20. 32; 26.18, inheritance among secondaries are 8.

Acts 20. 32; 26.18, inheritance among secondaries 8.

Rom, 15.16, being s, by the Holy Ghost.

1 Cor. 1.2, to them that are s.

1.1. 1.20, the secondaries are secon

25. 8, let them make me a s. 3å. 1; 3. 4, work for the s. Num. 7. 9, service of s. belongeth to them. Neh. 10, 39, where are the vessels of the s. Ps. 74. 7, they have cast fire into thy s. Isa. 60, 13, beautify the place of my s. Lam. 2. 7, the Lord hath abhorred his s. See Dan. 8. 11; 9. 17; Heb. 8. 2; 9. 1. SAND. Gen. 22. 17, as the s. which is upon the sea

Hos. 1. 10; Rev. 20 8, as the s. of the sea. Heb. 11, 12, the s. which is by the sea. See Job 6.3; Prov. 27.3; Mat. 7.26. SANDALS. Mk. 6, 9, be shod with s. Acts 12, 8, bind on thy s.

SANG. Ex. 15.1; Neh. 12.42; Job 38.7. SANK. Ex. 15. 5, they s. into the bottom. SAP. Ps. 104. 16, trees full of s.

SAPPHIRE. Ex. 24.10. a raved work of a s. stone.
28. 18; Ezek. 28. 13; Rev. 21. 19, and a s.
Ezek. 1. 26, as the appearance of a s. stone. 10. 1, as it were a s. stone.

SARDINE. Rev. 4. 3, like a jasper and s. stone. SARDIUS. Ex. 28. 17, the first row shall be a s. Ezek. 28, 13; Rev. 21, 20, s. etc. SARDONYX. Rev. 21. 20, the fifth s.

SARDONYX. Rev. 21. 20, the fifth s. SAT. Judg. 20. 26, they s. before the Lord, Job 29. 25, I s. chief. Ps. 16. 4, have not s. with vain persons. Jer. 15. 17, I s. alone because of thy hand, Ezek 3. 15, I s. where they s. Mat. 4. 16, tive people who s. in darkness. Mk. 16. 19, he s. on the right hand of God, Lu. 7. 15, he that was dead s. up. 10. 39, Mary s. at Jesus' feet. John 4. 6, s. thus on the well. Acts 2. 3, cloven tongues s. upon each. See Ezra 10. 16; Neh. 1. 4; Ps. 137, 1; Rev. 4. 3. SATAN I. Chron. 21. 18, propyled Payid.

SATAN. 1 Chron. 21. 1, S. provoked David.

Ps. 100. 6, let S. stand at his right hand. Mat. 12. 20; Mk. 8, 23; Lu. 11. 18, if S. cast out S. Ib. 23; Mk. 8, 33; Lu. 48, get behind me, S. Lu. 10, 18, I beheld S. as lightning fall. Acts 5. 3, why hath S. filled thine heart.

2c. 1s, turn them from power of S. 2 Cor. 12. 7, messenger of S. to buffet me. 2 Thess. 2. 9, after the working of S. 1 Tim. 1, 20, whom I have delivered unto S. 5. 15, already turned aside after S. See Rom. 16. 20; 1 Cor. 5. 5; 2 Cor. 2. 11; 11. 14.

SATIATE. Jer. 31. 14, 25; 46. 10.

SATISFY. Job 38, 27, to s. the desolate, Ps. 17, 15, 1 shall be s. when I awake, 22, 26, the meek shall eat and be s. 36, 8, they shall be s. with fatness, 37, 19, in days of famine be s. 59, 15, and grudge if they be not s. 63, 5, my soul shall be s. 81, 1b, with honey should I have s, thee, 90, 14, s. us early with thy mercy, 91, 16, with long life will, I s. him, 103, 5, who s. thy mouth with good.

91. 16, with long life with 1s, him.
103. 5, who s, thy mouth with good.
104. 13, the earth is s.
105. 40, he s, them with bread from heaven,
107. 9, he s, the longing soul.
132. 15, I will s, her poor with bread.
170. 6, 30, if he steal to s, his soul.
12. 11, he that tilleth his land shall be s.
14. 4, a good man shall he s from himself.

14. 14, a good man shall be s, from himself. 19. 23, he that hath it shall abide s.

19.23, he that hath it shall abide s.
20.13, open thine eyes and thou shalt be s.
30.15, three things never s.
Eccl. 1.8, the eye is not s, with seeing.
4.8, neither is his eye s, with riches,
5.10, shall not be s, with silver.
1sa. 9.20; Mic. 6.14, shall eat and not be s.
53.11, travail of his soul and be s.
58.10, if thou s, the afflicted soul.
11, the Lord shall s, thy soul in drought
1er. 31.14, shall be s, with my goodness.
Ezek. 16.28, yet thou couldest not be s.
Amos 4.8, wandered to drink, but were not s.
1se Ex. 15. 9; Deut. 14.29; Job 19.22; 27.14.
AVE. Gen. 45.7, to s, your lives.

See Ex. 10, 9; Deut. 14. 20; Joon 19. 22; 24. 14.

SAYE. Gen. 45.7. to 8, your lives.

47. 25, thou hast s, our lives.

Deut. 28, 23, spoiled and no man shall s, thee.

33. 29, O people, s, by the Lord.

Josh, 10, 6, come up quickly and s, us.

Judg. 6, 15, wherewith shall Is. Israel?

1 Sam. 4. 3, the ark may s, us.

10. 27, how shall this man s, us?

11. 3, if there be no man to s, us we will come.

14. 6, no restraint to, s, by many or by few.

11. 3, if there be no man to s. us we will come.
14. 6, no restraint to s. by many or by few.
2 Sam. 19. 9, the king s. us, and now he is fled.
2 Kings 6. 10, s himself there, not once nor twice.
Job 2. 6, in thine hand, but s. his life.
22. 29, he shall s. the humble.
25. 2, how s. thou.
Ps. 7. 10, God who s. the upright.
20. 6, the Lord s. his anointed.
34. 18, he s. such as be of a contrite spirit.
44. 3, neither did their own arm s. them.
60. 5. s. with thy right hand.

34. 3, neither did their own arm s, them.
60. 5, s, with thy right hand.
72. 4, he shall s, the children of the needy.
80. 3; Prov. 28. 18; Jen. 17. 14; Mat. 10. 22; 24. 13;
Mk. 13, 13; 16, 16; 50hm 10. 9; 4ct 22. 21; 16. 31;
Rom. 5. 9; 9. 27; 10. 9; 11. 26, shall be s.
82. 2, s. thy servant that trusteth.
109. 31, s. him from those that condemn.
118. 25, s., 1 beseech thee, send prosperity.
119. 94, s. me, for I have sought.
46, s. me, and I shall keep thy testimonies.
138. 7, thy right hand shall s.
Prov. 20. 22, wait on Lord and be shall s. thee.
1sa. 35. 4, your God will come and s. you.
43. 12, I have declared and have s.
45. 20, pray to a god that cannot s.
22, look unto me and be ye s.

Isa. 47. 15, they shall wander, none shall s. 49. 25, I will s. thy children.
59. 1, Lord's hand not shortened, that it cannot s. 63. 1, mighty to s.
Jer. 2. 28, let them arise if they can s.
8. 20, summer is ended, and we are not s.
11. 12, but they shall not s.
14. 9, as a mighty man that cannot s.
15. 20; 30. 11; 42. 11; 46. 27, I am with thee to s. 12. 20; 30.11; 42.11; 30.27, I am with thee to s. thee.

17. 14. s. me and I shall be s.
30. 10, I will s. thee from afar.
48. 6, flee, s. your lives.
Lam. 4. 17. a nation that could not s. us.
Ezek. 3. 18, to warn wicked, to s. his life.
34. 22. therefore will I s. my flock.
Hos. 1. 7. I will s. them by the Lord.
13. 10. is there any other that may s. thee.
Hab. 1. 2. cry to thee and thou will not s.
Zeph. 3. 17, he will s.
Mat. 1. 21, s. his people from their sins.
16. 25; Mk 8. 35; l. u. 9. 24, will s. his life.
18. 11; Lu. 19. 10, to seek and to s. that which was lost. 18. 11; Lu. 19. 10, to seek and to s. that which was lost.
19. 25; Mk. 10. 26; Lu. 18. 26, who then can be s.?
27. 40; Mk. 15. 30, s. thyself.
42; Mk. 15. 31, he s. others, himself he cannot s.
Mk. 3. 4; Lu. 6. 9, is it lawful to s.
Lu. 7. 50; 18. 42, thy faith hath s. thee.
8, 12, lest they should believe and be s.
9, 56, not to destroy but to s.
13. 23, are there few that be s.?
23. 35, let him s. himself.
39, if thou be Christ, s. thyself and us.
John 3. If, that the world might be s.
6, 34, these thimrs I say that ye might be s.
12. 47, not to judge but to s.
Acts 2. 47, such as should be s.
4, 12, no other name whereby we must be s. 12.47, not to judge but to s.
4.12, no other name whereby we must be s.
4.12, no other name whereby we cannot be s.
16.1 except ye be circumcised ye cannot be s.
16.30, what must I do to be s.?
27.43, the centurion willing to s. Faul.
Rom. 8.24, we are s. by hope.
10.1 my prayer is that they might be s.
11.14; I dor 9.22, if I might s. some.
10.1. 18, to us who are s.
21, by foolishness of yreaching to s. some.
2.15, s. yet so as by fire.
5.5, that the spirit may be s.
7.16, shalt s. thy husband.
200r. 2.15, savour in them that are s.
Eph. 2.5, 8, by grace ye are s.
1 Tim. 1.5, came to s. sinners.
2.4, who will have all men to be s.
4.16, thou shalt s. thyself and them.
Heb. 5. 7, able to s. him from death.
7.25, able to s. to the uttermost.
10.39, believe to s. of soul.
11.7, an ark to the s. of his house,
Jas. 1. 21, word which is able to s. your souls.
2.14, can faith s. him?
4.12, able to s. and destroy.
5.15, prayer of faith shall s. sick.
20, shall s. a soul from death.
1Pet. 3.20, souls were s. by water. 20, shall s. a soul from death.

1 Pet. 3. 20, souls were s. by water.

4. 18, righteous scarcely be s. 4. 18, righteous scarcely be s. Jude 23, others s, with fear. See Mat. 14. 30; John 12. 27; 1 Pet. 3. 21. SAVE (except). 2 Sam. 22.32, who is God, s. the

Mat. 11. 27, nor knoweth any s. the Son. 13. 57, s. in his own country. 17. 8; Mk. 9. 8, s. Jesus only. Lu. 17. 18, s. this stranger.

18. 19, none good s. one. 2 Cor. 11. 24, forty stripes s. one. Gal. 6. 14, glory s. in the cross. See Mk. 5. 37; Lu. 4. 26; Rev. 2. 17; 13. 17.

AVIOUR. 2 Sam. 22.3, my refuge, my s. 2 Kings 13.5, the Lord gave Israel a s.

Lord :

Ps. 106. 21, they forgat God their s. Isa. 19. 20, he shall send them a s. 45. 21, a just God and a S. 49. 26, all shall know I am thy S. 43. 25, all shall know I am thy S. 63. S, so he was their S. Eph. 5. 23. Christ is the s. of the body. I Tim. 4. 10, who is the S. of all men. Tit. 2. 10, adorn doctrine of God our S. 13, glorious appearing of our S. Jude 25, the only wise God our S. See Neh. 9. 27; Obad. 21; John 4. 42; Acts 5. 31. See Neil. 9.7, Otad. 21; John 4.42; Acts 5, SAVOUR. Gen. 8.21, Lord smelled a sweet s. Ex. 5.21, have made our s. to be abhorred. Cant. 1.3, s. of thy good ointment. Joel 2.20, his ill s. shall come up. Mat. 5.13; Lu. 11.34, if salt have lost his s. See Eccl. 10.1; Ezek. 6.13; 20.41; Eph. 5.2. SAVOUREST. Mat. 16.23; Mk. 8.33. SAVOURY, Gen. 27, 4, 7, 14, 31, AVOURY. Gen. 27. 4, 7, 14, 31.
AW. Gen. 22. 4, Abraham s. the place.
26. 28, we s. the Lord was with thee.
Ex. 10. 23. they s. not one another.
24. 10, they s. the God of Israel.
2 Chron. 25. 21, they s. one another in the face.
Job 29. 11, when the eye s. me.
PS. 77. 13, the waters s. thee.
Eccl. 24, this I s., it was from hand of God.
Cant. 3. 3, s. ye him whom my soul loveth.
Mat. 12. 22, both spake and s.
178. S. they s. no wand s. SAW. 17. 8. they s. no man.
Mk. 8. 23, if he s. ought.
John 1. 48, under the fig-tree I s. thee. John I. 48, under the fig-tree I s. thee. 8.56, Abraham s. my day. 20. 20, glad when they s. the Lord. See 18am. 10.5; Ps. 50. 18; Isa. 59. 16. AY. Ex. 3. 13, what shall I s. to them. 4. 12, teach thee what thou shalt s. Num. 22. 19, know what the Lord will s. Judg. 18. 24, what is this yes. s. to me? Fzra 9. 10, what shall we s. after this? Met. 3. 4 this not to s. within vaursely Met. 3. 4 this not to s. within vaursely SAY. First 9, 10, what shall we s. after this?
7, 22, many will s. in that day.
16, 13; Mk. 8, 27, whom do men s. that I am?
23, 3, they s. and do not.
Lu. 7, 40, I have somewhat to s. to thee.
1 Cor. 12, 3, no man cun s. that Jesus.
See Lu. 7, 7; John 4, 20; 8, 28; 16, 12. SAYING. AYING. Deut. 1.23, the s. pleased me we 1 Kings 2.38, the s. is good. Ps. 49. 4, my dark s. upon the harp. 78. 2, utter dark s. of old. Prov. 1.6, the dark s. of the wise. Mat. 28. 15, this s. is commonly reported. Lu. 2.51, kept all these s. in her heart. John 4. 37, herein is that s. true. 6. 60, an hard s., who can hear it? See John 21. 23; Rom. 13. 9; 1 Tim. 1. 15. Deut. 1. 23, the s. pleased me well. SCAB. Lev. 13. 2, a s. or bright spot. Deut. 29. 27, and with the s. Isa. 3. 17, the Lord will smite with a s. SCANT. Mic. 6. 10, s. measure. SCARCE. Gen. 27. 30; Acts 14. 18. SCARCELY. Rom. 5.7: 1 Pet. 4.18. SCARCENESS. Deut. 8. 9, bread without s. SCAREST. Job 7. 14, thou s. me with dreams. SCARESI. Job. 1-9, thous. me with dreams SCATTER. Gen. 11.4, lest we be a abroad. Lev. 26.33, I will s. you among the heathen. Num. 10.35; Ps. 68.1, let thine enemies be s. Job 18.15, brimstone shall be s. on his habitation, 37. 11, he s. his bright cloud. 38. 24, which s. the east wind. Ps. 68. 30, s. thou the people that delight in war. 92.9, the workers of injunity shall be s. 147.16, he s. the hear frost. 147.16, he s. the hear frost.
Prov. 11, 24, there is that s. and yet increaseth.
20.8, a kings. evil with his eyes.
26, a wise kings. the wicked.
Jer. 10, 21, all their flocks shall be s.

Jer. 23.1, wee to pastors that s. the sheep. 50. 17, Israel is a s. sheep. Zech. 13. 7; Mat. 26. 31; Mk. 14. 27, sheep shall be s Mat. 9. 36, s. as sheep having no shepherd. 12. 30; Lu. 11. 23, he that gathereth not with

See John 11.52: 16.32: Acts 8.1: Jas. 1. 1.

SCENT.

SCENT. Job 14.9; Jer. 48.11; Hos. 14.7. SCHOLAR, 1 Chron. 25. 8; Mal. 2. 12. SCHOOLMASTER. Gal. 3. 24, the law was our s. SCIENCE. Dan. 1. 4; 1 Tim. 6. 20. SCOFF. Hab. 1. 10; 2 Pet. 3. 3. SCORCH. Mat. 13.6; Mk. 4.6; Rev. 16.8. SCORN. Esth. 3. 6; Job 16. 20; Ps. 44. 13; 79. 4.

SCORNER. Prov. 9. 8, reprove not a s. 13. 1, a s. heareth not rebuke. 19. 25, smite a s. 28, an ungodly witness s. judgment.

28, an ungody whitess s. judgment.
29, judgments are prepared for s.
21. 11, when s. is punished simple is made wise.
24. 9. the s. is an abomination.
Isa. 29. 20, the s. is consumed.
Hos. 7.5, stretched out hands with s.
See Ps. 1.; Prov. 1. 22; 3. 34; 9. 12.
SCORPIONS. Deut. S. 15, flery serpents and s.
Lu. 10. 19, corport to tread on s.

u. 10, 19, power to tread on s

Rev. 9. 3, as the s. of the earth. SCOURGE. Job 5. 21, the s. of the tongue.

9. 23, if the s. slay suddenly. Isa. 28. 15, the overflowing s. Mat. 10. 17; 23. 34, they will s. you. John 2. 15, as. of small cords.
Acts 22, 25, is it lawful to s. a Roman.
Heb. 12. 6, the Lord s. every son.
See Josh. 23. 13; Isa. 10. 26; Mat. 27. 26; John

SCRAPE. Lev. 14. 41; Job 2. 8; Ezek. 26. 4. SCRIBE, 1 Chron. 27, 32, a wise man and a s. Isa. 33, 18, where is the s.? Jer. 8. 8, the pen of the s. is in vain. Mat. 5. 20, exceed righteousness of the s. 7.29, authority, and not as the s. 13.52, every s. instructed unto kingdom. Mk. 12.38; Lu. 20.46, beware of the s. See Ezra 4.8; 7.6; Neb. 8.4; Mat. 8.19.

SCRIP. 1 Sam. 17. 40; Mat. 10. 10; Lu. 10. 4; 22. 35. SEARCH (n.). Ps. 64. 6; 77. 6; Jer. 2. 34. SEARCH (v.). Num. 13. 2, that they may s. the

land. Chron, 28, 9, the Lord s. all hearts 1 Chron. 28. 9, the Lord s. all hearts. Job 11. 7, canst thou by s. flud out God?
13. 9, is it good that he should s. you out?
28. 27, he prepared it and s. it out.
29. 16, the cause I knew not I s. out.
32. 11, I waited whilsty es out what to say.
36. 26, can number of his years be s. out.
13. 9, thou hast s. me and known me.
23. s. me and know my heart.

PS. 44, 21, snail not God s. this out:

139. 1, thou hast s. me and known me.

23, s. me and know my heart.

Prov. 25, 2, honour of kings to s. out a matter.

27, for men to s. out their own glory.

Eccl. 1. 13, 7. 25, I gave my heart to s. wisdom.

Isa. 40, 28, no s. of his understanding.

Jer. 17. 10, I the Lord s. the heart.

29. 13, when ye shall s. for me with all.

31. 37, foundations of the earth s. out.

Lam. 3. 40, let us s. our ways, and turn.

Ezek. 34. 6, none did s. or seek after them.

8, neither did my shepherds s. for my flock.

11, I will s. my sheep.

Amos 9. 3, I will s. and take them out thence.

Zeph. 1.12, I will s. Jerusalem with candles.

John 5. 39; Acts 17. 11, s. the scriptures.

Rom. 8. 27, that s. hearts knoweth mind.

1 Cor. 2. 10, the Spirit s. all things.

1 Pet. 1. 10, which salvastion prophets s. dillgently.

See Job 10. 6; 28. 3; Prov. 2. 4; 1 Pet. 1. 11.

SEARED. 1 Tim. 4.2. conscience s. SEARED. 1 Tim. 4.2, conscience s. SEASON. Gen. 1.14, for signs, and s., and days. 1beut. 28. 12, give rain in his. s. 2 Chron. 15. 3, for long s. without true God. Job. 5.26, as a shock of corn in his s. Ps. 1.3, that bringeth forth fruit in his s. Ps. 1.3, that bringeth forth fruit in his s. 104. 19, appointed the moon for s. Prov. 15. 23, word spoken in due s. Ecol. 3. 1, to everything there is a. and a time, tea. 50.4 know how to sneak a word in s.

Eccl. 3. 1, to everything there is a s. and a tin Isa. 50. 4, know how to speak a word in s. Jer. 5. 24, former and latter rain in his s. 3. 20, day and night in their s. Ezek. 34. 26, cause shower to come down in s. Dan. 2. 21, changeth the times and s. 7. 12, lives prolonged for a s. 1. 12, lives prolonged for a s. Mat. 21. 41, render the fruits in their s. Lu. 1. 20, my words shall be fulfilled in s. 20. 10, at the s. he sent servant. 23. 8, desirous to see him of a long s.

20. 10, at the s. he sent servant.
23. 8, destrous to see him of a long s.
John 5. 4, angel went down at certain s.
35, willing for a s. to rejoice.
Acts 1.7, not for you to know times and s.
13. 11, not seeing the sun for a s.
2 Tim. 4.2, be instant in s.
2 Tim. 4.2, be instant in s.
Heb. 11.25, pleasures of sin for a s.
See I Thess. 5. 1; I Pet. 1.6; Rev. 6. 11; 20.3.
SEAT. 1 Sam. 20.18, thy s. will be empty.
Joh 23. 3, that I might come even to his s.
29. 7, when I prepared my s. in the street.
Ps. 1. 1, the s. of the scornful
Amos 6. 3, cause s. of violence to come near.
Mat. 21. 12, s. of them that sold doves.
23. 2, scribes sit in Moses's.
See Ezek. 8. 3; 28. 2; Lu. 1. 52; Rev. 2. 13; 4. 4.
SECRET (a.). Gen. 40, 6, come not into their s.

9. 17, bread eaten in s. 21. 14, a gift in s. pacifieth anger. 1sa. 45. 19; 48. 16, I have not spoken in s. Mat. 6. 4, thy Father who seeth in s. Add. 0.4, thy Father Who Section 8. 6, pray to thy Father which is in s. 24.28, he is in the s. chambers. John 18.20, in s. have I said nothing. See Prov. 11. 13; 20. 19; Dan. 2. 18; 4.9.

SECRET(adj.). Dent. 29.29, a things belong to God. Judg. 3, 19, I have a s. errand. 13, 18, my name, seeing it is s. Ps. 19, 12, cleanse thou me from s. faults. 90, 8, our s. sins. Prov. 21, 5, open rebuke better than s. love. Sec Cant. 2, 14; 18a, 45, 3; Jer. 13, 11.

See Cant. 2.14; Isa. 45.3; Jer. 13.17.
SECRETIV. Gen. 31.27, flee away s.
Deut. 13.6, entice thee s., saying.
1 Sam. 18.22, commune with David s.
23.9, Saul s. practised mischief.
2 Sam. 12.12, for thou didst it s.
Job 4.12. a thing was s. brought to me.
13.10, if you s. accept persons.
31.27, my heart hath been s. enticed.
Ps. 10.9, he lieth in wait s.
31.20, keep them s. from the strife.
John 11.28, she called her sister s.
19.38, s for fear of the Jews.
See Deut. 27.24; Lev. 28.57; 2 Kings 17.9.

SECT. Acts 5, 17; 15, 5; 24, 5; 26, 5; 28, 22, SECURE. Job 11. 18; 12.6; Mat. 28. 14. SECURELY. Prov. 3. 29; Mic. 2. 8. SEDUCE. Mk. 13.22, show signs to s. 1 John 2.26, concerning them that s. you.

Ps. 10, 15, s. out his wickedness till thou find Rev. 2. 20, to s. my servants. See Prov. 12. 26; 1 Tim. 4. 1; 2 Tim. 3. 13. EE. Gen. 11. 5, came down to s. the city.
44. 23, you shall s. my face no more.
45. 23, I will go and s. him before I die.
Ex. 12. 13, when I s. the blood.
14. 13, s. the salvation of the Lord.
3. 90, there shall no man s. me and live. 33. 20, there shall no man s. me and live. Deut. 3. 25, let me s. the good land.
34. 4, I have caused thee to s. it. 34.4, I have caused thee to s. it.
2 Kings 6.17, open his eyes, that he may s.
10.16, s. my zeal for the Lord.
10.17, mine eye shall no more s. rood.
10.25, yet in my flesh shall 1 s. God.
98.27.13, believed to s. the goodness.
60.5, come and s. the works of God.
94.9, shall he not s.
1sa. 6.10, lest they s. with their eyes.
22.3, eyes of them that s. shall not be dim.
33.17, shall s. the king in his beauty.
40.5, all flesh shall s. it together.
22.8, they shall s. eye to eye. 52. 8, they shall s. eye to eye. Jer. 5. 21; Ezek. 12. 12, eyes and s. not. Mat. 5. 8, they shall s. God. 12. 38, we would s. a sign. 13. 14; Mk. 4. 12; Acts 28. 26, s. ye shall s. 13. 14; Mk. 4. 12; Acts 22, 25, s. ye shan 27. 4, s. thou to that. 28. 6, s. the place where the Lord lay. Mk. 8. 18, having eyes s. ye not. Lu. 17. 23, s. here or s. there. John 1. 39; 11. 34; Rev. 6. 1, come and s. 50, thou shalt s. greater things. 9. 25, I was blind, now I s. 9.29, 1 was bind, now 12.33, that they who s. not might s. Heb. 2.9, but we s. Jesus.
1 Pet. 1.8, though now we s. him not.
1 John 3.2, we shall s. him as he is.
See Mat. 27. 24; John 1. 51. SEED. EED. Gen. 3. 15, eamity between thy s. 47, 19, give us s. Ex. 16, 31, manna like coriander s. Lev. 10, 19, thou shalt not sow mingled s. 25, 16, ye shall sow your s. in vain. Num. 20, 5, it is no place of s. Deut. 1. 8, to give it to their s. after them. 11, 10, notas Egypt where thou sowedst s. 14, 22, tithe all the increase of your s. 28, 38, thou shalt carry much s. into field. Gen. 3. 15, enmity between thy s. 14.22, tittle all the increase of your s.
28.38, thou shalt carry much s. into field.
Ps. 125.6, bearing precious s.
Eccl. 11. 8, in the morning sow thy s.
Escl. 11. 8, in the morning sow thy s.
Escl. 11. 11, in morning make thy s. to flourish.
55. 10, give s. to the sower.
61. 9, the s. which the Lord hath blessed.
Jor. 2. 21. I had planted thee wholly a right s.
Joel 1. 17, the s. is rotten.
Amos 9.13. overtake him that soweth s.
Hag. 2. 10, is the s. yet in the barn?
Zech. 8. 12, the s. shall be prosperous.
Mal. 2. 15, that he might seek a godly s.
See Mat. 13. 19; Lu. 8. 5; 1 Cor. 15. 33; 1 Pet. 1. 23.
EEK. Gen. 37. 15. what s. thou? SEEK. Gen. 37. 15, what s. thou?

Num. 15. 30, that ye s. not after your own heart.

16. 10, s. ye the priesthood also.

Dent. 4. 29, if thou s. him with all thy heart.

12. 5, even to his habitation shall ye s. and come.

23. 6; Erra 9. 12, thou shalt not s. their peace.

Ruth 3. 1, shall I not s. rest for thee.

1 Chron. 23. 9; 2 Chron. 13. 2, if thou s. him, he will be found. will be found.
2 Chron. 19. 3, hast prepared thine heart to s. God.
34. 3, Josiah began to s. after God.
24. 3, Josiah began to s. after God.
27a 4.2, we s. your God as ye do.
Neh. 2. 10, to s. the welfare of Israel,
Job 5, 8, I would s. unto God.
8. 5, s. unto God betimes.
20. 10, children shall s. to please the poor.
33. 29, from thence she s. the prey.
PS. 9. 10, best not forsaken them that s. thee.
10. 4, the wicked will not s. after God.

none 14. 2; 53. 2, if there were any that did s. God. 24. 6, generation of them that s. him. 27. 4, desired, that will I s. after. Mc. 1. 37, all men s. for thee.

8. 11, s. of him a sign from heaven.
Lu. 13. 7, I come s. fruit
24, many will s. to enter in.
15. 8, doth she not s. dilligently.
19. 10, is come to s. and fo save.
24. 5, why s. ye the living among the dead.
John 1. 38, what s. ye?
4. 23, the Father s. such to worship him.
7. 25, is not this he whom they s. to kill?
34, yo shall s. me and shall not find me.
18. 8, if ye s. me, let these go their way.
Rom. 3. 11, there is none that s. after God.
100 r. 1. 27, the Greeks s. after Wisdom.
10. 24, let no man s. his own.
13. 5, charity s. not her own. 10. 2, fet in the same and the same along the same 11. de lare plainly that they s. a country.
13. 14, but we s. one to come.
1 Pet. 5. s. whom he may devour.
Rev. 9. 6, in those days shall men s. death.
See Jer. 45. 5; Mat. 13. 45; John 6. 24; 1 Cor. 10. 33. SEEM. Gen. 19.14. he, as one that mocked.
29. 20, they a to him but a few days.
Num. 16. 9, a it but a small thing.
Prov. 14. 2, there is a way that s. right.
Lu. 8. 18, taken away that he a to have.
24. 11, words a as idle tales.
1 Cor. 3. 18, if any s. to be wise.
11. 16, if any maps. to be contentions. 11.16, if any man s. to be contentious. Heb. 4. 1, lest any s. to come short. 12.11, now no chastening s. to be joyous. See Gen. 27.12; Eccl. 9.13; Acts 17.18; Gal. 2.6. SEEMLY. Prov. 19. 10; 26. 1. SEEN. Gen. 32. 30, I have s. God face to face.

Ex. 14. 13. Egyptians whom ye have s. to-day.
Judg. 6. 22. because I have s. an angel.
2 Kings 20. 15, what have they s.
Job 13. I, mine eye hath s. all this.
28. 7, a path the vulture's eye hath not s.
PS. 37. 25, have I not s. righteous forsaken
90. 15, years wherein we have s. evil.
Feel. 6. 5, he hath not s. the sun.
Iss. 9. 2, have s. a great light.
64. 4; 1 Cor. 2. 9, neither hath eye s.
90. 8, who hath s. such things.
Mat. 6. 1; 23. 5, to be s. of men.
9. 33, never so s. in Israel.
Mk. 9.1. till they have s. the kingdom of God.
Lu. 5. 26, we have s. strange things to-day.
John 1. 18, no man hath s. God.
8. 57, hast thou s. Abraham?
John 14. 9, he that hath s. me hath s. the Father.
Acts II. 23, when he had s. the grace of God.
Cor. 9. I, have I not s. Jesus Christ.
I Tim. 6. 16, whom no man hath s., nor can see.
Heb. 11. 1, evidence of things not s. can see. Heb. 11. 1, evidence of things not s. 1 Pet. 1. 8, whom having not s., ye love. See John 5. 37; 9. 37; 15. 24; 20. 29; Rom. 1. 20. SEER. 1 Sam. 9, 9, a prophet was beforetime called a s. 2 Sam. 24, 11, the prophet Gad, David's s. SEETHE. Ex. 23. 19; 2 Kings 4. 38; Ezek. 24. 5. SEIZE. Job 3. 6; Ps. 55. 15; Jer. 49. 24; Mat. 21. 38. SELF. Tit. 1.7; 2 Pet. 2.10. SELL. Gen. 25. 31, s. me thy birthright.
37. 27, come, let us s. him.
1 Kings 21. 25, Ahab did s. himself to work.
Neh. 5. 8, will ye even s. your brethren.
Prov. 23. 23, buy the truth, and s. it not.
Joel 3. 8, I will s. your sons and daughters.
Amos 8. 5, that we may s. corn.
6, and s. the refuse of the wheat.
Mat. 19. 21; Mk. 10. 21; Lu. 12. 33; 18. 22, s. that thou hast Jas. 4. 13, we will buy and s., and get gain. See Ps. 44. 12; Prov. 11. 26; 31. 24; Mat. 13. 44. SELLER. Isa, 24. 2; Ezek, 7. 12, 13; Acts 16. 14. SEND. Gen. 24.7, God shalls. his angel.
12, s. me good speed this day.
Ex. 4. 13, s. by hand of him whom thou wilt s.
2 Chron. 7. 13; Ezek. 14, 0, if I s. pestilence. 2 Chron. 7.13; Ezek. 14, 9, if I s. pestilence. Ps. 20.2; s. tiee help from the sanctuary.
43.3, s. out thy light and truth.
118.25, s. now prosperity.
1sa.6, 8, whom shall I s.? s. me.
Mat. 9.3s; Lu. 10, 2, s. labourers.
12.20, till he s. forth judgment.
15.23, s. her away, for she crieth after us.
Mk. 3.14, that he might s. them to preach.
John 14.26, whom the Father will s. in my name.
17.8, believed that thou didst s. me.
Rom. 8.3, God s. his Son in likeness.
See Lu. 10.3; 24.49; John 20.21; 2 Thess. 2.11.
ENSITAL. Jas. 3.15; Jude 19. SENSUAL. Jas. 3.15; Jude 19.
SENT. Gen. 45.5, God s. me.
Judg. 6.14, have not I s. thee.
Ps. 77. 17, the skies s. out a sound.
105.15, he s. leanness into their soul.
107. 20, he s. his word and healed them.
Jer. 23. 21, I have not s. these prophets.
Mat. 15. 24, I am not s. but to lost sheep.
John 4.34, the will of him that s. me.
17.3, life eternal to know him whom thou hast s.
Acts 10. 29, as soon as I was s. for.
Rom. 10. 15, preach, except they be s.
See 1sa. 6.1; John 1.6; 3.28; 1 Pet. 1.2.
SENTENCE Ps. 17.2 let my s. come forth.
Prov. 16. 19, a divine s. in the lips of the king.
Ecol. 3. 11, because s. is not executed speedily.
2 Con. 1. 9, s. of death in ourselves.
See Deut. 17. 9; Jer. 4. 12; Dan. 5. 12; 8. 23. SENSUAL. Jas. 3.15; Jude 19.

SEPARATE. Gen. 13.9, s. thyself from me. Deut. 19.2, thou shalt s. three cities. Prov. 16. 28; 17. 9, whisperer s. chief friends. 19. 4, the poor is s, from his neighbour.
Mat. 25. 32, he shall s, them.
Rom. 8. 35, who shall s us from love of God?
2 Cor. 6. 17, be ye s. Heb. 7. 26, s. from sinners. See Num. 6. 2; Ezra 10. 11; Isa. 56. 3; 59, 2. SEPARATION. Num. 6. 8; 19.9; 31. 23; Ezek. A2.20.

SERPENT. Gen. 3. 1, the s. was more subtil.
49.17. Dan shall be a s. by the way.
Job 26.13, his hand formed the crooked s.
Ps. 58.4, like the poison of a s.
140.3, sharpened their tongues like a s.
Prov. 23.22, at last it biteth like a s.
Ecol. 10.8, breaketh a hedge, a s. shall bite him.
11, s. will bite without enchantment.
13.27.1, the Lord shall punish the s.
65.25, dust shall be the s. meat.
Jen. 8.17. I will send s. among you.
Amos 9.3, I will command the s.
Mat. 7.10; Lu. 11.11, will he give him a s.?
10.16, be ye wise as.
23.33, ye s., how can ye escape.
Mk. 16.15, they shall take up s.
John 3.11, as Moses lifted up the s.
Rev. 12.9; 20.2, that old s. called the Devil.
See Ex. 4.3; Num. 21.8; 2 Kings 18.4; Jas. 3.7.
SERVANT. Gen. 9.25 a s. of s. shall be be.
Job 3.19, the s. is free. Job 3.13, the s. is free.
7. 2, as a s. desireth the shadow.
Ps. 116. 16; 119. 125; 113. 12, 1 am thy s.
Prov. 22. 7, the borrower is s. to the lender.
29. 19, a s. will not be corrected with words.
Isa. 24. 2, as with s. so with master.
Mat. 10. 25; enough for s. to be as his lord.
25. 21, good and faithful s.
Lu. 12. 47, that s. which knew his lord's will.
17. 10, unprofitable s.
John S. 35, s. abideth not in house for ever.
15. 15, s. knoweth not what his lord doeth.
1 Cor. 7. 21, art thou called, being a s.
23, be not ye the s. of men.
Eph. 6.5; Col. 3. 22; Tit. 2.9; 1 Pet. 2. 18, s. be obedient. Job 3. 19, the s. is free. obedient See Rom. 6. 16; Col. 4.1; 1 Tim. 6.1; Rev. 22.3. SERVE. Gen. 25. 23, elder shall s, the younger.
Deut. 6. 13; 10. 12, 20; 11. 13; 13. 4; Josh. 22. 5;
24. 14; 1 Sam. 7. 3; 12. 14, thou shalt fear the
Lord and s, him. 24.14; 1 Sam. 7.3; 12.14, thou shalt fear the Lord and s. him.
Josh. 24.15, choose ye whom ye will s.
1 Chron. 28. 9. s. him with a perfect heart.
Job 21.15, what is the Almighty, that we should s. him?
Ps. 22.30, a seed shall s. him.
12.11, all nations shalls. shim.
12.11, all nations shalls. shim.
12s. 143.23, I have not caused thee to s.
24, thou hast made me to s. with thy sins.
Jer. 5.19, so shall ye s. strangers.
Dan. 6.16, thy God whom thou s. will deliver.
Zeph. 3.9, to s. him with one consent.
Mal. 3.11, spareth his son that s. him.
13. between him that s. God and him that.
Mat. 6.24; Lu, 16.13, no man can s. two masters.
Lu. 16.40, hath left me to s. alone.
15.29, these many years do I s. thee.
John 12.26, if sny man s. me, let him.
Acts 6.2, leave word of God and s. tables.
Rom. 6. 8, henceforth we should not s. sin.
Gal. 5.13, by love s. one another.
Col. 3.24, for ye s. the Lord Christ.
Thess. 19, from idols to s. living God.
Rev. 7. 15, they s. him day and night.
Thess. 19, from idols to s. living God.
Rev. 7. 15, they s. him day and night.
1 Chron. 20 5. who is willing to consecrate his s.
ERVICE. Ex. 12.26, willing to consecrate his s. SERVICE. Ex. 12.26, what mean ye by this s.? 1 Chron. 29.5, who is willing to consecrate his s. John 16.2, will think he doeth God s.

Rom. 12. 1, your reasonable s. Eph. 6. 7, doing s. as to the Lord. Phil. 2. 30, to supply your lack of s. See Ezra 6. 18; Ps. 104. 14; Jer. 22. 13.

ET. Gen. 4.15, the Lords a mark on Cain. 9.13, I do a my bow in the cloud. Deut. 1.8, I have a the land before thee. Job 33.5, a thy words in order. Ps. 16.8, I have a the Lord before me.

Ps. 16. S. T have a the Lord before me.
20. 5, we will a up our banners.
91. 14, he hath a his love upon me.
Ecol. 7. 14, hath s. the one against the other.
Cant. 8. 6, a me as a seal upon thine heart.
Mat. 5. 14, a city, so na hill.
Acts 18. 10, no man shall s. on thee.
Heb. 6. 18, the hope a before us.
See Ps. 75. 7; 107. 41; Eph. 1. 20; Col. 3. 2.
SETILE. Zeph. 1. 12; Lu. 21. 14; Col. 1. 23.
SEVER. Lev. 20. 26; Ezek. 39. 14; Mat. 13. 49.
SEW. Gen. 3. 7; Job 14. 17; Ecol. 3. 7; Mk. 2. 21.
SHADE. Ps. 121.5. the Lord is thy s. SHADE. Ps. 121.5, the Lord is thy s.

SHADE. Ps. 121.5, the Lord is thy s. SHADOW. Gen. 19.8, the s. of my roof. Job 7.2, as servant earnestly desireth the s. 14.2, he fleeth as a s. and continueth not. 17.7, all my members are as a s. Ps. 91.1, under the s. of the Almighty. 102.11, my days are like a s. 144.4; Eccl. 8.13, his days are as a s. Eccl. 6.12, life which he spendeth as a s. Cant. 2.3, under his s. with great delight. 17; 4.6, till he s. flee away. 18a. 4.6, for a s. in the daytime. 25.4, a s. from the heat. 22.2, as the s. of a great rock. 49.2; 51.16, in the s. of his hand. Jer. 6.4, the s. of evening are stretched out.

Jer. 6. 4, the s. of evening are stretched out. Lam. 4.20, under his s. we shall live. Hos. 14.7, they that dwell under his s. shall re-

Acts 5. 15, the s. of Peter might overshadow. Jas. 1. 17, with whom is no s. of turning. See Judg. 9. 15, 36; Iss. 38. 8; Jonah 4. 5. SHAFT. Ex. 25. 31; 37. 17; Isa. 49. 2.

SHAKE Judg. 16.20, 1 will s. myself.
Ps. 29. S. voice of Lord s. wilderness.
72. 16, fruit thereof shall s. like Lebanon.
Isa. 2. 19, when he ariseth to s. the earth.
13. 13; Joel 3. 16; Hag. 2. 6, 21, I will s. the hea-

13. 13; doet 3. 10; H32, 2. 0, 24, 1 wan s. tab. vens.
52. 2. s. thyself from the dust.
Hag. 2. 7. Lwill s. all nations.
Mat. 11. 7; Lu. 7. 24, a reed s. with the wind.
Lu. 6. 38; good measure, s. together.
2Thess. 2. 2, be not soon s. in mind.
Heb. 12. 20, 1 s. not earth only.
27, things which cannot be s.
See Job 9. 6; Ezek. 37. 7; Mat. 24. 29.
UAMME. Ps. 4.2 turn my glory into s.

See Job 9. 6; Ezek. 37. 7; Mat. 24. 29. SHAME. Ps. 4.2; turn my glory into s. 40. 14; 83. 17. let them be put to s. Prov. 10. 5; 17. 2, a son that causeth s. Isa. 61. 7, for your s. ye shall have double. Jer. 61. 51. s. hath covered our faces. Ezek. 16. 52, bear thine own s. Dan. 12. 2, awake, some to s. Zeph. 3. 5, the unjust knoweth no s. Lu. 14. 9, with s. to take lowest room. Acts. 5. 41, worthy to suffer s. 1 Cor. 5. 5; 15. 34, I speak this to your s. Eph. 5. 12. as. to speak of those things. Phil. 3. 19, whose glory is in their s. Heb. 6. 6, put him to an open s.

Phil. 3. 19, whose glory is in their s. Heb. 6. 5, put him to an open s. 12. 2, despising the s. Set 1 (or. 11. 6; 14. 35; 1 Thess. 2. 2; 1 Tim. 2. 9. SHAPE. Lu. 3. 22; John 5. 37; Rev. 9. 7. SHARP. 1 Sam. 13. 20, to s. every man his share. 21, a file to s. the goads. Ps. 52. 2, tongue like a s. razor. 140. 3, they s. their tongues like a serpent. Prov. 25, 18, false witness is s. arrow.

Prov. 27, 17, iron s. iron, so a man s. his friend, Isa, 41, 15, a s. threshing instrument. Acts 15, 39, the contention was so s. Heb. 4, 12, s. than any two-edged sword Heb. 4, 12, s. than any two-edged sword. See Mic. 7, 4; 2 Cor. 13, 10; Rev. 1, 16; 14, 14, SHEAF. Deut. 24. 19; Ruth 2. 7; Ps. 126, 6; 129, 7. SHEARERS. Gen. 38. 12; 1 Sam. 25. 7; Isa. 53, 7. SHEATH, 1Sam. 17.51; 1 Chron. 21.27; Ezek. 21.3.

SHEATH, 18am, 17.51; 1 Chron, 21.27; Ezek, 21.3. SHED. Gen, 9.6. shall his blood be s. Mat. 26.28, s. for many for remission of sins. Rom. 5.5, love of God s. in our hearts, Tit. 3.6, which he s. on us abundantly. Heb. 9.22, without s. of blood is no remission. See Ezek, 18.10; 22.3; Acts 2.33. SHEEP. Gen. 4.2, Abel was a keeper of s. Num. 27.17; 1 Kings 22.17; 2 Chron. 18.16; Mat. 9.36; Mk. 6.34, as s. which have no shel-herd. 1 Sam. 15.14, what meanent this bleating of s. Ps. 49.14, like s. are laid in the grave. 95.7; 100.3. we are the s. of his hand.

Ps. 49. 14, like a are laid in the grave.

95. 7; 100.3, we are the s. of his hand,

1sa. 53, 6, all we like s. have gone astray.

Jer. 12. 3, pull them out like s. for slaughter,

Ezek. 34, 6, my s. wandered.

Mat. 7. 15, false prophets in s. clothing.

10. 6, go rather to lost s.

12. 12, how much is a man better than a s.

10. 10, 2, that entereth by door is shepherd of s.

11, good shepherd giveth his life for the s.

See Mat. 10, 16; 12. 11; 18. 12; 25. 32; Heb. 13. 20.

SHEET. Judg. 14. 12; Acts 10. 11; 11. 5.

SHEITER. Job 24. 8; Ps. 61. 3.

SHEPHERD. Gen. 46. 34, s. abomination to Egyptian.

tians, Ps. 23. 1, the Lord is my s. 300mmatton to Egyptians, Ps. 23. 1, the Lord is my s. 48. 13. 20, nor shall s. make their fold there, 49. 11, he shall feed his flock like a s. 56. 11, they are s. that cannot understand. Jer. 23. 4, I will set s. over them who shall feed.

56: 7.2-3, 1 will set a order their who shall resolve, their shave caused them to go astray, Amos 3.12, as the s. taketh out of the mouth, Zech. 11.17, woe to the idol s. John 10.14, I am the good s. See Zech. 11.3; Lu. 2.8; 1 Pet. 2.25; 5.4.

SHIELD. Judg. 5. 8. was there a s. seen. Ps. 5. 12, compass him as with a s. 33. 20; 59. 11; 84. 9, the Lord is our s. 84. 11, a sun and s.

64. 17, a sun and 8.
91. 4, truth shall be thy s.
Isa. 21. 5, anoint the s.
Eph. 6. 16, taking the s. of faith.
See Prov. 30. 5; Jer. 51. 11; Ezek. 23. 24; 39. 9.

See Prov. 30. 5; Jen. 51. 11; Ezek. 23. 24; 39. 9. SHINE. Job 22. 23, the light shall s. upon thy ways. 29. 3, when his candle s. upon my head.
Ps. 104. 15, Oil to make his face s. 130. 12; the night s. as the day.
Prov. 4. 18, light that s. more and more.
18a. 9. 2, upon them hath the light s.
60. 1, arise, s., for thy light is come.
Dan. 12. 3, wise shall s. as the brightness.
Mat. 5. 16, let your light so s.
13. 43, the righteous s. as the sum.
2 Cor. 4. 6, God who commanded the light to s.
See John 1. 5; 2 Pet. 1. 19; 1 John 2. 8; Rev. 1. 16.
SHOCK. Jude. 15. 5; 10. 5, 26.

SHOCK. Judg. 15.5; Job 5.26. SHOD. Mk. 6.9; Eph. 6.15.

SHOOT. Ps. 22.7, they s. out the lip. 64.3, to s. their arrows, even bitter words. 144.6. s. out thine arrows and destroy them. See I Chron. 12.2; Mk. 4.32; Lu. 21.30.

See I CHI'OH. 12.27, Max. 4.02; Ed. 24.00.
SHORT. Job 17.12, the light is s.
20.5. triumphing of wicked is s.
Fs. 59.47, remember how s. my time is.
Rom. 3.23, come s. of the glory of God.
1 Cor. 7.29, the time is s.
See Num. 11.23; Isa. 50.2; 59.1; Mat. 24.22.
SHORTER. Isa. 28.20, the bed is s.

SHORTLY. Gen. 41. 32; Ezek. 7. S; Rom. 16. 20.

Ps. 47.5, God is gone up with a s. Lam. 3. 8, when I s. he shutteth out my prayer. 1 Thess. 4. 16, shall descend with a s. See Num. 23. 21; 1 Sam. 4. 5; Isa. 12. 6. SHOWER. Ps. 65. 10, makest it soft with s.

72. 6, like s. that water the earth. Ezek. 34. 26, will cause s. to come in season. See Deut. 32. 2; Job 24. 8; Jer. 3. 3; 14. 22. SHUN. Acts 20. 27; 2 Tim. 2. 16.

SHUT. Gen. 7. 16, the Lord s, him in.

Is. 2. 22, he shall open and none shall s.
60, 11, gates shall not be s. day nor night.
Jer. 35, 5, 1 am s. up, I cannot go to the house of

the Lord. Lam. 3. 8, he s. out my prayer. See Gal. 3. 23; 1 John 3. 17; Rev. 3. 7; 20. 3.

See Gal. 3. 23; 1 John 3. 17; Rev. 3. 7; 20. 3. SIOK. Prov. 13. 12, maketh the heart s. 23. 35, stricken me and I was not s. Cant. 2. 5, I am s. of love. Isa. 1. 5, the whole head is s. Hos. 7. 5, made him s. with bottles of wine. Mat. S. 14, wife s mother s. Jas. 5. 14, is any s.? call elders of the church. 15, prayer of faith shall save the s. SIOKNESS. Ps. 41. 3. Each S. 2. 34.

SICKNESS. Ps. 41. 3; Eccl. 5. 17; Mat. 8. 17. SIFT. Isa. 30. 28; Amos 9. 9; Lu. 22. 31.

SIFT. 1sa. 30. 2s; Amos 9. 9; Lh. 22. 51. SIGHT. Ex. 3. 3, this great s. Deut. 18. 34, for s. of thine eyes. Eccl. 6. 9, better is s. of eyes. Mat. 11. 5; 20. 34; Lu. 7. 21, blind receive s. 26; Lu. 10. 21, it seemed good in thy s. 21. 11, fearful s. and signs from heaven. 21. 11, leafith, and sighs from fleaven. 12 Cor. 5. 7, walk by faith, not by s. See Eccl. 11. 9; 1sa. 43. 4; Dan. 4. 11; Heb. 4. 13.

See Ecci. 11: 9; 18a, 43, 4; Dan, 4, 11; Heb. 4, 16.
SIGN. 18a, 7, 11, ask thee a s. of the Lord.
55, 13, for an everlasting s.
Ezek. 12. 6, I have set thee for a s.
Dan, 4, 3, how great are his s.
Mat, 16. 3, s. of the times.
Mk, 16. 20, with s, following.
Lu, 2, 34, for a s. which shall be spoken against.
John 4, 48, except ye see s.
Acts 2, 22, man approved of God by s.
4, 20, that s. may he done but the name

4, 30, that s. may be done by the name. See Rom. 4, 11; 15, 19; 1 Cor. 1, 22; Rev. 15, 1. SIGNIFY. John 12, 33; Heb. 9, 8; 1 Pet. 1, 11. SILENCE. Mat. 22, 34; 1 Tim. 2, 11; 1 Pet. 2, 15.

SILLY. Job 5.2; Hos. 7.11; 2Tim. 3.6.

SILLY. Job 5. 2; Hos. 7.11; 2Tim. 3. 6.
SILVER. I Kings 10, 27, king made a. as stones.
Job 22. 25, thou shalt have plenty of s.
Ps. 12. 6; 66. 10, as a. is tried.
Prov. 8. 10, receive instruction and not s.
Eccl. 5. 10, he that boveth s. shall not be satisfied.
Iss. 1. 22, thy s. is become dross.
Jer. 6. 30, reprobate s. shall men call them.
Mal. 3. 3, sit as a refiner and purifier of s.
See Gen. 44. 2; Eccl. 12. 6; Mat. 21. 6; Act. 21.
SIMILTPUDE. Num. 12. 8, the s. of the Lord.
Lent 4. 12, save ca.

Deut. 4. 12, saw no s. Ps. 144. 12, after the s. of a ralace. Rom. 5. 14, after the s. of Adam's transgression. Jas. 3. 9, made after the s. of God. See Hos. 12. 10; Dan. 10. 16; Heb. 7. 15.

See ROS. 12.10; Dail. 30.10; Refo. 1. 10. SIMPLE (Foolish). Ps. 10.7, making wise the s. 119.130, it giveth understanding to the s. Prov. 1.22, how long, ye s. ones? 32, the turning away of the s. 1.7, and beheld among the s.

Prov. 8. 5, O ye s. understand wisdom. 9.4, who is a substant and a substant and a substant a

SIMPLICITY. 2 Cor. 1. 12, that in s. and godly sincerity.

11. 3, from the s. that is in Christ. 11. 3, from the s. that is in Christ.
SIN (n.). Gen4. 47, s. lieth at the door.
Num. 27. 3, dicd in his own s.
Deut. 24. 16; 2 Kings 14. 6; 2 Chron. 25. 4, put to death for his own s.
Job 10. 6, thou searchest after my s.
Job 10. 6, thou searchest after my s.
25. 7, remember not s. of my youth.
32. 1, blessed is he whose s. is covered.
38. 18, I will be sorry for my s.
13, my s. is ever hefore me.

38. 18. I will be sorry for my s.
51. 3, my s. is ever before me.
90. 8, our secret s.
103. 10, hath not dealt with us according to our s.
Prov. 5. 22, holden with cords of s.
10. 19, in multitude of words wanteth not s.
14. 9, fools make a mock at s.
34, s. is a reproach to any people.

14.9, fools make a mock at s.
34, s. is a reproach to any people.
1sa. 30, 1, to add s. to s.
43. 25; 44.2, not remember s.
53. 10, offering for s.
12, bare the s. of many.
1er. 51. 5, land filled with s.
Ezek. 33. 16, none of his s. shall be mentioned.
Hos. 4.8; they eat up s. of my people.
Nic. 6.7, fruit of my body for s. of my soul.
Nat. 12. 31, all manner of s. shall be forgiven.
John 1. 29, the s. of the world of s.
16. 3, will reprove the world of s.
19. 11, bath the greater s.
Acts 7. 60, lay not this s. to their charge.
22. 16, wash away thy s.
Rom. 5. 20, where s. abounded.
6. 1, shall we continue in s.
7. 7. 1 had not known s.
14. 23, whatsoever is not of faith is s.
2 Cor. 5. 21, made him to be s. for us.
2 Thess. 2. 3, that man of s.
1 Pett. 2. 24, his own self bare our s.
8 ee 1 John 1. 8; 3. 4; 4. 10; 5. 16; Rev. 1. 5.
SIN (c), Gen. 42. 22, do not s. against the child.

1 Pet. 2. 23, ans own sen ours our s. See 1 John 1. 8; 3. 4; 4. 10; 5. 16; Rev. 1. 5. SIN (v.), Gen. 42, 22, do not s. against the child. Ex. 9. 27; 10. 16; Num. 22. 34; Josh. 7. 20; 1 Sam. 15. 24; 26. 21; 2 Sam. 12. 13; Job 7. 20; Ps. 41. 4; Mat. 27. 4; Lu. 15. 18, 1 haves. Job 10. 14, if 1 s., thou markest me, Ps. 4. 4, stand in awe and s. not. 39. 1, that 1 s. not with my tongue. Prov. 8. 36, he that s. against me. 1sa. 43, 27; thy first father hath s. Ezek. 18. 4, the soul that s. it shall de. Hos. 13. 2, now they s. more and more. Mat. 18. 21, how oft shall my brother s. John 5. 14; 8. 11, s. no more. Rom. 6. 15, shall we s. because, 1 Cor. 15. 34, awake to righteousness and s. not. Eph. 4. 26, be ye ansry, and s. not. 1 John 3. 9, he cannot s. because born of God. See Num. 15. 28; Job 1. 5, 22; Rom. 3. 23, SINCERE. Phil. 1. 10; 1. Pet. 2. 2. SINCERITY. Josh. 24. 14; 1 Cor. 5. 8; Eph. 6. 24.

SINFUL, Lu. 5. 8; 24. 7; Rom. 7. 13; 8. 3. SINGING. Ps. 100. 2; 126. 2; Cant. 2. 12; Eph. 5. 19. SINGLE. Mat. 6. 22; Lu. 11. 34. SINGLENESS. Acts 2. 46; Eph. 6.5; Col. 3. 22. SINNER. Gen. 13. 13, men of Sodom s. exceedingly.

INNER, Gen. 13, 13, men of Sodom Ps. 1.1, standeth not in way of s. 25, 8, teach s. in the way, 26, 9, gather not my soul with s. 51, 13, s. shall be converted. Prov. 1, 10, if s. entice thee. 13, 21, evil pursueth s.

Eccl. 9. 18, one s. destroyeth much good.
1sa. 23. 14, the s. in Zion are afraid.
Mat. 9. 11; Mk. 2. 16; Lu. 5. 30; 15. 2, eat with s.
13; Mk. 2. 17; Lu. 5, 32, call s. to repentance,
11. 19; Lu. 7. 34, a friend of s.
Lu. 7. 37, woman who was a s.
13. 2, suppose ye these were s. above all?
15. 7. 10, joy over one s.
18. 13, be merciful to me a s.
John 9. 16, how can a man that is a s. do such miracles? miracles? 5, whether he be a s. I know not. 20, Whether he de as 1, 1410 MOU.

Rom. 5, 8, while we were yet s.

19, many were made s.

116. 7, 26, separate from s.

See Jas. 48; 5, 20; 1 Pet. 4, 18; Jude 15.

SISTER. Job 17, 14; Prov. 7, 4; Mat. 12, 50; 1Tim.

5, 2,

5.2.
St. 2. Kings 7. 3, why s: we here until we die?
Ps. 60, 12, they that s. in the gate.
107.10, such as s. in darkness.
1s. 30. 7, their strength is to s. still.
Jer. 8. 14, why do we s. still?
Ezek. 33. 31, they s. before thee as thy people. Ezek. 33. 34, they s. before thee as tny people. Mic. 4.4, they s. every man under his vine. Mal. 3. 3, he shall s. as a refiner. Mat. 20. 23; Mk. 10. 37, to s. on my right hand. See Prov. 23. 1; Lam. 3. 63; Acts 2. 2. STUATION. 2 Kings. 10; Ps. 48. 2. SKILFUL. 1 Chron. 28. 21; Ps. 33. 3; Ezek. 21. 31;

Dan. 1. 4.

SKILL, 2 Chron. 2.7; Eccl. 9. 11; Dan. 1. 17; 9. 22. SKIN. Ex. 34, 29, wist not that s. of his face shone.

KIN. Ex. 34, 29, wist not that a, or instance should be 2, for s.

10. 11, thou hast clothed me with s. and flesh.

19, 26, though after my s. worms destroy.

Jer. 13, 23, can the Ethiopian change his s.

Ezek. 37, 5, 1 will cover you with s.

Heb. 11, 37, wandered in sheep-s.

See Gen. 3, 21, 27, 16; Ps. 102, 5; Mic. 3, 2; Mk, 1, 6.

SKIP. Ps. 29.6; 114.4; Jer. 48.27. SKIRT, Ps. 133. 2; Jer. 2. 34; Zech. 8. 23. SLACK. Deut. 7. 10; Prov. 10, 4; Zeph. 3. 16; 2 Pet.

3.9.
SLAIN. Gen. 4.23. I have s. a man.
Prov. 7.26, strong men have been s. by her.
22.13, the slothful man saith, I shall be s.
24.11, deliver those ready to be a.
1sa. 22. 2, thy s. men are not s. with the sword.
20.21, earth shall no more cover her s.
66.16, the s. of the Lord shall be many.
Jer. 9.1, weep for the s. of my people.
Lam. 4. 9, s. with sword better than s. with hunger.

hunger. Ezek, 37, 9, breathe upon these s. Eph. 2, 16, having s. the enmity. Rev. 5, 6, a Lamb as it had been s. See 1 Sam. 18.7; 22.21; Lu. 9, 22; Heb. 11.37.

SLANDEROUSLY. Rom. 3. 8, as we be s. reported.

SLAUGHTER. Ps. 44.22, as sheep for the s. 1sa. 53. 7; Jer. 11. 19, brought as a lamb to the s. 1sa. 53. 7; Jer. 11. 19, brought as a lamb to the s. 1sa. 7. 32; 19. 6, valley of s. Ezek, 9. 2, every man a s. weapon. See Hos. 5. 2; Zoch. 11. 4; Acts 9. 1; Jas. 5. 5. SLAVE. Jer. 2. 14; Rev. 18. 13.

SLAY. Gen. 18. 25, far from thee to s. the righteous. Job 9. 23, if seourge s. suddenly. 13. 15, though he s. me. See Gen. 4. 15; Ex. 21. 14; Neh. 4. 11; Lu. 11, 49; 19. 27.

SLEEP (n). 1 Sam. 26. 12, deep s. from God, Job 4. 13; 33. 15, when deep s. falleth, Ps. 13. 3, lest I sleep the s. of death, 127, 2, giveth his beloved s. Prov. 3. 24, thy s. shall be sweet, 6. 10; 24. 33, yet a little s, 20. 13, love not s., lest. Eccl. 5, 12, the s. of a labouring man.

Jer. 51, 39, sleep a perpetual s. Lu. 9, 32, heavy with s. John 11, 13, of taking rest in s. Rom. 13, 11, high time to awake out of s. See Dan. 2, 1; 6, 18; 8, 18; Acts 16, 27; 20, 9, VEDD'a. Fayer 7, Priment wherein shell

See Dan. 2. 1; 6. 18; 8. 18; Acts 16. 27; 20. 9. SLEEP (s.). Ex. 22. 27, raiment, wherein shall he s. Job 7. 21, now shall I s. in the dust, Ps. 4. 8, I will lay me down and s. 121. 4, shall neither slumber nor s. Prov. 4. 18, they s. not, except they have done, 6. 22, when thou s. it shall keep thee. 10. 5, he that s. in harvest is a son that causeth shame.

shame.
Cant. 5.2, I s., but my heart waketh.
Dan. 1.2, many that s. in the dust.
Mat. 9.24; Mk. 5.39; Lu. 8.52, not dead but s.
13.25, while men s. the enemy sowed.
13.25, while men s. the enemy sowed.
13.33, coming suddenly he find you s.
Lu. 22.46, why s. ye? rise and pray.
John 11. 11, our friend Lazurus s.
1 Cor. 11.30, for this cause many s.
15.51, we shall not all s.
Eph. 5.14, wake thou that s.
1 Thess. 4. 14, them which s. in Jesus.
5. 6. let us not s. as do others.

5. 6; let us not s, as do others. 7, they that s. s. in the night. 10, that whether we wake or s. See Gen. 28. 11; 1 Kings 18. 27; Acts 12. 6; 1 Cor.

15, 20, SLEIGHT. Eph. 4.14, the s. of men.

SLEW. Judg. 9. 54, a woman s. him. 1 Sam. 17. 36, s. both the lion and the bear. 29. 5, Saul s. his thousands, 2 Kings 10. 9, who s. all these? Ps. 78. 34, when he s. them, then they sought

him. Isa. 66. 3. killeth an ox is as if he s. a man. Isa. 66. 3. killeth an ox is as if he s. a man. Dan. 5. 19, whom he would he s. Mat. 23. 35, whom ye s. between temple and altar. Acts 5. 30; 10. 39, whom ye s. and hanged on a

22, 20, kept raiment of them that s. him. Rom. 7, 11, sin by the commandment s. me. See Gen. 4, 8; Ex. 2, 12; 13, 15; Neh. 9, 26; Lam. 2, 4. SLIDE. Deut. 32, 35; Ps. 26, 1; 37, 31; Hos. 4, 16, SLIGHTLY. Jer. 6.14; 8.11, healed hurt s.

SILTME. Gen. 11.3; 14.10; Ex. 23.
SLIPL. 2 Sam. 22.37; Ps. 18.39, feet did not s.
Job 12.5, he that is ready to s.
Ps. 17.5, that my footsteps s. not.
88. 16, when my foot s. they magnify.
73.2, my steps had well nigh s.
Heb. 21 Lest was should be them. 73, 2, my steps had well nigh s. Heb. 2, 1; lest we should let them s. See Deut. 19, 5; 1 Sam. 19, 10; Ps. 94, 18, SLIPPERY. Ps. 35 6; 73. 18; Jer. 23. 12.

SLOTHFUL. Judg. 18. 9, be not s. to possess. Mat. 25. 26, thou s. servant. Rom. 12. 11, not s. in business: Heb. 6, 12, that ye be not s. See Prov. 18. 9, 19. 24; 24. 30; Eccl. 10. 18.

See Prov. 18. v; 18. 24; 24. 30; Eccl. 10. 16. SLOW. Ex. 4. 10, 1 am s, of speech. Neh. 9. 17, a God s, to anger. Prov. 14. 29, s, to wrath is of great understanding, Lu. 24, 25, s, of heart. See Acts 27, 7; Tit. 1. 12; Jas. 1. 19.

See AGS 21. 114. 127. 368.1 18.
10.26, so is the s. to them that send him.
10.4, the soul of the s. desireth.
20.4, the s. will not plow.
20.16, the s. is wiser in his own conceit.

SLUMBER. Ps. 121.3, that keepeth thee will not s.

LUMBER. FS. 2L.3, that keepen thee will Prov. 6. 4, give not s. to thine eyelids. 10; 24, 33, a little more s. 13a. 5. 21, none shall s. among them. 56. 10, loving to s. Nah. 3. 18, thy shepherds s. Rom. 11. 8, hath given them the spirit of s. See Job 33. 15; Mat. 25. 5; 2 Pet. 2. 3.

SMALL. Ex. 16.14, s. round thing, s. as hoar frost, 13.22, every s. matter they shall judge. Num. 16.9, a. s. thing that God hath separated, 13. a. s. thing that thou hast brought us. Deut. 9.21, 1 ground the calf s., even as s. as dust. 32. 2, doctrine distil as s. rain. 2 Sam. 7. 19; 1 Chron. 17. 17, yet a s. thing in thy

sight. 1 Kings 2. 20, one s. petition of thee. 2 Kings 19. 26, inhabitants of s. power, Job 8. 7, thy beginning was s.

15. 11, are consolations of God s.? 36. 27, he maketh s. the drops of water. Ps. 119. 141, I am s. Prov. 24. 10, thy strength is s. Isa. 7. 13, is it a s. thing to weary men?

16. 14, remnant very s. and feeble.

40. 15, nations as the s. dust. 54. 7, for a s. moment. 60. 22, a s. one shall become a strong nation. Jer. 49, 15, I will make thee s. among heathen. Jan. 11, 23, strong with a s. people. Amos 7, 2, by whom shall Jacob arise? for he is s. Amos 1.2, by Moon shall sado hitse? Zech. 4.10, the day of s. things. Mk. 8.7; John 6.9, a few s. fishes. Acts 12.18; 19.23, no s. stir. 15. 2, had no s. dissension. Jas. 3.4, turned with very s. helm. See Jer. 44.28; Ezek. 34.18; 1 Cor. 6.2.

SMART. Prov. 11. 15, shall s. for it.

SMELL. Gen. 27. 27, as s. of field which the Lord hath blessed.

Deut. 4. 28, gods that neither see nor s. Job 39, 25, he s. the battle. Ps. 45. 8, thy garments s. of myrrh. Ps. 49. S, Thy garments 8. on myrm. 115. 6, noses have they, but they s. not. 1sa. 3. 24, instead of sweet s. 1sa. 3. 27, nor the s. of fire. 1 Cor. 12. 17, hearing, where were the s.? Eph. 5. 2, sacrifice for sweet-s. savour. Phil. 4. 18, an odour of a sweet s. Sec Cant. 1. 12; 2. 13; 4. 10; 7. 5; Annos 5. 21. WHITE Ps. 2. 13; wherefore, a thou

See Cant. 1.12; 2.13; 4.10; 7.8; Anos 5.21.
SMITE. Ex. 2.13, wherefore s. thou
21.12, he that s. a man.
1 Sam. 28. 8, I will not s. h'm the second time.
2 Kings 6.18, a. this people with blindness.
21, shall 1 s. them?
7s. 121. 6, the sun shall not s. thee by day
111. 5, let the righteous s. me.
1 Prov. 19. 25, s. a scorner.
1 sa. 10. 24, he shall s. thee with a rod.
40. 10, neither shall heat s. thee.

49, 10, neither shall heat s. thee.

50. 6, gave my back to the s.
58. 4, to s. with the fist of wickedness.
Jer. 18. 18, let us s: him with the tongue.
Lam. 3. 30, giveth his cheek to him that s.
Ezek. 7. 9, know that I am the Lord that s. Ezek. 7. 9, Know that I am the Lord that s. 21. 14, rrophesy, and s. thine hands together. Nah. 2. 10. the knees s. together. Zech. 13. 7, awake, O sword, and s. the shepherd. Mal. 4. 6, lest I s. the earth with a curse. Mat. 5. 39, s. thee on the right cheek. 24. 49, shall begin to s. his fellow servants. Lu. 22. 49, shall we s. with sword? John 18. 23, why s. thou me? See Lu. 6. 29; Acts 23. 2; 2 Cor. 11. 20; Rev. 11. 6. WITH 1 Sam 13. 10; 18s. 44. 12; Jer. 24. 1.

SMITH. 1 Sam. 13. 19; Isa. 44. 12; Jer. 24. 1.

SMITTEN. Num. 22, 28, that thou hast s. Deut. 28, 25, cause thee to be s. 1 Sam. 4.3, wherefore hath the Lord s. us? 2 Kings 13, 19, thou shouldest have s. five or six

Ps. 3. 7, thou hast s. all mine enemies. Ps. 5. 7, thou hasts at mine chemics 102.4, my heart is s. 1sa. 24. 12, the gate is s. with destruction. 53. 4, s. of God.
Jer. 2. 30, in vain have I s. your children. Hos. 6. 1, be hath s. and he will bind. Amos 4. 9, I have s. you. See Job 16. 10; Ezek. 22. 13; Acts 23. 3.

SMOKE. Gen. 19.28, as the s. of a furnace. Deut. 29.20, the anger of the Lord shall s. Ps. 37. 20, wicked consume into s. PS. 01. 20, wicken consume and s. 68. 2, as s. is driven away.
74. 1, why doth thy anger s.?
102. 3, my days are consumed like s.
104. 32; 114. 5, he toucheth the hills, and they s.
119. 83, like a bottle in the s. Prov. 10. 26, as s. to the eyes Isa. 6. 4, the house was filled with a. 34. 10, the s. thereof shall go up for ever. 54. 10, the st thereof sharing one for 55. 6, the heavens shall vanish like s. 65. 5, these are a s. in my nose.

Hos. 13. 3, as the s. out of a chimney.

See Rev. 9.2; 14. 11; 15.8; 18.9; 19. 3.

SMOKING. Gen. 15.17; Ex. 20, 18; Isa. 42.3; Mat. 12.20.

SMOOTH. Gen. 27. 11, I am a s. man. 1 Sam. 17. 40; Isa. 57. 6, five s. stones. Isa. 30. 10, speak unto us s. things Lu. 3. 5, rough ways shall be made s. See Ps. 55. 21; Prov. 5. 3; Isa. 41, 7.

See Ps. 55. 21; Prov. 5. 3; 183. 41. 7.

SMOTE. Num. 20. 11, Moses s. the rock twice,
Judg. 15. 8, Samson s. them hip and thigh.
1 Sam. 24. 5, David's heart s. him.
Isa. 60. 10, in my wrath I s. thee,
Jer. 31. 19. I s. upon my thigh.
Hag. 2. 17, I s. you with blasting and mildew.
Mat. 26. 68; Lu. 22. 94, who is lie that s. thee?
Lu. 18. 13. s. upon his breast.
Acts 12. 23. immediately angel s. him.
See 2 Sam. 11. 7; Dau. 2. 34; Mat. 27. 30.

See 255 MARE. Ex. 10.7, this man be a s. unto us. 19 ut. 7.25, nor take silver of idols, lest thou be s. 12. 30, take heed that thou be not s. by them. Josh, 23. 13, they shall be s. unto you. 1 ud. 8. 27, which thing became a s. to Gideon. 1 Sam. 18. 21, that she may be a s. 60. 00 unbased on 1 sam. 28. 21, that she may be a s. 28. 9; wherefore layest thou a s. for my life? 2 Sam. 22.6; Ps. 18.5, s. of death prevented me. Job 18.8, he walketh on a s.

22. 10, s, are round about thee. Ps. 11. 6, upon the wicked he shall rain s. 38.12, they lay s. for me. 64. 5. commune of laving a privily.
69. 22, let their table become a s.
91. 3, deliver thee from s. of lowler.
124. 7, the s. is broken.
Prov. 6. 2; 12. 13, s. with words of thy mouth.

Prov. 6. 2; 12. 13, s. with words of thy mouth.
7, 23, as a bird hasteth to the s.
13. 14; 14. 27, the s. of death.
18, 7, a fool's lips are the s. of his soul.
22. 25, learn his ways, and get a s. to thy soul.
29, 8, biring city into s.
25, fear of man bringeth a s.
Eccl. 9. 12, s. in an evil time.
1sa. 24. 17; Jer. 48. 43, the s. are upon thee.
1sa. 24. 17; fear and a s. is come upon us.
Ezek. 12. 13, he shall be taken in my s.
Hos. 9. 8. the prophet is a s. Hos. 9. 8, the prophet is a s.

Amos 3. 5, can a bird fall in a s.?

Lu. 21. 35, as a s. shall it come.

1 Tim. 3. 7, lest he fall into the s.

6.9, they that will be rich fall into a s. 2 Tim. 2.26, recover out of the s. of the devil. See Ex. 23.33; Deut. 7.16; Judg. 2.3; Eccl. 7.26. SNATCH. Isa. 9. 20, shall s. and be hungry. SNOW. Ex. 4.6; Num. 12. 10; 2 Kings 5. 27, leprous

as s.
25 am 23, 20, slew lion in time of s.
Job 6, 16, wherein the s. is hid.
9. 30, wash myself in s. water.
24, 19, drought and heat consume s. waters. 24. 19, drought and fleat consume s. w. 7.6, suith to s., be thou on the earth. 38. 22, the treasures of the s. Ps. 51. 7, I shall be white than s. 147. 16, he givesh s. like wool. Prov. 25. 13, cold of s. in harvest. 26. 1, as s. in summer. 31. 21, she is not afraid of the s.

Isa. 1.18, your sins shall be white as a. 55.10, as the s. from heaven returneth not. Jcr. 18.14, will a man leave the s. of Lebanon? Lam. 4.7, Nazarites purer than s. Dan. 7.9; Mat. 28.3; Mk. 9.3, garment white Sec Ps. 68, 14; 148, 8; Rev. 1, 14,

SNUFFED. Jer. 14.6; Mal. 1.13. SOAKED. Isa. 34.7, land s. with blood. SOAP. Jer. 2.22; Mal. 3.2. SOBLER. 2 Cor. 5, 13, s. for your cause. 1 Thess. 5. 6, let us watch and be s. 1 Tim. 3. 2; Tit. 1. 8, a bishop must be s. Tit. 2. 2, aged men be s.

4, teach young women to be s. 1 Per. 4.7, be ye therefore s., and watch. See Acts 26.25; Rom. 12.3; Tit. 2.6. SODDEN. Ex. 12, 9; 1 Sam. 2, 15; Lam. 4, 10.

SOFT. Joh 23, 16, God maketh my heart s.
41.3, will he speak s. words?
Ps. 65, 19, thou makest it s. with showers.
Prov. 15, 1, a s. answer turneth away wrath. 25. 15, a s. tongue breaketh the bone. See Ps. 55. 21; Mat. 11. 8; Lu. 7. 25. SOFTLY. Gen. 33. 14; Judg. 4. 21; 1 Kings 21. 27;

Isa. 38. 15. SOIL. Ezek. 17. 8, planted in a good s.

SOJOURN. Gen. 13.9, this fellow came in to s. 26.3, s. in this land, and I will be with thee. 41.4, to s. in the land are we come. Dent. 26.5, s. with a few, and became a nation. Judg. 11.9, I go to s. where I may find place. 2 Kings 8.1, s. wheresoever thou canst s. 2 Kings A. 1, s. wheresover thou canst s. Ps. 120, 5, woe is me, that I s. Isa. 23, 7, feet earry her afar off to s. Jer. 42, 22, die in place whither ye desire to s. Lam. 4, 15, they shall no more s. there. If the 1.1, 9, by faith he s. in land of promise. 1 Pet. 1.17, pass time of your s. here in fear.

SOJOURNER. Gen. 23, 4; Ps. 39, 12. SOLD. Gen. 31. 15, our father hath s. us. 45. 4, whom ye s, into Egypt. Lev. 25, 23, the land shall not be s. for ever.

Lev. 25, 23, the land shall not be s. for ever.
42, shall not be s. ns bondmen.
27. 28, no devoted thing shall be s.
Deut, 15. 12, if thy brother be s. unto thee.
32. 30, except their Rock had s. them.
1 Kings 21. 20, thou hasts, thyself to work evil.
Nch. 5. 8, or shall they be s. unto us?
Fstb. 7. 4, for we are s. to be slain.
1sa. 50. 1, have ye s. yourselves?
52. 3, ye have s. yourselves?
52. 3, ye have s. yourselves for nought.
Lam. 5. 4, our wood is s. unto us. Joel 3. 3, they have s. a girl for wine. Joel 3.3, they have s. a girl for wine.
Amos 2.6, they s. the righteous for silver.
Mat. 10.29, are not two sparrows s. for a furthing?
13.46, went and s. all that he had.
18.25, his lord commanded him to be s.
21. 12; Mk. 11.15, cast out them that s.
26. 9; Mk. 14. 5, might have been s. for much.
Lu. 17. 28, they bought, they s. they planted.
Acts 2.46, and s. their possessions.
Rom. 7.14, s. under sin.
1 Cor. 10. 25, whatsoever is.s. in the shambles.
See Lu. 19. 45; John 12.5; Acts 5. 1; Heb. 12. 16.
OLDIER. Exra 8. 22, ashamed to require s.

See Lu. 10. 45; John 12. 5; Acts 5. 1; Heb. 12. 16. SOLDIER. Ezra 8. 22; sashamed to require s. Mat. 8. 9; Lu. 7. 8; having s. under me. Lu. 3. 14; s. demanded, what shall we do? Acts 10. 7, a devout s. 2 Titu. 2. 3, as a good s. of Jesus Christ. Fee 2 Chron. 25. 13; isa. 15. 4; Acts 27. 31. SOI.B. Gen. 8. 9, dove found no rest for s. of her foot. 2 Sam. 14. 25; Isa. 1. 6, from s. of foot to crown. See Deut. 28. 35, 56, 65; Josh. 1. 3; Joh 2. 7.

SOLEMN. Ps. 92. 3, sing praise with a s. sound. See Num. 10. 10; Isa. 1. 13; Lam. 2. 22; Hos. 9. 5. SOLEMNITY, Isa 30. 20, when a holy s. is kert. See Deut. 31 10; Isa 33. 20; Ezek. 45. 17; 46. 11 SOLEMNLY. Gen. 43. 3; 1 Sam. 8. 9. SOLITARY. Ps. 68. 6. God setteth the s. in families.

107. 4, wandered in a s. way. Isa. 35. 1, the wilderness and s. rlace shall be glad. See Job 3. 7; 30. 3; Lam. 1. 1; Mic. 7. 14; Mk. 1. 35. SOME.

See JOBA 1; 30. 3; Laim. I.; and I. 14; and I. 15. 35. MME. Gen. 37. 20, s. evil beast. Ex. 16. 17, and gathered, s. more, s. less. 1 Kings 14. 13, found s. good thing. Ps. 20. 7, s. trust in chariots. 69. 20, I looked for s. to take pity. Dan. 12. 2, s. to life, and s. to shame. Mat. 16. 14; MK. 8. 28; Lu. 9. 10, s. say thou art John the Baptist. 28. 17. s. doubted.

33. 17, s. doubted.
John 6. 64, s. of you that believe not.
Acts 19. 32; 21. 34, s. cried one thing, s. another.
Rom. 3. 3, what if s. did not believe? 5. 7, s. would even dare to die.

1 Cor. 6, 11, such were s. of you.
15, 34, s. have not knowledge.
Eph. 4, 11, s. prophets, s. evangelists.
1 Tim. 5, 24, s. men's sins are open. 1 Tim. 5. 24, 8. men s sins are open. Heb. 10. 25, as the manner of s. is. 2 Pet. 3. 9, as s. men count slackness. See 1 Tim. 1. 10; 2 Tim. 2. 18; Jude 22. SOMEBODY. Lu. S. 46; Acts 5. 36.

SOMETIMES. Eph. 2. 13, s. far off.

SOMETIMES. Eph. 2.13, s. far off. 5.8, ye were s. darkness. Col. 1.21, s. alienated. See Col. 3.7; Tit. 3.3; 1 Pet. 3.20. SOMEWHAT. 1 Kings 2.14; Gal. 2.6; Rev. 2.4 SON. Gen. 6.2; Job 1.6; 2.1; 38.7; John 1.12; Phil. 2.15; 1 John 3.1, s. of God. Job 14. 21, his s. come to honour. Ps. 2.12, kiss the S. lest he be angry. Sc. 16, save s. of thine handmaid. 116. 16, 1 am the s. of thine handmaid. Prov. 10.1; 13.1; 15.20; 11.2; 19.26; a wise s. 17.25; 19.13, a foolish s. 31.2, s. of my womb, s. of my vows. Isa. 9.6, unto us a s. is given. 14.12, s. of the morning.

31. 2, s. of my womb, s. of my vows.

1sa, 9.6, unto us as, is given.

14. 12, s. of the morning.

Jer. 35. 5, s. of the Rechabites.

Ezek, 20. 31; 23. 37, s. rass through fire,

Hos. 1. 10, the s. of the living God.

Mal. 3. 17, as a man spareth his s.

Mat. 11. 27, no man knoweth the S.

13. 55; Mk. 6. 3; Ju. 4. 22, the earpenter's s.

17. 5, this is my beloved S.

22. 42, Christ, whose s. is he?

Lu. 7. 12, only s. of his mother.

10. 6, if the s. of peace.

19. 9, he also is a s. of Abraham.

John L. 18; 3. 18, only begotten S.

21; the S. quickeneth whom he will.

8. 35, the S. abideth ever.

36, if the S. make you free.

11. 12; 2 Thess. 2. 3, the s. of perdition Acts 4. 36, s. of consolution.

Rom. 1. 9, serve in the gospel of his S.

23, conformed to the image of his S.

29, conformed to the image of his S. 32, spared not his own S

1 Cor. 4.14, as my beloved s. I warn you. Gal. 4.5, the adoption of s.

The adoption of s. 7, if as, then an heir. Col. 1, 13, the kingdom of his dear S. Heb. 2, 16, bringing many s. to glory. 5.8, though a S., yet learned he obedience. 11, 24, refused to be called s.

11.24, followed to be taken as 12.6, scourgeth every s. 1 John 2.22, antichrist denieth the S. 5.12, he that hath the S. hath life. See 1 John 1.7; 4.9; 5.10, 11; Rev. 21.7.

See 1 John 1. (; a. v; b. 10, 11; rev. 21. .
SONGS. Joh 30. 9, now am I their s.
35. 10; Ps. 71. 6, who giveth s in the night.
Ps. 32. 7, with s, of deliverance.
33. 3; Iss. 42. 10, sing unto him a new s.
40. 3, be hath put a new s. in my mouth.
69. 12, I was the s. of drumkards.

Ps. 119.54, my s. in house of my pilgrimage. 137.4, the Lord's s. in a strange land. Prov. 25.20, that singeth s. to an heavy heart. Prov. 25. 20, that singeth s. to an neary hears, Isa. 23. 16, sing many s.
35. 10, the ransomed shall come with s.
Ezek. 33. 32, as a very lovely s.
Amos 8, 3, s. of the temple.
Eph. 5. 10; Col. 3. 16, in psalms and spiritual s.
See Cant. 1. 1; Rev. 5. 9; 14. 3; 15. 5.
CON. Ex. 2. 18, how is it ye are come so s.?
Job 32. 22, my Maker would s. take me away.
Ps. 31. 2, shall s. be cut down. Ps. 31. 2, shall s. De Cut down.
58. 3, go astray as s. as born.
68. 31, Ethiopia shall s. stretch out her hands.
90, 10, it is s. cut off.
108. 13, they s. forgat his works.
Prov. 14. 71, he that is s. angry.
See Mat. 21. 20; Gal. 1. 6; 2 Thess. 2. 2; Tit. 1. 7.
00FE 2 (Drug 6. 90 : 18. 1 6. Lu. 16. 90 SORE. 2 Chron. 6. 29; Isa. 1. 6; Lu. 16. 20. SORROW. Gen. 3. 16, multiply thy s. 42.28, with s. to the grave.
Job 6.10, I would harden myself in s. 42. 28, with s. to the grave.

Job 5. 10, I would harden myself in s.

21. 17, God distributeth s. in his anger.

41. 22, s. is turned into joy.

Ps. 13. 2, having s. in my heart daily.

90. 10, vet is their strength labour and s.

116. 3, I found trouble and s.

127. 2, to eat the bread of s.

Prov. 10. 22, maketh rich, addeth no s.

23. 29, who hath s.?

Fec. 12. 23, all his days are s.

7. 3, s. is better than laughter.

11. 10, remove s. from thy heart.

13s. 11. 11, day of desperate s.

35. 10; 51. 11, s. and sighing shall flee away.

53. 3a man of s.

Jer. 30. 15, thy s. is incurable.

49. 23, there is s. on the sea.

Lam. 1. 12, any s. like unto my s.

Mat. 24. 5, iMk. 13. 8, beginning of s.

Lu. 22. 45, sleeping for s.

John 16. 6, s. hath filled your heart.

2 Cor. 2. 7, with overnuch s.

7. 10, godly s. worketh repentance.

1 Tim. 6. 10, plerced with many s.

See Prov. 15. 13; Hos. 8. 10; Rev. 21. 4.

SORROWFUL. 1 Sam. 1. 15, woman of a. s. spirit.

Ps. 69. 29, I am poor and s.

Prov. 14. 13, even in laughter the heart is s. SÖRROWFUL. 1 Sam. 1.15, woman of a.s. sp. Ps. 69. 29. 1 am poor and s. Prov. 14. 13, even in laughter the heart is s. Jer. 31. 25, replenished every s. soul. Zeph. 3. 18, I will gather them that are s. Mat. 19. 22; Lu. 18. 23, went away s. 26. 37, he beran to be s. 533; Mk. 14. 34, my soul is exceeding s. John 16. 20, ye shall be s. See Job 6. 7; 2 Cor. 6. 10; Phil. 2. 28. SOREY. Ps. 38. 18, I will be s. for thee? See I Sam. 22. 8; Neh. 8. 10; Mat. 14. 9. SORT. Gen. 6. 19, two of every s. iss. D. 1.5, with Shall be 8. 107 thes?

See 1 Sam. 22. 8; Neb. 8. 10; Mat. 14. 9.

SORT. Gen. 6. 19, two of every s.

1 Chron. 29. 14, to offer after this s.

Dan. 3. 29, deliver after this s.

Acts 17. 5, fellows of the baser s.

2 Cor. 7. 11; 3 John 6, after a godly s.

2 Tim. 3. 6, of this s. are they.

See Deut. 22. 11; Eccl. 2. 8; Ezek. 27. 24; 38. 4.

SOTTISH. Jer. 4. 22, they are s. children.

SOUGHT. Gen. 43. 30, he s. where to weep.

Ex. 4. 24, the Lord s. to kill him.

1 Sam. 13. 14, the Lord hath s. him a man.

Chron. 15. 13, we s. him not after due order.

2 Chron. 15. 13, we s. him not after due order.

2 Chron. 15. 14, when they s. him he was found.

15, they s. him with their whole desire.

16. 12, in his disease he s. not the Lord.

25. 5. a. s. long as he s. the Lord.

25. 4. 4. 77. 2. 1 s. the Lord, and he heard me.

11. 2. s. out of all that have pleasure.

Eccl. 7. 29, s. out many inventions.

Isa. 62. 12, shalt be called, S. out. 65.1, s. of them that asked not.
Jer. 10.21, rastors have not s. the Lord.
Lam. 1.10, they s. meat to relieve their souls.
Ezek 22.30, 1 s. for a man among them.
34.4, neither have ye s. that which was lost.
Lu. 11.16, s. of him a sign.
13.6, he s. fruit thereon.
19.3, s. to see Jesus.
Rom. 9.32, s. it not by faith.
Heb. 12.17, though he s. it carefully with tears.
See Cant. 3.1; Lu. 2.44; 1 Thess. 2.6. 65.1, s. of them that asked not. See Cant. 3. 1; Lu. 2. 44; 1 Thess. 2. 6.

OUL. Gen. 2. 7, a living s.
Ex. 30. 12, a ransom for his s.
Deut. 11. 13, serve him with all your s.
13. 6, thy friend, which is as thine own s.
30. 2; Mat. 22. 31, obey with all thy s.
Judg. 10. 16, his s. was grieved.
1 Sam. 18. 1; 20. 17, loved him as his own s.
1 Kings 8. 48, return with all their s.
1 Chron. 22. 19, set your s. to seek the Lord.
Job 3. 20, life unto the bitter in s.
12. 10, in whose hand is the s.
12. 10, in whose hand is the s.
12. 13, what his s. desireth, even that he doeth.
13. 30, wishing a curse to his s.
33. 22, his s. draweth hear to the grave.
Ps. 33. 19, to deliver their s. from death.
41. 22, redeement the s. of his servants.
49. 8, the redemption of their s. is precious.
62. 1, my s. waiteth upon God. SOUL. 48.5, the retempt to not nerr s. is precise 62.1, my s. watteth upon God. 63.1, my s. thirsteth for thee. 74.19, the s. of thy turtledove. 103.1; 104.1, bless the Lord, 0 my s. 116.7, return to thy rest, 0 my s. 8, thou hast delivered my s. from death. 8, thou hast delivered. 119, 175, let my s. live. 119, 115, let my s. live.
142, 4, no man cared for my s.
Prov. 11. 25, the liberal s. shall be made fat.
19. 2. s. without knowledge.
25. 25, cold waters to thirsty s.
1sa. 55. 3, hear, and your s. shall live.
1sa. 55. 3, hear, and your s. shall live.
1sa. 10, 1thou wilt satisfy the afflicted s.
Jer. 20. 13, hath delivered the s. of the poor.
31. 12, their s. shall be as a watered garden.
Ezek. 18. 4, all s. are mine.
29. 25. they have devoured s. 22.25, they have devoured s. Hab. 2.10, thou hast sinned against thy s. Mat. 10.25, to destroy both s. and body. 16. 26; Mk. S. 36, lose his own s. 26, 38; Mk. 14. 34, my s. is exceeding sorrow-26. 38; Mk. 14. 34, my s. is exceeding sorrowful.

Lu. 21. 19, in your patience possess ye your s.

Acts 4. 32, of one heart and s.

Rom. 13. 1, let every s. be subject.

1 Thess. 5. 23, that your s. and body be preserved.

Heb. 6. 19, an anohor of the s.

13. 17, they watch for your s.

13. 17, they watch for your s.

13. 14, they watch for your s.

14. 10 commits the pins of s. to him. 4. 19, commit keeping of s, to him. 2 Pet. 2. 14, beguiling unstable s, 3 John 2, even as thy s, prospereth. See Prov. 3. 22; Ezek. 3. 19; Acts 15. 24. SOUND (n.). Lev. 26. 36, the s. of a shaken leaf.

1 Kings 18. 41, s. of abundance of rain.

Job 15. 21, a dreadful s. is in his ears. Ps. 89. 15, that know the joyful s. Ps. 89, 15, that know the joyful s. 92.3, harp with a solemn s. Eccl. 12.4, s. of grinding is low. Jer. 50.22, s. of battle in the land. 51.54, s. of a cry cometh. Ezek, 33.5, he heard s., and took not warning. John 3.8, theu hearest the s., but canst not fell. Acts 2.2, suddenly a s. from heaven. Rom. 10. 18, s. went into all the earth. 1 Cor. 14.8, an uncertain s. See 2 Kings 6. 32; Rev. 1. 15; 9.9; 18. 22. SOUND (adj.). Prov. 2. 7; 3. 21; 8. 14, s. wisdom. Prov. 14, 30, a s. heart is life of the flesh.

1 Tim. 1. 10; 2 Tim. 4.3; Tit. 1.9; 2.1, s. doctrine. 2 Tim. 1, 7, spirit of a s. mind.
13, form of s. words. See Ps. 119, 80 : Lu. 15, 27 : Tit. 2, 2, 8.

SOUND (v.). Ex. 19. 19, the trumpet s. long. Joel 2. I, s. an alarm in holy mountain. Mat, 6. 2, do not s. a trumpet before thee. 1 Thess. I. 8, from you s. out word of the Lord, See Neh. 4. 15; 1 Con 1. 1; 1; 15. 52; Rev. 8. 7.

SOUR. Isa. 18.5; Jer. 31. 29; Ezek. 18.2; Hos. 4.

SOW. Job 4.8, they that s. wickedness. Ps. 97. 11, light is s. for the righteous.

This, 5, s in tears.
Prov. 6, 16, he that s, discord.
Eccl. 11. 4, he that observeth the wind shall not s.
6, in morning s, thy seed.
Isa, 32. 20, that s, beside all waters.

138, 52.20, that s, beside an vaccis.
12, 13, they have s, wheat, but shall reap thorns.
12, 13, they have s, wheat, but shall reap thorns.
14, 15, that no more of thy name be s.

Nah. 1. 14, that no more of thy name be s. + Hag. 1. 6, ye have s. much, and bring in little, Mat. 6. 26, they s. not. 37, he that s. good seed. Joint 4. 36, both he that s. and he that reapeth. 1 Cor. 15. 36, that which thou s. is not quickened. 2 Cor. 9. 6, he which s. sparingly. Gal. 6. 7, whatsoever a man s., that shall he reap. See Lev. 3. 6. 5; Deut. 11. 10; Jer. 2. 2; Jas. 3. 18.

SOWER. Isa. 55, 10; Jer. 50, 16; Mat. 13, 3; Mk. 4, 3; Lu. 8, 5; 2 Cor. 9, 10.

4.3; Lut. 8, 12 Cort. 9. 10.

SPAKE. Ps. 39. 3, then s. 1 with my tongue.

106. 33, he s. unadvisedly with his lips.

Mal. 3.16, s. often one to another.

John 7. 46, never man s, like this man.

1 Cor. 13. 11, 1 s. as a child.

Heb. 12. 25, refused him that s. on earth.

2 Pet. 1. 21, holy men s. as they were moved.

See Gen. 35, 15; John 9. 29; Heb. 1. 1.

SPAN. Ex. 28. 16; Isa. 40. 12; 48. 13; Lam. 2. 20. SPAN. EX. 28, 16; Isa. 40, 12; 48, 13; Lam. 2.20.
SPARE. Gen. 18, 26, I will a for their sakes.
Neh. 13, 22, s. me according to thy mercy.
Ps. 38, 13, s. me, that I may recover strength.
Prov. 13, 24, he thats, the rod.
19, 18, let not thy soul s. for his crying,
Joel 2. 17, s. thy people.
Mal. 3. 17, I will s. them as a man s.
Lu, 15, 17, bread enough and to s.
Rom. 8, 32, s. not his own Son.
11, 21, if God s. not the various because

Rom. 8, 32, 8, not his own son. 11, 21, if God s, not the natural branches, 2 Pet. 2, 4, if God s, not the angels. See Prov. 17, 27; 21, 26; Isa, 54, 2; 58, 1. SPARK. Job 5.7; 18.5; Isa. 1.31; 50.11.

SPEAK. Gen. 18, 37, to s. to God. Ex. 4. 14, I know he can s. well. Gen. 18, 37, to s. to God.

Ex. 4.14, I know he can s. well.

33. 11, spake to Moses as a man s. to his friend.
Num. 20. 8, s. to the rock.
1 Sam. 25. 17, a man cannot s. to him.
Job 11. 5, oh that God would s. against thee.
13. 7, will ye s. wickedly for God?
32. 7, days should s.
33. 14, God s. once, yea, twice.
53. 20, if a man s. he shall be swallowed up.
Ps. 55. 8, I will hear what the Lord will s.
Prov. 23. 9, s. not in the ears of a fool.
Cont. 70 counts live of these asless to s.

Prov. 23.9, s. not in the ears of a fool. Cant. 7.9, causting lips of those asleep to s. 13a. 19.18, shall s. language of Canaan. 63. 1, I that s. in righteousness. 65. 24, while they are yet s., I will hear. 19r. 20.9, I will not s. any more in his name. Hab. 2. 3, at the end it shall s. Zech. 8.16; Ebh 4.25, s. every man the truth. Mat. 8.8, s. the word only, and my servant. 10. 19; Mk. 13. 11, how or what ye shall s. 12. 34; Lu. 6. 45, of abundance of heart mouth s. 36, every idle word that men shall s. Mk. 9.39, can lightly s. evil of me.

Lu. 6.26, when all men s. well of you. John 3.11, we s. that we do know. Acts 4.17, that they s. to no man in this name.

Acts 4.17, that they s. to no man in this name, 20, we cannot but s.
28, 25, I s. words of truth and soberness, 1 Cor. 1.10, that ye all s. the same thing, 14.28, let him s. to himself and to God. 2 Cor. 4.15, we believe and therefore s. Eph. 4.15, s. the truth in love. Heb. 11.4, he being dead yet s.
12.24, that s. better things than that of Abel, Jas. 1.19, slow to s.
See 1 Cor. 11.2; 1 Pet. 2.1; 2 Pet. 2.12.
SPEAR. Josh. S. 18, stretch out the s.
Judg. 5.8, was there a shield or s. seen?
1 Sam. 13.22, nor s. with any but Saul.
17. 7, the staff of his s.
45, thou comest to me with a s.
Ps. 48.9, he cutted the s. in sunder.

13, thou connext to me with a 3.
Ps. 48, 9, he cutteth the s. in sunder.
Isa. 2. 4; Mic. 4. 3, beat s. into pruninghooks.
See Job 41. 29; Jer. 6. 23; Hab. 3. 11; John 19. 34. SPECIAL. Deut. 7.6; Acts 19.11.

SPECTACLE. 1 Cor. 4.9. made a s. to the world.

SPECHACLE. TCO. 4.9, made as, to the wo SPECH. Gen. 11.1, earth was of one s. Ex. 4.10, I am slow of s. Num. 12.8, not in dark s. Deut. 32.2, my s. shall distil as dew. 1 Kings 3, 10, Solomon's s. pleased the Lord, Job 8, 26, the s. of one that is desperate.

15. 3, or with s. wherewith he can do no good. Ps. 13. 2, day unto day uttereth s.

Fs. 13.2, day unto day uttereth s.

3, there is no s. where their voice is not heard, Prov. 17. 7, excellent s. becometh not a tool. Cant. 4.3, thy s. is comely.

8a. 33. 19, of deeper s. than thou canst perceive. Mat. 25. 73, thy s. bewrayeth thee.

1 Cor. 2. 1, not with excellency of s.

4. 19, not the s, but the power.

2 Cor. 3. 12, we use great plainness of s.

10. 10, his s. is contemptible.

60. 4. 6, let your s. be alway with grace.

Tit. 2. S, sound s., that cannot be condemned.

See Ezek. 3.5; Rom. 16. 18; 2 Cor. 11.6.

PEECHLESS. Mat. 22, 12; Lu. 1. 22; Acts 9. 7.

SPEECHLESS. Mat. 22, 12; Lu, 1, 22; Acts 9, 7. SPEED. Gen. 24, 12, send me good s.
2 John 10, receive him not, neither bid him

God s. See Ezra 6. 12; Isa, 5, 26; Acts 17, 15.

See Ezra 6. 12; 1sa, 5. 26; Acts 17. 16.
SPEEDILY. Ps. 31. 2, deliver me s.
69. 17; 143. 7, hear me s.
79. 8, tet thy mercies s. prevent us.
162. 2, when I call, answer me s.
Ecol. 8. 11, because sentence is not executed s.
1sa. 58. 8, thy health shall spring forth s.
Zech. 8. 21, let us go s. to pray.
Lu. 18. 8, he will avenge them s.
See I Sam. 27. 1; Ezra 6. 13; 7. 17; Joel 3. 4.

SPEND. Job 21.13, they s, their days in wealth, 36.11, they s, their days in prosperity, Ps. 90.9, we s, our years as a tale that is told. Isa. 55.2, why s, money for that which is not bread?

2 Cor. 12. 15, very gladly s. and be spent for you. See Prov. 21. 20; Eccl. 6. 12; Lu. 10. 35.

SPENT. Gen. 21. 15, water was s. in the bottle.
Job 7. 6. days s. without hope.
Ps. 31. 10, my life is s. with grief.
Iss. 49. 4, I have s. my strength for nought.
Acts II. 21. s. their time to tell some new thing.
See Mis. 6. 35; Lu. 15. 14; 24. 29; Rom. 13. 12.

SPILT, 2 Sam. 14. 14, as water s.

SPIN. Ex. 35, 25; Mat. 6, 28; Lu. 12, 27,

SFIRT. Gen. 6.3, mys. shall not always strive. Ex. 35.21, every one whom his s. made willing. Num. 11. 17, take of the s. that is on thee. 14.24, be had another s. with him. 16.22; 27.16, the God of the s. of all flesh. 27.18, a man in whom is the s.

SPIRIT. Josh. 5. 1, nor was there any more s. in them. 1 Kings 22, 21; 2 Chron. 18, 20, there came orun a s. 2 Kings 2.9, let a double portion of thy s. Neh. 9. 50, thou gavest thy good s. to instruct, Job 4. 15, a s. passed before my face.
15. 13, thou turnest thy s. against God. forth a s. 26. 4, whose s. came from thee? 32.8, there is a s. in man. Ps. 31.5; Lu. 23. 46, into thine hand I commit my s. 32. 2, in whose s, there is no guile. 51. 10, renew a right s. within me. 78. 8, whose s, was not stedlast.
104.4; Heb. 1.7, who maketh his angels s.
106.33, they provoked his s.
130.7, whither shall I go from thy s.?
Prov. 16. 2, the Lord weigheth the s. 18, an haughty s. goeth before a fall. 19, 29, 23; Isa. 57, 15, an humble s. 32, he that ruleth his s. better than he. Eccl. 3. 21, who knoweth s. of man, and s. of beast? 7. S, the patient in s. better than the proud. S. S. no man hath power over s. to retain s. 1. S. the function in S. better than the 3.03.1.
S. S. no man hath power over s. to retain s.
11. 5, the way of the s.
12. 7, the s. shall return to God.
1sa. 4.; 28. 6, s. of judgment.
11. 2; Eph. 1. 17, the s. of wisdom.
34. 16, his s. it hath gathered them.
42. 1, I have put my s. upon him.
57. 16, the s. should fail before me.
61. 1; Lu. 4. 18, the S. of the Lord is upon me.
Ezek. 3. 14; 8. 3; -11. 1, I went in the heat of my s.
11. 19; 18. 31; 36. 26 a new s.
11. 19; 18. 31; 36. 26 a new s.
11. 10; 2. 11, a man walking in the s. and falsehood.
11. 11. 12. S. 11. 13. the s. it is a s.
12. 41; Mk. 14. 38, the s. is willing.
12. 11, 17, go before him in s. and power of Elias.
12. 27, came by the S. into the temple.
13. 55, ye know not what manner of s. 8, 55, her s. came again.
9, 55, ye know not what manner of s.
10, 21, Jesus rejoiced in s.
24, 39, a s. hath not flesh and bones.
John 3, 34, God giveth not the S. by measure.
4, 24, God is a S., worship him in s. and in truth.
6, 53, it is the s. that quickeneth.
14, 17; 15, 26; 16, 13; 1 John 4, 6, S. of truth.
Acts 2, 4, began to speak as the S. gave utterance.
6, 16, not able to resist the wisdom and s. 6. 10, not able to resist the wisdom and s. 17. 16, his s. was stirred within him. 23. 8, say that there is neither angel nor a. Rom. 8. 1, walk not after the flesh, but after the S. Rom. S. 1, walk not after the flesh, but after?

2, the law of the S. of life.

11, the S. of him that raised up Jesus.
16, the S. itself beareth witness.
26, the S. maketh intercession.
12, 11, fervent in s.
10, the S. searcheth all things.
4, 21; Gal. 6, 1, in the s. of meekness.
6, 17, he that is joined to the Lord is one s.
20, slorify God in body and s.

obedience.

2. 1, if any fellowship of the S. Col. 1. 8, your love in the s. the S 1 Tim. 3. 16, justified in the S. every s. that confesseth not. SPIRITUAL. Hos. 9. 7, the s. man is mad. Rom. 1. 11, impart some s. gift. 7. 14, the law is s. 15.27, partakers of their s. things. 1 Cor. 2.13, comparing s. things with s. 15, he that is s. judgeth all things, 3.1, not speak unto you as unto s. 10, 3, all eat the same s. meat. 12, 1; 14, concerning s. gifts. 15, 44, it is raised a s. body. 20, glorify God in body and s. 12. 4, diversities of gifts, but the same S. 10, to another discerning of s. 10, to another discerning of s.

14.2, in the s. he speaketh mysteries.
15.45, the last Adam made a quickening s.
2 Cor. 3.6, the letter killeth, but the s. giveth life.
17, where the S. of the Lord is, there is liberty.
Gal. 3.3, having begun in the S.
25. 15, walk in the S.
25. 15 walk in the S.
25. 14 we live in the S., let us walk in the S.
6.8, he that soweth to the S. shall of the S. reap.
Eph. 2.2, the s. that worketh in children of disobedience. 18, access by one S.
22, habitation of God through the S.
3. 16, strengthened by his S. in inner man.

Eph. 4. 3, the unity of the S. 4, one body and one S. 4, one body and one s. 23, renewed in s. of your mind. 5. 18, be filled with the S.
6. 17, take sword of the S.
Phil. 1. 27, stand fast in one s. 2.5, absent in flesh, yet with you in the s. 1 Thess. 5. 19, quench not the S. 2 Thess. 2. 13, chosen through sanctification of 41, giving heed to seducing s.
12, be thou an example in s.
12, be thou an example in s.
14, dividing a suder of soul and s.
14, dividing a sunder of soul and s.
14, dividing a sunder to the Father of s.
12, 9, in subjection to the Father of s. 23, to s. of just men made perfect. [as. 2. 26, the body without the s. is dead, 4.5, the s. lusteth to envy.

1 Pet. I. 2, through sanctification of the 3. 4, ornament of a meek and quiet s.
18, but quickened by the S.
19, preached to s, in prison.
4, 6, live according to God in the s.
1 John 3, 24, by the S. he hath given us. 4. 1, believe not every s., but try the s. 2, hereby know ye the S. of Cod. 6, it is the S. that beareth witness. 5. 6, it is the S. that beareth witness, 8, the s., the water, and the blood.
Jude 19, sensual, having not the S.
Rev. 1. 10, I was in the S. on the Lord's day.
2. 7, 11, 17, 29; 3. 6, 13, 22, hear what the S. saith,
4. 2, 1 was in the s., and, behold.
11. 11, the S. of life from God entered.
14. 13, blessed are the dead: Yea, saith the S.
22. 17, the S. and the bride say, Come.
See Mat. 8. 16; John 3. 5; Acts 7, 59; Rom. 7. 6. 15. 44, 11 is raised a s. body.
46, that was not first which is s.
Gal. 6, 1, ye which are s. restore such an one.
Eph. 5. 18, in realms and bymns and s. songs.
6. 12, s. wickedness in high places.
1 Pel. 2. 5, a s. house, to offer up s. sacrifices.
See 1 Cor. 9. 11; Col. 1. 9; 3. 16. SPIRITUALLY. Rom. 8.6; 1 Cor. 2.14; Rev. 11. 8. SPITE. Ps. 10.14, thou beholdest mischief and s. SPITE. Ps. 10.14, thou beholdest misohief and s. SPOIL (n.). Judg. 5.30. necks of them that take s. 1 Sam. 14.32, people flow upon the s. 2 Chron. 15.11, offered to the Lord of the s. 20.25, three days gathering the s. 23.15, with the s., they clothed the naked. Esth. 3.15; 8.11, take the s. of them for a prey. 9.10, on the s. laid they not their hand. Job 29, 17.1, plucked the s. out of his teeth. Ps. 119, 162, rejoice as one that findeth great s. Prov. 16, 19, than to divide s. with the proud. 31.11, he shall have no need of s. 1sa. 3.14, the s. of the poor is in your houses. 42.24, who gave Jacob for a s.? 53.12, divide the s. with the strong. Sec 1s. 9.3; Ezek. 7.21; 38.13; Nah. 2.9; Zech. 14.1. SPOIL (e.). Ex. 3.22, ve shall s. the Exyptians. SPOIL (v.), Ex. 3. 22, ye shall s. the Egyptians. Ps. 76. 5, the stouthearted are s. Cant. 2. 15, the little foxes that s. the vines.

Isa. 33.1, woe to thee that s., and thou wast not s.! 42.22, this is a people robbed and s. Jer. 4.30, when s., what wilt thou do? Hab. 2.8; thou hast s. many nations. Zech. 11, 2, how because the mighty are s. Col. 2. 15, having s. principalities. See Ps. 35, 10; Isa. 22, 4; Col. 2, 8; Heb. 10, 34. See Fs. 53. 10; 182, 22, 4; 601, 2, 8; 16th, 16, 5x.

FOKEN. Num. 23, 19, hath he s., and shall he not make it good?

1 Sam. 1, 16, out of my grief have I s.

1 Kings 18, 21, the people said, it is well s.

2 Kings 4, 13, wouldest thou be s. for to the king?

Ps. 62, 11, God hath s. once.

66, 14, my mouth hath s. when in trouble. 66.14, my mouth hath s. when in trouble.
87.3, glorious things are s. of thee.
Prov. 16.23, a word s. in due season.
25.11, a word fitly s. is like.
Eccl. 7.21, take no heed to all words s.
Isa. 48.15, 1, even I, have s.
Mal. 3.13, what have we s. so much against?
Mk. 14.9, shall be s. of for a memorial.
Lu. 2.34, for a sign which shall be s. against.
Acts 19. 36, these things cannot be s. against.
Acts 19. 36, these things cannot be s. against.
Rom_1.8, your faith is s. of.
14. 17, let not your good be evil s. of.
Heb. 2.2, the word s. by angels.
See Heb. 13. 7; 1 Pet. 4. 14; 2 Pet. 3.2.
SPOKESMAN. Ex. 4. 16, he shall be thy s.
SPOKT. Gen. 28. 8; Isa. 57. 4; 2 Pet. 2. 13. SPORT. Gen. 26. 8; Isa. 57. 4; 2 Pet. 2. 13. SPOT. Num. 28. 3; 9. 11; 29. 17. lambs without s. POT. Num. 28.5; 9, 11; 29, 11, namps without s. Deut. 32.5, their s. is not the s. of his children. Job 11.15, lift up thy face without s. Jer. 13.25, or the leopard his s. Eph. 5.27, glorious church, not having s. 17 m. 6.14, commandment without s. Heb. 9, 14, offered himself without s. 1 Pet. 1.19, lamb without blemish or s. 2 Pet. 3, 14, that ye may be found without s. Jude 12, these are s. in your feasts. See Cant. 4.7; 2 Pet. 2. 13; Jude 23. SPOUSE. Cant. 4. 8; 5. 1; Hos. 4. 13. SPRANG. Mk. 4.8; Acts 16.29; Heb. 7.14; 11.12. SPREAD. Deut. 32.11, eagle s. abroad her wings. 2 Kings 19. 14; Isa. 37. 14, s. letter before the Lord.
Job 9. 8. God who alone a out the heavens.
28. 9. he s. his cloud upon it.
28. 10. my root was a, out by waters.
28. 10. my root was a, out by waters.
28. 10. my root was a, out by waters.
28. 10. 30. he s. his light upon it.
37. 15. hast thou with him s, out the sky?
Ps. 105. 39. he s. a cloud for a covering.
140. 5, they have s. a net by the wayside.
18a. 1. 15. when ye s. forth your hands! will'hide,
33. 23, they could not s. the sail.
65. 2, s. out hands to a rebellious people.
Jer. 8. 2, they shall s, them before the sun.
Ezek. 20. 14. a place to s. nets upon.
Mat. 21. 8; Mk. 11. 8; Lu. 19. 35, s. garments.
Acts 4. 17, but that is no further.
See Judg. 8. 25; 1 Kings 8. 64; Ezra-9, 5.
PRIGS. 18a. 18. 5; Ezek. 17. 6. Lord SPRIGS. Isa. 18. 5; Ezek. 17. 6.
SPRING. Num. 21. 17, s. up, O well.
I Sam. 9. 26, about the s, of the day.
Job 5. 6, neither doth trouble s, out of the ground.
38. 18, hast thou entered into the s, of the sea?
Ps. Sf. 7, all my s, are in thee.
104. 10, he sendeth the s, into valleys.
107. 33, he turneth water-s, into dry ground.
35, turneth dry ground into water-s.
Prov. 25. 28, a troubled fountain, and a corrupt s.
Isa. 42. 9, before they s, forth I tell you.
43. 18, a new thing, now it shall s, forth.
45. 8, let righteousness s, up together.
58. 5, thine health shall s, forth.
11, shall be like a s. of water.
Mk. 4. 27, seed should s, he knoweth not how.
See Joel 2. 22, John 4. 14; Heb. 12. 15.
SPHINKLE, Job 2. 12; iss. 52. 15; Ezek. 38. 25. SPRIGS. Isa. 18. 5; Ezek. 17. 6.

SPROUT. Job 14. 7, a tree will s, again. SPUNGE, Mat. 27, 48; Mk. 15, 36; John 19, 29, SPY. Num. 13. 16; Josh. 2. 1; Gal. 2. 4. STABILITY. Isa. 33. 6, the s. of thy times. STABLE. 1 Chron. 16. 30; Ezek. 25. 5. STABLE. 1 Chron. 16. 30; Ezek. 25. 5. STAFF. Gen. 32. 10, with my s. I passed over. Ex. 12. 11, eat it with s. in hand. Num. 13. 23, bare grapes between two on a s. Judg. 6. 21, the angel put forth end of his s. 2 Sum. 3. 29, not fail one that leaneth on a s. 2 Sum. 3. 29, not fail one that leaneth on a s. 2 Kings 4. 29, lay my s. on face of the child. 18. 21; 1sa. 36. 6, thou trustest on s. Ps. 23. 4, thy rod and s. comfort me. Isa. 3. 1, the stay and s., the whole stay of bread. 6. 4 thou hast broken the s. of his shoulder. 9. 4, thou hast broken the s. of his shoulder 10. 5, the s. in their hand is mine indignation. 15, as if the s. should lift up itself.

14, 5, the Lord hath broken the s. of the wicked. 14. 5, the Lord nath proken the s. of the wicked, Jer. 48. 17, how is the strong s. broken? Zech, 11. 10, took my s., even Beauty, Mk. 6. 8, take nothing, save s. only. Heb. 11. 21, leaning on the top of bis s. See Ex. 21. 19; Nun. 22. 27; lsa. 28. 27. STAGGER. Job 12. 25; Ps. 107. 27, s. like a drunken Isa. 29. 9. they s., but not with strong drink, See Isa. 19. 14; Rom. 4. 20. STAIN. Job 3.5; Isa. 23. 9; 63. 3. STAIRS. 1 Kings 6.8; Neh. 9.4; Cant. 2.14. STAKES. Isa. 33, 20; 54, 2. STALK. Gen. 41, 5; Josh. 2, 6; Hos. 8, 7. STALL. Prov. 15. 17; Hab. 3. 17; Mal. 4. 2. STAMMERING. 1sa. 28. 11; 32. 4; 33. 19. STAMP. Deut. 9. 21; 2 Sam. 22. 43; Jer. 47. 3. STAND. Ex. 14. 13; 2 Chron. 20. 17, s. still, and see, Deut. 29, 10, yes. this day all of you before the Lord. 1 Sam. 9. 27, s. thou still a while.

1 Kings 8. 11; 2 Chron. 5. 14, priests could not s. to minister.

17. 1; 18. 15; 2 Kings 3. 14; 5. 16, the Lord before whom I s. 2 Kings 10. 4, two kings stood not, how shall we s.? 2 Chron. 34. 32, caused all present to s. to it. Esth. 8. 11, to s. for their life. Job 8. 15, shall lean on his house, but it shall not s. 19. 25, he shall s. at the latter day. Ps. 1. 1, nor s. in the way of sinners. 5, the ungodly shall not s. in judgment. 5, the ungodly shall not s, in judgment,
44, s, in awe, and sin not,
10. 1, why s, thou afar off?
24, 3, who shall s, in his holy place?
33. 11, the counsel of the Lord s, for ever,
35. 2, s, up for my help,
76. 7, who may s, in thy sight?
94. 16, who will s, up for me?
199. 31, shall s, at right hand of the poor,
122. 2, our feet shall s, within thy gates.
130. 3, if thou, Lord, mark iniquities, who shall s,?
147. 17, who can s, before his cold? 122. 4. our reet small s. Within thy gates.
130. 3, if thou, Lord, mark iniquities, who shall s.?
147. 17, who can s. before his cold?
Prov. 22. 29, shall s. before kings.
27. 4, who is able to s. before envy?
Ecol. 8. 3, s. not in an evil thing.
1sa. 7. 7; 8. 10, thus saith the Lord, it shall not s.
21. 8. 1 s. continually on watchtower.
23. 18, your agreement with hell shall not s.
40. 8; the word of God shall s. for ever.
65. 5 a, by thyself, 1 am holier than thou.
Jer. 6. 16, s. ye in the ways, ask for the old paths.
35. 19, shall not want a man to s. before me.
Dan. 11. 16, he shall s. in the glorious land.
12. 13, and shall s. in thy lot.
Mic. 5. 4, he shall s. and feed in strength.
Mah. 2. 8, s., shall they cry.
Zech. 3, 1, Satan s. at his right hand.
Mal. 3. 2, who shall s. when he appeareth?
Mat. 12. 25; Mk. 3. 24, 25; Lu. 11. 18, house divided shall not s.
16. 28; Lu. 9. 27, there be some s. here.

16. 28; Lu. 9. 27, there be some s. here. 20. 3, others s. idle in the marketplace.

Rom. 5. 2, this grace wherein we s. 11. 4, God is able to make him s. 1 Cor. 2. 5, faith should not s. in wisdom. 16. 13, s. fast in the faith. Gal. 4. 20, I s. in doubt of you. 5. 1, s. fast in the liberty. Eph. 6. 13, having done all, to s. Phil. 1. 27, s. fast in one spirit. 4. 1; 1 Thess. 3. 8, s. fast in the Lord. 4. 1; 1 Thess. 3. 5, 8. Rist the Lord.
Thess. 3. 8, we live, if ye s. fast.
2 Tim. 2. 19, the foundation of God s. sure.
Jas. 5. 9, the judge s. before the door.
Rev. 3. 20, 1 s. at the door, and knock.
6. 17, is come, and who shall be able to s.?
20, 12, the dead, small and great, s. before God.
See Rom. 14. 4; 1 Cor. 10. 12; Rev. 15. 2.

STANDARD, Isa, 10.18, as when s.-bearer fainteth. 49, 22, I will set up my s. to the people, 59, 19, Spirit of the Lord shall lift up s. against. 62.10, go through, lift up a s. Jer. 4.6; 50.2; 51.12, set up a s. See Num. 1.52; 2.3; 10.14.

STATE. Ps. 39.5; Mat. 12. 45; Lu. 11. 26. STATURE. No. 3, 1 Mat. E. 43; 101.11.20.

STATURE. Num. 13. 32, men of great s.

1 Sam. 16. 7, look not on height of his s.
1sa. 10. 33, high ones of s. hewn down.
45. 14, men of s. shall come.

Mat. 6. 27; Lu. 12. 25, not add to s.
Lu. 2. 52, Jesus increased in s.
19. 3, little of s.
Eph. 4. 13, s. of the fulness of Christ.

See 2 Sam. 21. 20; Cant. 7. 7; Ezek. 17. 6; 31. 3.

STATUTE. Ex. 18, 16, the s. of God. Lev. 3, 17; 16, 34; 24, 9, a perpetual s. 2 Kings 17, 8, s. of the heathen.

Neh. 9. 14, s. and laws. Ps. 19. 8, the s. of the Lord are right. 50, 16, to declare my s. Ezek. 5. 6, hath changed my s. 20. 25, s. that were not good.

23. 15, walk in the s, of life. Zech. 1, 6, my s., did they not take hold? See Ps. 18. 22; 105. 45; 119. 12, etc.; Ezek. 18. 19. STAVES. Num. 21. 18, nobles digged with s. 1 Sam. 17. 43, am I adog, that thou comest with s.?

Hab. 3. 14, strike through with his s. Zech. 11. 7, took unto me two s. Mat. 10. 19; Lu. 9. 3, neither two coats, nor s. See Mat. 26. 47; Mk. 14. 43; Lu. 22. 52.

STAY (n.). 2 Sam. 22. 19; Ps. 18. 18, the Lord was my s. Isa. 3. 1, take away the s. and staff. See Lev. 13. 5; 1 Kings 10. 19; Isa. 19. 13.

STAY (v.). Gen. 19. 17, neither s. in plain.

STAY (v.). Gen. 19. 17, neither s. in plain.
Ex. 9. 28, ye shall s. no longer.
Num. 16. 48; 25. 8; 2 Sam. 24. 35; 1 Chron. 21. 22;
Ps. 106. 30, the plague was s.
2 Sam. 24. 16; 1 Chron. 21. 15, s. now thine hand.
Job 37. 4, he will not s. them.
38. 11, here shall thy proud waves be s.
37, who can s. the bottles of heaven?
Prov. 28. 17, let no man s. him.
lsa. 26. 3, whose mind is s. on thee.
27. 8, he s. his rough wind.
29. 9, s. yourselves, and wonder.
30. 12, ye trust in oppression, and s. thereon.
50. 10. trustin name of the Lord, and s. on his God.
Dan. 4. 35. none can s. his hand.

Dan. 4.35, none can s. his hand. Hag. 1. 10, heaven is s., earth is s. See Josh. 10, 13; 1 Sam. 24.7; Jer. 4.6; 20.9.

TEAD. Ex. 4. 16, be to him in s. of God.
Num. 10. 31, be to us in s. of eyes.
32. 14, risen in your fathers' s.
Job 16. 4, if your soul were in my soul's s.
31. 40, thistles grow in s. of wheat.
34. 24, he shall set others in their s.
Fs. 45. 16, in s. of fathers shall be children.
Prov. 11. 8, the wicked cometh in his s.

Isa. 3.24, in s. of girdle a rent. 188. 5. 23, 111 s. 5.0 grade a rent.
55. 13, 111 s. 50 the thorn shall come up the fir tree.
2 Cor. 5. 20, we pray you in Christ's s.
See Gen. 30. 2; 2 Kings 17. 24; 1 Chron. 5. 22. STEADY. Ex. 17. 12, Moses' hands were s. STEAL. Gen. 31, 27, wherefore didst thous, away?
44.8, how then should we s. silver or gold? Prov. 6, 30, if he s. to satisfy his soul.
30. 9, lest I be poor, and s.
Jer. 23. 30, prophets that s. my words.
Mat. 6. 19, thieves break through and s.

John 10. 10, thief cometh not, but to s. See Hos. 4. 2; Mat. 27. 64; Rom. 2. 21. STEALTH. 2 Sam. 19. 3, by s. into city.

STEDFAST. Ps. 78, 8, not s, with God.
Dan. 6.16, living God, and s, for ever.
Heb. 2.2, word spoken by angels was s.
3.14, hold our confidence s, to end,
6.19, hope as anchor, sure and s.
1Pet. 5.9, resist s, in the faith.
See Acts 2.42; Col. 2.5; 2 Pet. 3.17.

STEEL. 2 Sam. 22. 35; Job 20. 24; Jer. 15. 12. STEEP. Ezek. 38. 20; Mic. 1. 4; Mat. 8. 32, STEP. 1 Sam. 20.3, but a s. between me and death.

Job 14. 16, thou numberest my s. 23. 11, my foot hath held his s. 29. 6, I washed my s. with butter. 31. 4, doth not he count my s. 7, if my s. hath turned out of the way. Ps. 37, 23, the s. of a good man are ordered. 31, none of his s. shall slide.

on, none of miss, smart sme.
44. 18, nor have our s. declined.
56. 6, they mark my s.
72. 2, my s. had well nigh slipped.
85. 13, set us in the way of his s.
149. 133, order my s. in thy word.
Prov. 4. 12, thy s. shall not be straitened.
6. 5, her s. take hold on hell.
16. 9, the Lord directeth his s.
122. 28. 8. the s. of the needy shall tread i

16. 9, the Lord directeth his s.
18a, 26. 6, the s. of the needy shall tread it down.
Jer. 10. 23, not in man to direct his s.
Rom. 4.12, walk in s. of that faith.
2 Oor. 12. 18, walked we not in same s.?
1 Pet. 2.21, that ye should follow his s.
See Ex. 20. 26; 2 Sam. 22. 31; Lam. 4. 18; Ezek.

STEWARD. 1 Kings 16, 9, drunk in house of his s. Lu. 12, 42, that faithful and wise s. See Gen. 15, 2; Lu. 8, 3; 1 Cor. 4, 1; 1 Pet. 4, 10,

see ten, 19, 2; Lu, 8, 5; 1 Cor, 4, 1; 1 Pet, 4, 10, STICK. Num, 15, 32, gathered s. on sablath, 1 Kings 17, 12, I am gathering two s. Job 33, 21, his bores s. out. Ps. 38, 2, thine arrows s. fast in me. Prov. 18, 24, a friend that s. closer than a brother, Ezek, 37, 16, take s., and write on it. Sea 2 Kings 6, 6; Lam, 4, 8; Ezek, 29, 4

STIFF. Ex. 32. 9; 33. 3; 34. 9; Deut. 9. 6, 13; 10.

16, s.-necked people. Ps. 75, 5, speak not with s. neck. Jer. 11. 23, obeyed not, but made their neck s. Ezek. 2, 4, impudent and s.-hearted. Acts 7.51, ye s.-necked, ye do always resist. See Deut. 31.27; 2 Chron. 30, 8; 36, 13.

See Jeut, 31. 21; 2 thron. 30, 8; 30, 15.

STILL. Ex. 15, 16, as, as a stone.

Num. 14, 38, Joshua and Caleb lived s.
Josh, 24, 10, Balaam blessed you s.
Judg. 18, 9; the land is good, and are ye s.?
2 Sam. 14, 32, good to have been there s.
2 Kings 7, 4, if we sit s. here, we die also.
2 Chron. 22, 9, no power to keep s, the kingdom, Job 2, 9, dost thou s. retain thine integrity?
Ps. 4, 4, commune with thine heart, and be s.
8, 2, s. the greamy and avenger. rs. 4. 4, commune with time heart, and be s. 8. 2, s. the enemy and avenger. 25. 2, beside the s. waters. 46. 10, be s., and know that I am God. 76. 8, earth feared, and was s. 3. 1, held not thy peace, and be not s., O God. 84. 4, they will be s. praising thee. 107. 29, so that the waves thereof are s.

STING. Ps. 139. 18, when I awake, I am s. with thee. Ps. 139, 18, when I aware, I am s. with thee, Ecc. 12.9, be s. taught knowledge.
Isa. 5. 25; 9. 12; 10, 4, his hand is stretched out s.
30, 7, their strength is to sit s.
42. 14, I have been s. and refrained,
Icr. 8. 14, why do we sit s.?
31. 20, I do earnestly remember him s.
Zech. 11, 16, nor feed that that standeth s.
MIL 4. 20 earnes and sit preue also. Mk. 4.39, arose, and said, peace, be s. Rev. 22, 11, unjust s., filthy s., holy s. Sre Num. 13. 30; Ps. 65, 7; 89, 9; 92. 14. STING. Prov. 23. 32; 1 Cor. 15. 55; Rev. 9. 10. STIR. Num. 24.9, who shall s. him up? TIR. Num. 24.9, who shall s. him up?
Deut 32.11, as an eagle s. up her nest.
1 Sam. 22.8, my son hath s. up my servant.
26.10, if the Lord have s. thee up.
1 Kings 11.14, the Lord s. up an adversary.
1 Chron. 5.25; 2 Chron. 36. 22; Hag. 1.14, God s.
up the spirit.
Job 17. 8, the innocent shall s. up himself.
41. 10, none dare s. him up.
Ps. 35. 23, s. up thyself.
23.9. my sorrow was 13. 3. 2. a. up thyself.

39. 2, my sorrow was a.

15. 18; 29. 22, a wrathful man s. up strife.

15. 18; 29. 22, a wrathful man s. up strife.

14. 9, hell from beneath s. up the dead.

64. 7, none s. up himself to take hold.

Lu. 23. 5, he s. up the people.

Acts 17. 18, his spirit was s. in him.

10. 23, no small s. about that way.

2 Tim. 1. 6, s. up gift of God in thee.

2 Pet. 1. 13, 1 think it meet to s. you up.

See Cant. 2. 7; 3. 5; 8. 4; Isa. 22, 2; Acts 12. 18.

"YOOK Lebil 8 thouse the s. thereof die. STOCK. Job 14.8, though the s, thereof die. Isa. 40. 24, their s, shall not take root. 44. 10, shall I fall down to the s, of a tree? STOLE, 2 Sam. 15.6, Absalom s, the hearts. Eph. 4.28, let him that s, steal no more, See Gen. 31. 20; 2 Kings 11. 2; 2 Chron. 22, 11; Mat. 28, 13. STOLEN, Josh. 7. 11, they have s., and dissembled, 2 Sam. 21, 12, men had s. the bones of Saul. Prov. 9, 11, s. waters are sweet. Obad. 5, s. till they had enough. See Gen. 90. 35; 31, 19; Ex. 22, 7; 2 Sam. 19, 41. STOMACH. 1 Tim. 5. 23, for thy s. sake. STONE Gen. 11. 3, they had brick for s. 28. 18, 22; 31. 45; 35. 14, set up a s. for a pillar. Deut. 8, 9 a land whose s. are fron. Josh. 24. 27, this s. shall be a wincess. 2 Sam. 17. 13, till there be not one small s. found there. there. 2 Kings 3. 25, cast every man his s. Job 5, 23, in league with s. of the field. 6, 12, is my strength the strength of s. ? 14. 15, the waters wear the s.

14. 19, the waters wear the s.
28. 3, he searcheth out the s. of darkness.
41. 24, his heart is as firm as a s.
Ps. 91. 12; Mk. 4. 6; Lu. 4. 11, lest thou dash thy
foot against a s.
118. 22; Mat. 21. 42; Mk. 12. 19, the s. which the
builders refused is become the head s.

builders refused is become the head s. Prov. 27. 3. as. is heavy, a fool's wrath heavier. Isa. 54. 11, I will lay thy s, with fair colours. 60. 17, bring for s. Iron. 62. 10, gather out the s. Jer. 2. 27, and to a s. thou hast brought me forth. Dan. 2. 34, a s. was cut out of the mountain. Hab. 2. 11, the s. shall cry out of the wall. 19, that saith to the dumb s., arise. Hag. 2. 15, before s. was laid upon s. Zeoh. 3, 9, upon one s. shall be seven eyes. 4. 7, bring forth the head-s, thereof. 7, 12, they made their hearts as s.

Mat. 7. 9; Lu. 11. 11, will be give him a s.? 21. 44; Lu. 20. 18, whosoever shall fall on this s. 24. 2; Mk. 13. 2; Lu. 19. 44; 21. 6, not one s. upon another. Mk. 13. 1, see what manner of s. are here!

Mk. 13. 1, see what manner of s. are here!
16. 4; Lu. 24. 2, found s. rolled away.
Lu. 4. 3, command this s. that it be made bread,
John 1. 42, Cophas, by interpretation a s.
8. 7, first cast a s.
11. 39, take ye away the s.
Acts 17. 29, that the Godhead is like to s.
1 Pet. 2. 5, as lively s., are built up.
See 18am, 30.6; 1 Cor. 3. 12; 2 Cor. 3. 3; Rev. 2. 17.
ENEW. P. 41. 6. Feel. 11. 10; 38. 65. Met. 12. 5.

STONY. Ps. 141. 6: Ezek. 11. 19: 36. 26: Mat. 13. 5. STOOD. Gen. 18, 22, s. yet before the Lord. Num. 14, 19, s. behind them.

Josh. 3. 16, waters s. upon an heap. 2 Kings 23. 3, all the people s. to the covenant. Esth. 9. 16, Jews s. for their lives. Ps. 33. 9, he commanded, and it s. fast. Lu. 24. 36, Jesus himself s, in the midst. 2 Tim. 4. 16, no man s. with me. See Gen. 23. 3; Job 29. 8; Ezek. 37. 10; Rev. 7. 11.

STOOP. Gen. 49. 9, Judah s. down. Prov. 12. 25, heaviness maketh the heart s. John 8.6, s. down, and wrote on the ground. See 2 Chron. 36. 17; Job 9. 13; Mk. 1.7; John 20. 11,

See 2 Chron. 36. 17; Job 9. 13; Mk. 1.7; John 20. 11. STOP. Gen. 8. 2, windows of heaven were s. 1 Kings 18. 44, that the rain s. thee not. Ps. 107. 42, iniquity shall s. her mouth. Zeeh. 7. 11, refused, and s. their ears. Acts. 7. 57, s. their ears, and ran upon him. Rom. 3. 18, that every mouth may be s. Tit. 1. 11, whose mouths must be s. Heb. 11. 33, through faith s. mouths of lions. See Gen. 26. 15; Job 5. 16; Ps. 58. 4; Prov. 21, 13, STORE. Lev. 25, 22; 24. 10, eat of the old s. Deut. 28. 5. blessed be thy basket and s. 2 Kings 20. 17, thy fathers have laid up in s. Ps. 144. 13, affording all manner of s.

Ps. 144. 13, affording all manner of s. Ps. 144, 15, anording all manner of s. Nah. 2, 9, none end of the s. and glory. Mal. 3, 10, bring tithes into s.-house. Lu. 12, 24, neither have s.-house nor barn. 1 Cor. 16, 2, every one lay by him in s. 1 Tim. 6, 19, laying up in s. a good foundation. 2 Pet. 3, 7, by same word are kept in s. See 1 Kings 10, 10; 1 Chron. 29, 16; Ps. 33, 7. NEW. Rev. 124, 17, as for the s.-house figures. STORK, Ps. 104, 17, as for the s., the fir trees are

her house. Jer. 8. 7, yea, the s. in the heaven. Zech. 5. 9, like the wings of a s.

Zech. 5. 9, like the wings of a s. STORM. Ps. 55. 8, escape from windy s. 83, 15, make them afraid with thy s. 107. 29, he maketh the s. a calm. Isa. 4. 6; 25. 4; a covert from s. 28, 7, as a destroying s. Ezek. 38, 9, shalt ascend and come like a s. Nah. 1. 3, the Lord hath his way in the s. See Job 21. 18; 27. 21; Mk. 4. 37; Lu. 8. 23, STORMY. Ps. 107. 25. 148. 8; Ezek. 13, 11.

STORMY, Ps. 107, 25; 148, 8; Ezek, 13, 11, STORY. 2 Chron. 13. 22; 24, 27.

STOUT. Dan.7. 20, whose look was more s. Mal. 3, 13, words have been s. against me. See Ps. 76. 5; Isa. 9. 9; 10, 12; 46, 12.

STRAIGHT. Ps. 5. 8, make thy way s. Prov. 4. 15, let eyelids look s. before thee. Eccl. 1. 15; 7. 13, crooked cannot be made s.

Eccl. '1. 15; 7, 13, crooked cannot be made s. Iss. 40, 3, make s. a highway, 4; 42, 10; 45, 2; Lu. 3. 5, crooked shall be made s. Jer. 31. 9, cause them to walk in a s. way. Mat. 3. 3; Mk. 1. 3; Lu. 3. 4; John I. 23, make his paths s. Lu. 13. 13, she was made s. Acts 9, 11, street which is called S. Heb. 12. 13, make s. paths for your feet, See Josh. 6. 5; I Sam. 6. 12; Ezek. 1. 7; 10, 22.

STRAIGHTWAY. Prov. 7.22, he goeth after her s. Mat. 4.20; Mk. 1.18, they s. left their nets.

Jas. 1. 24, s. forgetteth what manner of man. See Lu. 14. 5; John 13. 32; Acts 9. 20; 16. 33. STRAIN. Mat. 23. 24, s. at a gnat. STRAIN. Mat. 23, 24, 8, at a gnat.
STRAIT. 2 Sam. 24.14, I am in a greats.
Job 20, 22, he shall be in s.
18x, 49, 20, the place is too s. for me, give place.
Mic. 2.7, is spirit of the Lord s.?
Mat. 7.13; Lu. 13, 24, enter in at the s. gate.
Lu. 12.50, how am I s. till it be accomplished!
2 Cor. 6.12, ye are not s. in us.
Phill. 12, I am in as. betwixt two.
See 2 Kings 6.1; Job 18.7; 37. 10; Jer. 19. 9.
CTPALTIVE Gen. 23.7. Josb B. 1. Auts. 4.17. STRAITLY. Gen. 43.7; Josh. 6.1; Acts 4.17. STRAITNESS. Deut. 28.53; Job 36.16. STRAITNESS. Deut. 28. 53; Job 36. 16.
STRANGE. Gen. 42. 7. Joseph made himself s. Ex. 2. 22; 18. 3; Ps. 137. 4, in a s. land.
Lev. 10. 1; Num. 3. 4; 26. 61, offered s. fire.
1 Kings 11. 1, Solomon loved many s. women.
Job 19. 17, my breath is s. to my wife.
31. 3, a s. punishment to workers.
Prov. 2. 16, to deliver thee from the s. woman.
5. 3, 20, for the lips of a s. woman.
21.8, the way of man is frouward and c. 5. 3.20, for the lips of a s. woman.
21.8, the way of man is froward and s.
23. 27, a s. woman is a narrow pit.
18a. 28. 21, his s. work, his s. act.
Ezek. 3.5, not sent to people of a s. speech.
Zeph. 1.8, clothed with s. apparel.
Lu 5. 26, we have seen s. things to-day.
Acts 17. 20, thou bringest s. things to our ears.
28.11 persented them even to a cities. Acts 11.20, thou dringest s. things to our ears, 28, 11, persecuted them even to s. cities. Heb. 13. 9, carried about with s. doctrines. 1Pet. 4. 4, they think it s. ye run not. 12, not s. concerning the flery trial. See Judg. 11. 2; Ezra 10. 2; Prov. 2. 16; Jer. 8. 19. STRANGER. Gen. 23.4; Ps. 39.12, Iamas. with you. Ex. 23. 2, ye know the heart of a s.
1 Chron. 29. 15, we are s., as were all our fathers.
30. 32, the s. did not lodge in the street.
81. 32, the s. did not lodge in the street.
85. 54. 5, for s. are risen up against me. 199. 11, let the s. spoil his labour. 146. 9, the Lord preserveth the s. Prov. 2. 16, to deliver thee even from the s. 5. 10, lest s. be filled with thy wealth. Frov. 2. 10, to deliver thee even from the s. 5. 10, lest s. be filled with thy wealth. 17, let them be thine own, not s. with thee. 6. 1, stricken thy hand with a s. 7.5. from the s. which flattereth. 11. 15, he that is surety for a s. shall smart. 14. 10. a s. doth not intermeddle. 20. 16; 27. 13, garment that is surety for a s. 27. 2, let a s. praise thee.

18a. 1. 7, your land, s. devour it.
2. 6, please themselves in children of s. 41. 1, the s. shall be joined with them. 56. 3, neither let the son of the s. speak. Jer. 14. 8, why be as a s. in the land?

Ezek. 28. 10, thou shalt die by the hand of s. Hos. 7. 9, s. have devoured his strength.

Mat. 25. 35, 1 was a s., and ye took me in. Lu. 17. 18, that returned, save this s. 5] h. 2. 12, s. from the covenant. 9, no more s., but fellowcitizens. Heb. 11. 13, confessed they were s. 13. 2. be not forgetful to entertain , be not forgetful to entertain See Mat. 17. 25; John 10. 5; 1 Pet. 2, 11. STRANGLED. Nah. 2. 12; Acts 15. 20; 21. 25. STREAM. Ps. 124. 4; Isa. 35. 6; 66. 12; Amos 5. 24. STREET. Prov. 1. 20; Lu. 14. 21; Rev. 21. 21; 22. 2. STREET. Prov. 1. 20; Lu. 14. 21; Rev. 21. 21; 22. 25 EXENDRGHH. Ex. 15. 2; 2 Sam. 22. 33; Ps. 18. 2; 28 Tr. 118. 14; 1sa. 12. 2; the Lord is my s. Judg. 5. 21, thou hast trodden down s. 1 Sam. 2. 9, by s. shall no man prevail. 5. 29, the S. of Israel will not lie. Job 9. 19, if I speak of s., 10, he is strong. 12. 13, with him is wisdom and s. Ps. 18. 32, girded me with s. 27. 1, the Lord will give s. to his people. 33, 16, mighty not delivered by much s.

Ps. 39. 13, spare me, that I may recover s. 46. 1; 81. 1, God is our refuge and s. 68. 34, ascribe s. to God, his s. is in the clouds. 35, God giveth s. and power.
73, 26, God is the s. of my heart. 84. 5, the man whose s. is in thee. 7, they go from s. to s.
96. 6, s. and beauty are in his sanctuary.
138. 3, strengthenedst me with s. in my soul. Prov. 10.29, the way of the Lord is s. Eccl. 9.16, wisdom is better than s. 10.17, princes eat for s. Isa. 25. 4, a s. to the poor, a s. to the needy. Isa, 25. 4, as, to the poor, as to the necuy.
40, 29, he increaseths.
51. 9, awake, put on s.
Hag, 2, 22, I will destroy the s, of the kingdoms,
Lu, 1.51, he hath showed s, with his arm.
Rom. 5, 6, when ye were without s.
I Cor. 15. 65, the s, of sin is the law.
Rev. 3, 8, thou hast a little s.
Rev. 3, 8, thou hast a little s.
Rev. 3, 22; 2 Cor. 12, 9. STRENGTHEN. Job 15.25, he s. himself against. Ps. 20. 2, s. thee out of Zion.

104. 15, bread which s. man's heart.
Eccl. 7. 19, wisdom s. the wise. ECCI. 7. 18, WISCOM S. DIE WISC. 18a, 35. 3. s. ye the weak hands. Lu. 22. 32, when converted, s. thy brethren. Eph. 3. 16; Col. 1. 11, to be s. with might. Phil 4. 13, all things through Christ whos. me. See Lu. 22. 43; 1 Pet. 5. 10; Rev. 3. 2 See 1.0. 22, 45; 1 Fet. 0, 10; Rev. 0, 2.

STRETCH. Ps. 68. 31, 8, out her hands to God.
Iss. 28. 20, shorter than a man can s, himself.
Jer. 10, 12; 51. 15, he s, out the heavens.
Fzek. 16, 27, I have s, out my band over thee.
Mat. 12, 13, s, forth thine hand.
See Ps. 104. 2; Prov. 1, 24; Rom. 10, 21; 2 Cor. 10, 14. See PS. 104.2; FOV. 1.24; ROM. 10.21; ZOR. 10, 1: STRIKE. Job 17.3; Prov. 22.26; s hands. PS. 110. 5, shall s. through kings. Prov. 7.23; till a dart s. through bis liver. See Prov. 23. 35; Isa. 1.5; I Tim. 3.3; Tit. 1.7; STRIPES. Deut. 25.3, forty s. he may give. 2 Cor. 11. 24, five times received I forty s. STRIPES. Deut. 29. 3, forty s. he may give.

2 Cor. 11. 24, five times received I forty s.

STRIVE. Gen. 6. 3, shall not always s.

Prov. 3. 30, s. not without cause.

Lu. 13. 24, s. to enter in at strait gate.

2 Tim. 2. 5, if a man s. for mastery.

24, the servant of the Lord must not s.

See Isa. 45 9; Jer. 50. 24; Mat. 12. 19; Heb. 12. 4.

STRONG. '1 Sam. 4. 9; 1 Kings 2. 2; 2 Chron. 15. 7;

Isa. 35, 4; Dan. 10. 19, be s.

Job 9. 19, if I speak of strength, lo, he is s.

Ps. 19. 5, as a s. man to run a race.

24. 8, the Lord is s.

31. 2, be thou my s. rock.

71. 7, thou art my s. refuge.

Prov. 10. 15, the rich man's wealth is his s. city.

IS. 10, the name of the Lord is a s. tower.

Eccl. 9. 11, the battle is not to the s.

Isa. 40. 26, for that he is s. in power.

Mat. 12. 29, first bind the s. man.

Rom. 4. 20, s. in faith.

1. Cor. 4. 10, we are weak, ye are s.

2. Thess. 2. 11, s. delusion.

Heb. 5. 12, of milk, and not of s. meat.

6. 18, we have a s. consolation.

See Prov. 14. 28; Joel 3. 10; Rom. 15. 1; Rev. 5. 2.

STUBBLE. Ps. 83. 13, make them as s. STUBBLE. Ps. 83. 13, make them as s. Isa. 33. 11, conceive chaff, bring forti s. 41. 2, as driven s. Jer. 13. 24, I will scatter them as s. See Joel 2. 5; Nah. 1. 10; Mal. 4. 1; 1 Cor. 3. 12. STUDY. Eccl. 12, 12, much s. is a weariness of the flesh. See 1 Thess. 4. 11; 2 Tim. 2. 15. STUMBLE. Prov. 4. 19, know not at what they s. Isa. 25.7, they s. in judgment. 50. 10, we s. at noonday. Jer. 46. 6; Dan. 11. 19, s. and fall, Mai 2. 8, have caused many to s.

1 Pet. 2.8, that s. at the word.

See John 11.9; Rom. 9.32; II. II; 14. 21.

SUBDUE. Ps. 47.3, he shall s. tho people.

Mic. 7.19, he will s. our injunities.

Phil. 3.21, able to s. all things.

Heb. 11.33, through faith s. kingdoms.

See Dan. 2. 49; Zech. 9. 15; 1 Cor. 15. 28.

SUBJECT. Lu. 10. IT, devils are s. unto us.

Rom. 8.7, not s. to law of God.

20, creature s. to vanity.

I3. 1, s. to the higher powers.

1 Cor. 14. 32, spirits of prophets s. to prophets.

15.25; then shall the Son also be s. to him.

Eph. 5. 24, as the church is s. to Christ.

Heb. 2. 15, all their lifetime s. to bondage.

Jas. 5. 17, a man s. to like passions.

1 Pet. 2. 18, servants, be s. to your masters.

3. 22, angels and powers s. to him.

5. 5. all of you be s. one to another.

See Lu. 2. 51; Col. 2. 20; Tit. 3. 1.

SUBMIT. 2 Sam. 22. 45, s. themselves.

Ps. 68. 30, till every one s. himself.

Eph. 5. 22, wives s. yourselves.

Jas. 4.7, s. yourselves to God.

1 Pet. 2. I3, s. yourselves to every ordinance of man.

See Bom. 10. 3: Eph. 5. 21: Heb. 13. 17.

Sce Rom. 10. 3; Eph. 5, 21; Heb. 13. 17. SUBSCRIBE. 1sa. 44. 5; Jer. 32. 44. SUBSTANCE. Gen. 13. 6, their s. was great. SUBSTANCE. Gen. 13. 6, their s. was gr Deut. 33. 11, bless his s. Job 30. 22, thou dissolvest my s. Ps. 17. 14, they leave their s. to babes. 130. 15, my s. was not hid from thee. Prov. 3. 9, honour the Lord with thy s. Prov. 3.9, fonour the Lord with thy s. 28.8, be that by ustry increaseth his s. Cant. 8.7, give all his s. for love. Jer. 15. 13, 11.3, thy s. will I give to spoil. Hos. 12.8, I have found me out s. Mio. 4.13, I will consecrate their s. Lu. 8.3, ministered to him of their s. 15. 13, wasted his s. Heb. 10. 34, a better s. 11. 1, the s. of things hoped for. See Prov. 1. 13; 6. 31; 8. 21; 12. 27; 29. 3. SUBTILE. Gen. 3. 1; 2 Sam. 13. 3; Prov. 7. 10. SUBTILTY. Gen. 2. 35; Mat. 26. 4; Acts 13.

man.

SUBTILTY. Gen. 27. 35; Mat. 26. 4; Acts 13. 10. SUBVERT. Lam. 3. 36; 2Tim. 2. 14; Tit. 1. 11; 3. 11.

SUBVERT. Lam. 3.36; 2Tim. 2.14; Tit. 1.11; 3.11.
SUCCESS. Jost. 1.8, have good s.
SUGK. Deut. 32, 13, s. honey out of rock.
33, 19, s. abundance of the seas.
Job 20, 16, s. the milk of the Gentiles.
See Mat 24, 19; Mk. 13, 17; Lu. 21, 23; 23, 29.
SUDDEN. Job 22, 10; Prov. 3, 25; 1 Thess. 5, 3.
SUDDENIN. Prov. 22, 1, be s. destroyed.
Eccl. 9, 12, when it falleth s.
Mal. 3.1, shall s. come to his temple.
Mk. 13, 36, lest coming s. he find you sleeping.
1 Tim. 5, 22, hay bands, on no num.
SUFFER. Job 21, 3, s. me that 1 may speak.
Ps. 55, 22, never s. righteous to be noved.
93, 33, nor s. my faithfulness to fail.
Prov. 19, 15, the dide soul shalls, hunger.
Eccl. 5, 12, not s. him to sleeps.
Mat. 3, 15, s. 41 to be so now.
Ast. 3, 5, s. 41 to be so now.
Ast. 3, 5, s. 41 to be so now.
10, 12, 17, 12; Mk. 8, 21; Lu. 9, 22, s. many things.
19, 14; Mk. 10, 14; Lu. 18, 16, s. little children.
23, 13, neither s. yo them that are entering to good.

23. 13, neither s. yo mem share any on in.
Lu. 24. 46; Acts. 3.18, behoved Christ to s.
Rom. 8. 11, if we s. with him.
1 Cor. 3. 15, he shall s. loss.
10. 13, will not s. you to be tempted.
12. 26, whether one member s., all s. with it.
Gal. 6. 12, lest they should s. persecution.
2 Tim. 2. 12, if we s., we shall also reign.
3. 12, shall s. persecution.
Heb. 13. 3, remember them who s.
1 Pet. 2. 21, s. for us, leaving an example.

1 Pet. 4. 1, he that hath s, in the flesh.

See Gal. 3.4; Phil. 3.8; Heb. 2. 18; 5. 8.

SUFFICIENCY. Job 20. 22; 2 Cor. 3.5; 9. 8.

SUFFICIENT. Isa. 40. 16, not s. to burn.

Mat. 6. 34, s. for the day is the evil.

2 Cor. 2. 16, who is s. for these things?

See Deut. 15. 8; John 6. 7; 2 Cor. 3. 5; 12. 9.

SUM. Ps. 139. 17; Acts 22. 28; Heb. 8. 1. SUM. Ps. 139, 11; Acts 22, 28; Heb. S. 1.

SUMMER. Gen. S. 22; Ps. 74. 17, s. and winter. Prov. 6, 5; 30, 25, provideth meat in s. 10.5, he that gathereth in s. is a wise son. 28. 1, as snow in s. Jer. 8, 20, the s. is ended. Mat. 24, 32; Mk. 13, 28, ye know s. is nigh. See Dan. 2, 35; Zech. 14. 8; Lu. 21, 30. SUMPTUOUSLY. Lu. 16, 19, fared s. every day. SUMPTUOUSLY. Lu. 16, 19, fared s. every day. SUM Josh. 10, 12, s., stand thou still. Judg. 5, 31, as the s. in his might. 10, 58, 18, hypocrite is green before the s. Ps. 58, 8, that they may not see the s. S. 11, a. s. and shield. 21, 6, the s. shall not smite thee. Eccl. 19, no new thing under the s. 11. 7, a pleasant thing it is to behold the s. 12, 2, while the s. or stars be not darkened. Cant. 16, because the s. hath looked upon me, 6, 10, clear as the s.

Cant. 1.6, because the s. fart looked upon me, 6.10, clear as the s. Lat looked upon me, 6.10, clear as the s. Joen 1.5, her s. is gone down while yet day, Joel 2.10; 3.15, the s. be darkened. Mal. 4.2, the S. of righteousness. Mat. 5.45, maketh his s. to rise on evil. 13.43, then shall righteous shine as s. Eph. 4.26, let not s. go down on your wrath. See 1 Cor. 15.41; Jas. 1.11; Rev. 7.16; 21.23 SUPERFLUITY. Jas. 1.21, s. of naughtiness. SUPPLICATION. 1 Kings 9. 3. I have heard thy s. 10.25, f. would make s. to my judge. Fs. 6.9, the Lord hath heard my s. Joan. 9.3, to seek by prayer and s. Zech. 12.10, spirit of grace and s. Eph. 6.18, with all prayer and s. 1Tim. 2.1, that s. be nade for all men. See Ps. 2.8, 6; 31.22; Phil. 4.6; Heb. 5.7, SUPPLY. Phil. 1.19; 2.30; 4.19. SUPPORT. Acts 20.35; 1 Thess. 5.14.

SUPPORT. Acts 20, 35; 1 Thess. 5, 14.

SUPREME. 1 Pet. 2, 13, to the king as s. SURE. Mun. 32.23, be s, your sin will find you out, Job 24.22, no man is s, of life. Prov. 6.3, make s, thy friend. Iss. 55.3; Acts 13, 34, the s, mercles of David, 2Tim. 2.10, the foundation of God standeth s. See Iss. 33, 16; Heb. 6.39; 2 Pet. 1, 10, 19.

SURFEITING. Lu.21.34, overcharged with & SURPRISED. Isa. 33.14; Jer. 48.41; 51.41. SUSTAIN. Ps. 3.5; 55,22; Prov. 18.14; Isa. 59.16; SWALLOW. Ps. 84.3, the s. a nest for her young. Prov. 26.2, as the s. by flying. Isa. 38.14, like a crane or a s. Jer. 8.7, the s. observe the time.

Isa. 38. 18, 1848 a Craine or a. 8.

Jer. 8. 7, the s. observe the time.

SWAN. Lev. 11. 8; Deut. 14. 16, and the s.

SWEAR. Ps. 15. 4, that s. to his burt.

Eccl. 9. 2. be that s., as he that feareth an oath.

Isa. 45. 23, to me every tongue shall s.

65. 16, shall s. by the God of truth.

Jer. 4, 2, s., the Lord liveth, in truth.

23. 10, because of s. the land mourneth.

Hos. 4, 2, by s., and lying, they break out.

10. 4, s. falsely in making a covenant.

Zech. 5. 3, every one that s. shall be cut off,

Mal. 3. 5, a witness against false s.

SWEAT. Gen. 3. 10; Ezek. 44. 18; I.u. 22, 44,

SWEET. Job 20. 12, though wickedness be s.

Ps. 55. 14, we took s. counsel together.

104. 34, my meditation shall be s.

Prov. 3. 24, thy sleep shall be s.

9. 17, stolen waters are s.

13. 12, desire accomplished is s.

Prov. 16. 24, pleasant words are s. 27.7, to the hungry every bitter thing is s. Ecol. 5. 12, sleep of labouring man is s. 11.7, truly the light is s. Cant. 2.3, his fruit was s. to my taste. Isa 5. 20, put bitter for s., and s. for bitter. 23, 16, make s. melody. Jas. 3. 11, at same place s. water and bitter. See Judg. 14. 18; Mic. 6. 15; Mk. 16. 1. SWELLING. Jer. 12.5; 2 Pet. 2. 18; Jude 18. SWIFT. Eccl. 9. 11, the race is not to the s. Amos 2. 15, the s. of foot shall not deliver. Rom. 3. 15, feet s. to shed blood. See Job 7. 6; 9. 25; Jer. 46. 6; Mal. 3. 5. SWIM. 2 Kings 6. 6, iron did s. Ezek. 47. 5, waters to s. in. See Ps. 6. 6; Isa. 25. 11; Ezek. 32. 6; Acts 27. 42. SWOLLEN. Acts 28.6, when he should have s. SWOON. Lam. 2.11, children s. in the streets. SWORD. Ps. 57. 4, their tongue a sharp s. WOLLD. Fs. 57. 4, their tolline a simily s. Eas. 2.4, nation shall not lift up s. Ezek. 7.15, the s. is without lift up s. Ezek. 7.15, not to send peape, but a s. Lu. 2.35, a s. shall pierce thy own soul. Rom. 13.4, he beareth not the s. in vain. Eph. 6.17, the s. of the Spirit. Heb. 4.12, sharper than twoedged s. Rey. 1.15; 19, 15, out of his mouth a sharp s. 13.10, that killeth with s. must be killed with s. See Isa. 2. 4; Joel 3. 10; Mic. 4. 3; Lu. 22. 38.

TABERNACLE. Ps. 15.1, abide in thy t. 27.5, in secret of his t. shall he hide me. how amiable are thy t.! Isa. 33.20, a t. that shall not be taken down. See Job 5.24; Prov. 14.11; 2 Cor. 5.1. ABLE. Ps. 23. 5, thou preparest a t. 69, 22, let their t, become a snare. 78, 19, ean God furnish a t, in the wilderness? 128. 3, like olive plants about thy t. Prov. 9. 2, wisdom hath furnished her t. Mat. 15. 27; Mk. 7. 28, from their masters' t. Acts 6.2, leave word of God, and serve t. 2 Cor. 3.3, fleshy t. of the heart. See Prov. 3.3, flesh t. 1; 1 Cor. 10. C1. TABLE. See Prov. 3.3; Jer. 17.1; Mal. 1.7; 1 Cor. 10.21 TABRET. Gen. 31. 27; 1 Sam. 18. 6; Isa. 5. 12, the t. TAKE. Ex. 6.7, I will t. you to me for a people. 34.9, t, us for thine inheritance. 34. 9, *t*, us for thine inheritance. Judg 19, 30, *t*, advice, and speak your minds, 2 Kinks 19, 30; 1sa, 37, 31, shall yet *t*. root, 160 23. 10, he knoweth the way that *t t*. Ps. 51, 11, *t*. not thy holy spirit from me. 116, 13, 1 will *t*. the cup of salvation. Cant. 2. 15, *t*. us the foxes, the little foxes. Isa, 33, 23, the lame *t*. the prey. Hos, 14, 2, *t*, with you words. Amos 9, 2, thence shall mine hand *t*. them. Mat. 6, 25, 28, 31, 34; 10, 19; Mk. 13, 11; Lu. 12, 11, 22, 26, *t*. no thought. 22, 26, t. no though, 11, 28, t. my yoke.
16. 5: Mk. 8, 14, forgotten to t. bread.
18. 16, then t. with thee one or two more.
20, 14, t. that thine is, and go thy way.
26, 26; Mk. 14. 22; 1 Cor. 11, 24, t., eat; this is my

26, 26; Mk. 14. 22; 1 Cor. 11. 24, L, eat; this is m body.
Lu. 6, 29, forbid him not to the thy coat also.
12, 19, soul, t. thine ease.
John 16, 15, he shall t. of mine.
1 Cor. 6, 7, why do ye not rather t. wrong?
1 Tim. 3, 5, how shall he t. care of the church?
1 Pet. 2, 20, if ye t. it patiently.
Rev. 3, 11, that no mant. thy crown.
See John 1, 29; 10, 18; 1 Cor. 10, 13; Rev. 22, 19. TALE. Ps. 90. 9; Lu. 24. 11.

TALK. Deut. 5.24, God doth t. with man. 6.7, t. of them when thou sittest.

Job 11. 2, a man full of t.

13. 7, will ye t. deceitfully for him?

13. 3, reason with unprofitable t.

Ps. 71. 24, t. of thy righteousness,

145. 11, t. of thy power.

Prov. 6.22, it shall t. with thee,

Jer. 12. 1, let me t. with thee of thy judgments,

Ezek. 3. 22, arise, and I will t. with thee there.

Mat. 22. 15, they might entangle him in his t.

1. 12. 4. 32, while he t. with us by the way. John 9. 37, it is he that t. with us by the way. John 9. 37, it is he that t. with thee. See Prov. 14. 23; John 14. 30; Eph. 5.4. TALL. Deut. 1.28; 2.10; 2 Kings 19.23. TAME. Mk. 5.4; Jas. 3.7, 8. TARE. 2 Sam. 13. 31; 2 Kings 2, 24; Mk. 9, 20. TARRY. Gen. 27. 44, and t. a few days. Ex. 12. 39, were thrust out, and could not t. 2 Kings 7. 9, if we t. till morning light. 9. 3, flee, and t. not. Ps. 68. 12, she that t, at home divided the spoil. 101.7, he that telleth lies shall not t. in my sight. Prov. 23. 30, they that t. long at the wine. Prov. 23. 30, they that t, long at the wine.

1sa. 46. 13, my salvation shall not t.

Jer. 14. 5, that turneth aside to t, for a night,

Hab. 2. 5, though it t., wait for it.

Mat. 25. 5, while the bridegroom t.

26. 38; Mk. 14. 34, t. here and watch.

Lu. 24. 29, he went in to t, with them.

49, t, ye in city of Jerusalem until endued.

John 21. 22, if I will that he t.

Acts 22. 16, why t. thou, arise, and be baptized.

1 Cor. 11. 33, t. one for another.

Heb. 10. 37, will come, and will not t.

See 1 Sam. 30. 24; Mic. 5. 7; John 3. 22.

ASK MASTERS. Ex. 11. they did set ove TASKMASTERS. Ex. 1. 11, they did set over them t. 5. 6, the t. of the people. ASTE. Num. 11. 8, the t. of it as t. of fresh oil. Job 6, 6, is any t. in white of egg?
12. 11, doth not the mouth t. his meat?
34. 3, trieth words as mouth t. meat.
Ps. 34. 8, t. and see that the Lord is good.
119. 103, how sweet are thy words to my t.!
Jer. 48. 11, his t. remained in him.
Mat. 16. 28; Mk. 9. 1; Lu. 9. 27, some, which shall not death. TASTE. mat. 1.0. 28; Mat. 9. 1; Lu. 9. 2., some, when shall not t. death.
Lu. 14. 24, none bidden shall t. of my supper.
John 8.52, keep my saying, shall nevert. of death.
Col. 2. 21, touch not, t. not.
Heb. 2. 9, t. death for every man.
6. 4, and have t. of the heavenly gift.
1 Pet. 2. 3, have t. that the Lord is gracious.
See 1 Sam. 14. 43; 2 Sam. 19. 35; Mat. 27. 34. TATTLERS. 1 Tim. 5. 13, t. and busybodies. TAUGHT. Judg. 8.16, he t. the men of Succoth. 2 Chron. 6.27, thou hast t. them the good way. 23.13, such as t. to sing praise. Ps. 71.17; 119.102, thou hast t. me.

Ps. 71. 11; 119. 1102, Inou nast t. me.
Prov. 4.4, the t. me also, and said.
11, 1 have t. thee in way of wisdom.
Eccl. 12.9, he still t. the people knowledge.
Isa. 29. 13, their fear is t. by precept of men.
54. 13, all thy children shall be t. of God.
Jor. 12. 16, as they t. my people to swear by Baal.
32. 33, t. them, rising up early. 32.35, t. them, rising up early.
Zech, 13.5, t. me to keep cattle.
Mat. 7.29; Mk. 1.22, t. as one having authority.
28.15, and did as they were t.
Lu. 13.26, thou hast t. in our streets.
John 6.45, they shall be all t. of God.
8.28, as my Father hath t. me.
Gail, 1.12, nor was 1 t. it, except by revelation. 6, 6, let him that is t. in the word. Eph. 4, 21, if so be ye have been t. by him. 2 Thess, 2.15, the traditions ye have been t. See Col. 2.7; 1 Thess, 4.9; Tit, 1.9; 1 John 2.27. TAUNT. Jer. 24.9; Ezek. 5, 15; Hab. 2.6.

TEACH. Ex. 4. 15, I will t. you.

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Jer. 13. 17; 14. 17, mine eyes run down with t. 31. 16, refrain thine eyes from t. Lam. 1. 2, her t. are on her cheeks.

Dent. 4.10. that they may t. their children. 6.7; 11.19, t. them diligently.
Judg. 13, 8, t. us what we shall do to the child.
18 am. 12.23, 1 will t. you the good way.
2 Sam. 1, 18, bade them t. the use of the bow.
2 Chron. 15. 3, without at. priest.
Job 6.24, t. me, and I will hold my tongule.
8.10 thy fathers shall not they thee? 2 Sam. 1. 18, bade them t. the use of the bow. 2 Chron, 15. 3, without at. priest.
Job 6. 24, t. me, and I will hold my tongue.
8. 10, thy fathers, shall not they t. thee?
12. 7. ask the beasts, and they shall t. thee.
34. 32, that which I see not t. thou me.
38. 22, God exalteth, who t. like him?
Ps. 25, 4, t. me thy paths.
8, he will t. sinners in the way.
7. 11; 88. 11, t. me thy way, and lead me.
34. 11, I will t, you the fear of the Lord.
51. 13, then will I t. transgressors.
90. 12; so t. us to number our days.
94. 12; blessed is the man whom thou t.
Prov. 6. 43, the wicked man t. with his fingers.
15a. 2. 3; Mite. 4. 2, he will t. us of his ways.
28. 9, whom shall he t. knowledge?
28. God doth t. him discretion.
48. 17, I am thy God which t. thee to profit.
15c. 9. 21, and t. your daughters wailing.
Ezek. 44. 23, t. my people the difference,
Mat. 28. 19, t. all nations.
1u. 11. 1, t. us to pray.
12. 12, the Holy Ghost shall t. you.
10. 19. 3, dost thou t. us?
14. 26, shall t. you all things.
Acts 5. 42, they ceased not to t. and preach.
Rom. 12. 7, he that t., on t.
11. 14, doth not even nature t. you?
14. 19, that by my voice I might t. others.
Col. 1. 28, t. every man in all wisdom.
3. 16, t. and admonishing one another.
17 im. 1. 3, charge some that they t. no other.
2. 12, I suffer not a woman to t.
2. 11, 11, t. things they ought not.
2. 4, t. young women to be sober.
12, t. us, that denying ungodliness.
Heb. 5. 12, ye have need that one t, you again.
See Mat. 22. 16; Mis. 6. 34; 12. 14; Rev. 2. 20.
FEACHER. 17 hore but cheved the voice of my t. TEACHER. 1 Chron. 25. 8, as well t. as scholar. EAULILIE. 1 CHOOL 20. 2, as Well I. as scholar. Ps. 119.99, more understanding than all my I. Prov. 5. 13, have not obeyed the voice of my I. Isa. 30, 20, thine eyes shall see thy I. Hab. 2. 18, a I. of lies. John 3. 2, a I. come from God.
Rom. 2. 20, thou art a I. of babes.
1 Cor. 12. 29, are all I. ?
Eth. 4 11 expressibles, pastors, and I. Eph. 4.11, evangelists, pastors, and t. 1 Tim. 1.7, desiring to be t. of the law. Tit. 2.3, aged women, t. of good things. See 1 Tim. 2.7; 2 Tim. 1.11; Heb. 5.12; 2 Pet. 2.1. See 11111. 2.1. Ann. 1.1., 161. A.2. 2.2. 2.2. 156. 157. 2.1 est he t. himself in his anger.
Ps. 7.2, lest he t. my soul.
35. 15, they did t. me, and ceased not.
50. 22, lest i t. you in pieces.
Hos. 5.14, I will t. and go away.
See Mic. 5.8; Zech. 11. 16; Mk. 9. 18; Lu. 9. 39. See Mic. 5.5; Zech. 11. 10; Ark. 9.1.8; Liu. 9.9.

TEARS. 2 Kings 20.5; Isa. 38.5, I have seen thy L.

Job 16. 20, mine eye poureth out L.

39. 12, hold not thy peace at my L.

42. 3, L. have been my meat,

56. 8, put thou my L. into thy bottle,

39. 5, the bread of L, and L. to drink,

118. 8, thou hast delivered mine eyes from L.

126. 5, they that sow in L.

13s. 16. 9, I will water thee with my L.

25. 8, will whee away L.

Jer. 9. 1, oh that mine eyes were a fountain of L.!

2.11, mine eyes do fail with t. Ezek. 24.16, neither shall thy t. run down. Ezek, 24.16, neither shall thy t, run down, Mal. 2.13, covering the altar with t. Lu. 7.38, to wash his feet with her t. Acts 20.19, serving the Lord with many t. 31, ceased not to warn with t. 2Tim. 1.4, being mindful of thy t. See 2 Cor. 2.4; Heb. 5.7; 12.17; Rev. 7.17. TEDIOUS, Acts 24.4, that I be not further t. EETH. Gen. 49. 12, t. white with milk. Num. 11, 33, flesh yet between their t. Job 19. 20, escaped with the skin of my t. Prov. 10.26, as vinegar to the t. Isa. 41, 15, an instrument having t. Jer. 31, 29; Ezek. 18. 2, t. set on edge. Amos 4.6, cleanness of t. See Mic. 3.5; Zech. 9.7; Mat. 27. 44; Rev. 9.8. See Into. 5.7, the stars,
32, 29, t. me thy name,
2 Sam. 1.20, t. it not in Gath.
Ps. 48, 12, t. the towers thereof.
50, 12, if I were hungry, I would not t. thee.
Eccl. 6.12, 10, 14, who can t. what shall be after?
10, 20, that which hath wings shall t.
Lemb 2. 9, who can t. if God will true? Jonah 3.9, who can t. if God will turn? Mat. 18. 15, t. him his fault. Mat. 18. 19, t. nim fits laut.
17, t. it unto the church.
21. 21; Mk. 11. 33; Lu. 20. 8, neither t. I you.
Mk. 5. 19, t. how great things.
11. 33; Lu. 20. 7, we cannot t.
Lu. 13. 22, t. that fox.
John 3. 8, canst not t. whence.
12, if It, you of heavenly things.
4. 25, he will t. us all things.
4. 25, he will diches t. it these of ma? 7.6.7. Will 2 as all sings. 18. 34, did others t, it thee of me? Acts 17. 21, either to t, or hear some new thing. See Ps. 56. 8; Isa. 19. 12; Mat. 28. 7; 2 Cor. 12. 2. TEMPER. Ex. 29. 2; 30. 35; Ezek. 46. 14; 1 Cor. 12. Ps. 11. 6, on wicked he shall rain a t. Ps. 11. 6, on wicked he shall rain a t. 55. 8, hasten from windy storm and t. Isa. 32. 2, a covert from the t. Heb. 12. 18, not come to darkness and t. 2 Pet. 2. 17, clouds carried with a t. TEMPESTUOUS, Ps. 50. 3; Jonah 1, 11; Acts 27, 14. TEMPLE. 2 Sam. 22.7, hear my voice out of his t. Neh. 6.10, hid ourselves in the t. Ps. 27.4, to enquire in his t. 13. 2. 3. We might in this to 29. 9, in his t. doth every one speak of his glory. 1sa. 6. 1, his train filled the t. Amos 8. 3, songs of the t. shall be howlings. Mal. 3. 1, the Lord shall suddenly come to his t. Mat. 12.5, one greater than the *t*.

John 2. 19, destroy this *t*.

1 Cor. 3. 18; 6. 10; 2 Cor. 6. 16, ye are the *t*. of God.

See Hos. 8. 14; Rev. 7. 15; 11. 19; 21. 22. TEMPORAL. 2 Cor. 4. 18, things seen are t. TEMPT. Gen. 22. 1, God did t. Abraham.
Ex. 17. 2, wherefore do ye t. the Lord?
Num. 14. 22, have t. me these ten times.
Deut. 6. 16; Mat. 4. 7; Lu. 4. 12, ye shall not t
the Lord your God.
Ps. 13. 18, they t. God in their heart;
Isa. 7. 12, 1 will not ask, neither t. the Lord.
Mal. 3. 15, they that t, God are delivered.
Mat. 22. 18; Mk. 12. 15; Lu. 20. 23, why t. ye me?
Lu. 10. 25, a lawyer, t. him.
Acts 5. 9, agreed together to t. the Spirit.
15. 10. why t. ve God to put a voke? Acts 5. 9, agreed together to t. the Spirit.
15. 10, why t, ve God to put a yoke?
1Cor. 10. 13, will not suffer you to be t.
Gal. 6. 1, considering thyself, lest thou be t.
Heb. 2. 18, hath suffered, being t.
4. 15, in all points t. like as we are,
Jas. 1. 13, cannot be t., neither t. he any man,
See Mat. 4. 1; Mk. 1. 13; Lu. 4. 2; John 8. 6.

TEMPTATION. Mat. 6. 13, lead us not into t.

20. 41; Mk. 14. 38; Lu. 22. 46, lest ye enter into t.

Lu. 8, 13, in time of t. fall away.

1 Cor. 10, 13, there hath no t, taken you,

Gal. 4, 14, my t. in flesh ye despised not.

1 Tim. 6, 9, they that will be rich fall into t.

Jas. 1. 2, when ye fall into divers t.

2 Pet. 2, 9, how to deliver out of t.

See Lu. 11. 4; Acts 20. 19; 1 Pet. 1. 6; Rev. 3. 10. TEMPTER. Mat. 4. 3, and when the t. came to

See Lu. 11. 4; Acts 20. 19; 1 Pet. 1. 6; Rev. 3. 10. TEMPTER. Mat. 4. 3, and when the t. came to him.

1 Thess. 3. 5, the t. have tempted you. TEND. Prov. 11. 19; 14. 23; 19. 23; 21. 5. TEND. Prov. 11. 19; 14. 23; 19. 23; 21. 5. TEND. R. Deut. 28. 64, man that is t. 22. 2, distil as small rain on t. herb. 2 Kings 22. 19; 2 Chron. 34. 27, thy heart was t. 10b 14. 7, the t. branch will not cease. Prov. 4. 3, t. in sight of my mother. Cant. 2. 13, 15; 7. 12, vines with t. grapes. Iss. 47. 1, no more be called t. 53. 2, grow up before him as a t. plant. Dann. 1, 9, God brought Daniel into t. love. Lu. 1. 78, through the t. mercy of our God. Eph. 4. 32, be kind and t.-hearted. Jas. 5. 11, the Lord is pitiful, and of t. mercy. See 1 Chron. 22. 5; Ezek. 17, 22; Mk. 13. 28. TENOR. Gen. 43. 7; Ex. 34. 27.

TENOR. Gen. 43. 7; Ex. 34. 27.

TENT. Gen. 9. 21, was uncovered within his t. 25. 27, a plain man, dwelling in t. Num. 24. 5, how goodly are thy t.! 1 Sam. 4. 10; 2 Sam. 18. 17, fied every man to his t. 1 Kings 12. 16, to your t., O Israel. Ps. 84. 10, than to dwell in t. of wickedness. Iss. 38. 12, removed as a shepherd's t. 54. 2, enlarge the place of thy t. 19. 10, 20, there is none to stretch forth my t. Acts 18. 3, by occupation they were t.-makers. See Isa. 40. 22; Jer. 4. 20; 35. 7; Zech. 12. 7; Heb. 11. 9.

TENTH. Gen. 28. 22; Lev. 27. 32; Isa. 6. 13. TERRIBLE. Ex. 34, 10, a t. thing I will do. Deut. 1, 19; 8, 15, that t. wilderness.
7, 21; 10, 17; Neh. 1, 5; 4, 14; 9, 32, a mighty

1.21; 10. 11; Neh. 1.5; 4.14; 9.32, a mighty God and t.
10.21, hath done for thee t. things. Judg. 13. 6, like an angel of God, very t.
10b 37.22, with God is t. majesty.
39.20, the glory of his nostrils is t.
Ps. 45.4, thy right hand shall teach thee t. things.
65. 5, by t. things in righteousness.
66.3, say unto God, how t. art thou!
5. t. in his doing.
68. 35, t. out of thy holy places.
76. 12, he is t. to the kings of the earth,
99. 3, thy great and t. name.
145. 6, the might of thy t. acts.
Cant. 6.4, t. as an army with banners.
1sa. 25. 4, blast of the t. ones.
64. 3. when thou didst t. things.
Jer. 15. 21, redeem thee out of hand of the t.
1cel 2. 11, the day of the Lord is very t.
Heb. 12. 21, so t. was the sight.
See Lam. 5. 10; Ezek. 1. 22; 28. 7; Dan. 7. 7.
TERRIBLENESS. Deut. 28. 8; 1 Chron. 17. 21; Jer. TERRIBLENESS, Deut. 26.8; 1 Chron. 17.21; Jer.

49, 16.
TERRIBLY, Isa. 2, 19, 21; Nah. 2, 3,
TERRIFY, Job 9, 34, let not his fear t.
Lu. 21, 9, when ye hear of wars, be not t.
24, 37, they were t. and affrighted,
Phil. 1, 28, in nothing t. by adversaries,
See Job 7, 14; 2 Cor. 10, 9,

See John 14; 2001. 10.3.
TERROR. Gen. 35. 5; Job 8.4, the t. of God.
Deut. 32. 25, the sword without and t. within.
Josh. 2. 9, your t. is fallen upon us.
Job 18. 11, t. shall make him afraid.
24. 17, in the t. of the shadow of death.
31. 23, destruction was a t. to me.
33. 7, my t. shall not make thee afraid.

Ps. 55. 4. the t. of death are fallen upon me. 73. 19, utterly consumed with t. 91. 5, afraid for the t. by night. 91. 5, at raid for the t. by night, Jen. 11. 17, be not a t. to me. 20. 4, a t. to thyself. Ezek. 26, 21; 27. 36; 28. 19, I will make thee a t. Rom. 13. 3, rulers are not t. to good works. 2 Cor. 5. 11, knowing the t. of the Lord. See Jer. 15. 8; Lam. 2, 22; Ezek. 21, 12; 1 Pet. 3. 14

14.
TESTIFY. Num. 35. 30, one witness shall not t. Deut. 31. 21, this song shall t. against them. Ruth 1. 21, seeing the Lord hath t. against thee. Sam. 1. 16, thy mouth hath t. against thee. Neh. 9. 30, t. against them by thy spirit. Job 15. 6, thine own lips t. against thee. Isa. 59. 12, our sins t. against us. Hos. 5. 5; 7. 10, the pride of Israel doth t. Mic. 6. 3, what have I done? t. against me. Lu. 16. 18, send Lazarus, that he may t. John 2. 25, needed not that any should t. 3. 32, sen and heard, thath be t.

John 2, 25, needed not that any should t.
3, 32, seen and heard, that he t.
5, 39, they t. of me.
7, 7, because 1 t. of it.
15, 26, he shall t. of me.
21, 24, the disciple which t. of these things.
Acts 23, 11, as thou has t t. in Jerusalem.
1 Tim. 2, 6, gave himself to be t. in due time.
1 Pet. 1.11, it t. beforehand the sufferings.
1 John 4.14, we have seen and d. t.
See 1 Cor. 15, 15; 1 Thess. 4, 6; Rev. 22, 16.
EVETIMONY 2, 8 t. a. 7, 18, reviece by a

See I Cor. 15, 15; 1 Thess. 4, 6; Rev. 22, 16, TESTIMONY. 2 Kings I7, 15, rejected his t. Ps. 93, 5, thy t. are sure.
119, 22, 1 have kept thy t.
24, thy t. are my delight.
46, I will speak of thy t.
59, I turned my feet to thy t.
119, I love thy t.
129, thy t. are wonderful.
Isa. 8, 16, bind up the t.
20, to the law and to the t.

181. C. 10, blind up the t. 20, to the law and to the t. Mat. 10. 18; Mk. 13. 9, for a t. against them. Lu. 21. 13, it shall turn to you for a t. John 3. 22, no man receiveth his t. John 3. 32, no man receiveth his t. 21.24, we know that his t. is true. Acts 14.3, t. to the word of his grace. 1 Cor. 2.1, declaring the t. of God. 2 Cor. 1.12, the t. of our conscience. 2 Tim. 1.8, be not ashamed of the t. Heb. 11.5. Enoch had this t. See Rev. 1.2; 6.9; 11.7; 12.11; 19.10. THANK, Mat. 11, 25; Lu. 10, 21; 18, 11; John 11, 41,

I t. thee. Acts 28.15, t. God, and took courage. 1 Cor. 1. 4, I t. God on your behalf. 2 Thess. 1. 3, we are bound to t. God. 1 Tim. 1. 12, I t. Jesus Christ. See 1 Chron. 23. 30; Dan. 2. 23; Rom. 6. 17.

ITim 1.12, 1t. Jesus Christ.

See 1 Chron. 23. 39; Dan. 2. 23; Rom. 6. 17.

THANKS. Den. 12. 31, companies that gave t.
Mat. 26. 27; Lu. 22. 17, took the cup, and gave t.
Lu. 2. 38, Anna gave t. to the Lord.
Rom. 14. 6. eateth to the Lord, for he giveth t.
1 Cor. 15. 57, t. be to God, who giveth us the victory.
Eph. 5. 20, giving t. always for all things.
1 Thess. 3. 9, what t. can we render?
Rev. 4. 9, give t. to him that sat on the throne.
See 2 Cor. 1. 11; 2. 14; 8. 16; 9. 15; Heb. 13. 15.

THANKSGIVING. Ps. 26. 7, the voice of t.
15s. 51. 3, t. and melody shall be found therein.
Amos. 4. 5, offer a sacrifice of t.
1 Finl. 4. 6, with t. 1et your requests be made.
Col. 4. 2, watch in the same with t.
1 Tim. 4. 3, to be received with t.
See Neh. 11. 17; 12. 8; 2 Cor. 4. 15; 9. 11.

THAT. Gen. 18. 25. t. be far from thee.
Nam. 24. 13; 1 Kings 22. 14, t. will I speak.
Job 23. 13, evon. t. be doeth.
Zech. 11. 9, t. t. dieth, let it die.

- marting and the same

THEN. Mat. 10. 15; Mk. 6. 11, than for t. city.
13. 12; 25. 29; Mk. 4. 25, t. he hath.
John 1. 8, he was not! I light.
5. 12, what man is t. which said?
13. 21, t. thou doest, do quickly.
21. 22, what is t. to thee?
Rom. 7. 19, the evil which I would not, t. I do.
Jas. 4. 15, we shall live, and do this or t.
See Mk. 13. 11; 1 Cor. 11. 23; 2 Cor. 8. 12; Philem. 18. THEN. Gen. 4.26, t. began men to call.

Josh. 14.12, if the Lord be with me, t. I shall Josh 14, 12, if the Lord by Main Land, p. 20 abile, Ps. 27, 10, t. the Lord will take me up. Ps. 27, 10, t. to could have borne it. Isa. 58, 8, t. shall they light break forth. Ezek, 30, 28, t. shall they know. Mat. 5, 24, t. come and offer thy gift. 19, 25; Mk. 10, 28, who t. can be saved? 24, 14, t. shall the end come. 2 Cor. 12, 10, t. am I strong. Sec 1 Cor. 4, 5; 13, 12; 1 Thess. 5, 3; 2 Thess. 2. 8. THESE. Ex. 32.4, t. be thy gods, O Israel, Eccl. 7.10, former days better than t. Isa, 80.8, who are t. that fly?

Mat. 5, 37, whatsoever is more than t. 23, 23, t. ought ye to have done.
25, 40, one of the least of t.
John 17, 20, neither pray I for t. alone. 21. 15, lovest thou me more than t.? See Job 26, 14; Ps. 73. 12; Jer. 7. 4. THICK. Deut. 32. 15, thou art grown t. 2 S.m. 18.9, the mule went under the t. boughs. Ps. 74.5, lifted up axes on the t. trees. Ezek. 31. 3, top was among t. boughs. Hab. 2.6, ladeth himself with t. clay. Hab. 2. 6, ladeth himself with t. clay. See 1 Kings 12. 10; 2 Chron. 10. 10; Neh. S. 15; Job 15, 26 THICKET. Gen. 22. 13; Isa. 9. 18; Jer. 4. 7, 29. THIEF. Ps. 50. 18, when thou sawest a t. Jer. 2. 26, as the t. is ashamed. Joel 2. 9, enter at windows like a t. Lu. 12, 33, where no t. approacheth. John 10, 1, the same is a t. and a robber. 1 Pet. 4, 15, let none suffer as a t. See Prov. 6, 30; 29, 24; Mat. 24, 43.

THIEVES. Isa. 1.23; Lu. 10. 30; John 10. 8; 1 Cor. 6, 10, THIGH. Gen. 24. 2; 41. 29, put hand under t. 32. 25, touched hollow of Jacob's t. Judg. 15, 8, smote them hip and t. Cant. 3. 8, every man hath sword on his t. See Ps. 45, 3; Jer. 31. 19; Ezek. 21. 12; Rev. 19, 16.

See Fs. 42. 5; der. 51. 19; 222x. 21. 12; heter THINE. Gen. 31. 32, discern what is. t. 1 Sam. 15. 28, to a neighbour of t. 1 Kings 20. 4, 1 am t., and all 1 have. 1 Chron. 29. 11, t. is the greatness. Ps. 74. 16, the day ist., the night also is t. 119. 94. 1 am t., save me. 1sa. 63. 19, we are t. Mat. 20. 14, take that is t. Lu. 4. T. worship me. all shall be t.

15.31. 15.31.
THING, Gen. 21. 11, the t. was very grievous.
Ex. 18. 17, the t. thou doest is not good.
2 Sam. 13. 33, let not my lord take the t. to heart.
2 Kings 2. 10, thou hast asked a hard t.
Eccl. 1. 9, the t. that hath been.
18a. 7. 13, is it a small t. to weary?
41. 12, as a t. of nought.
43. 19. 19cr. 31. 22, a new t.
Mk. 1. 27, what t is this?
John 5. 14, lest a worse t. come unto thee.
Phil. 3. 16, lest us mind the same t.
See Heb. 16. 29; 1 Pet. 4. 12; 1 John 2. 8.

hinks. Well. 20, 14, but 2, on the when it shall be well.

Neh. 5, 18, 4, on me, 0 my God, for good.

Prov. 23, 7, as he 4, in his heart, so is he,

Iss. 10, 7, up of oth his heart, so is he,

Iss. 10, 7, up of oth his heart, so.

Jonah 1, 6, if God will 2, upon us.

Mat. 3, 9, 1, not to say within yourselves.

6, 7, 4, they shall be heard.

9, 4, why 4, ye evil in your hearts?

11, 25; 22, 17, what 4, thou?

22, 42; 26, 66; Mk. 14, 64, what 4, ye of Christ?

Rom. 12, 3, more highly than he ought to 4.

10 cor. 10, 12, that 4, he standeth.

2 Cor. 3, 5, to 4, any thing as of ourselves.

Gal. 6, 3, if a man 4, hinself to be something.

Eph. 3, 20, able to do above all we ask or 4.

Phil. 4, 8, 6, on these things.

Jas. 1.7, let not that man 4, he shall receive.

1 Pet. 4, 12, 4, it not strange.

See Job 35, 2, Jer. 20, 11; Ezek. 38, 10; Lu. 10, 36.

**HIRST (a.), Ex. 17, 3, to kill us with 4. be well

THIRST (n.). Ex. 17. 3, to kill us with t.
Deut, 20. 19, to add drunkenness to t.
Judg, 15. 18, now I shall die for t.
2 Chron. 32. 11, doth persuade you to die by t.

Ps. 59. 21, in my t. they gave me vinegar, Isa. 41. 17, when their tongue faileth for t. Amos 8. 11, not a t. for water, but of hearing, 2 Cor. 11. 27, in hunger and t. often.

See Deut. 28. 48; Job 24. 11; Ps. 104. 11. THIRST (v.). Ps. 42, 2; 63, 1; 143, 6, my soul t, for

God. Good. 15s. 49. 10; Rev. 7. 16, shall not hunger nor t. 55. 1, every one that t. Mat. 5. 6, t. after righteousness. John 4. 14; 6. 35, shall never t.

7.37, if any man t., let him come unto me. 19. 28, 1 t. See Ex. 17. 3; Isa. 48. 21; Rom. 12. 20; 1 Cor. 4. 11.

THIRSTY. Ps. 63, 1; 143, 6, in a t, land. 107, 5, hungry and t., their soul fainted. Prov. 25, 25, as cold waters to a t, soul. Isa. 21, 14, prought water to him that was t. 29.8, as when a t. man dreameth. 44.3, pour water on him that is t. 65.13, but ye shall be t. See Judg. 4.19; Isa. 32.6; Ezek. 19.13; Mat. 25.35.

THISTLE. Gen. 3. 18, thorns and t. shall it bring forth.
Job 31, 40, let t. grow instead of wheat.
Mat. 7. 16, do men gather figs of t.?
See 2 Kings 14. 9; 2 Chron. 25, 18; Hos. 10. 8.

See 2 Kings 14.9; 2 Chron. 25, 18; Hos. 10. 8.
THORN. Num. 33. 55; Judg. 2. 3, t. in your sides, Ps. 118. 12, quenched as the fire of t.
Prov. 15, 10, way of slothful man is as an hedge of t.
26, 3, as a t. soeth into hand of drunkard.
Eccl. 7. 6, crackling of t. under a pot.
Cant. 2.2, as the lily among t.
1sa. 33. 12, as t. out up shall they be burned.
34. 13, and t. shall come up in her palaces.
55. 13, instead of the t. shall come up the fir tree.
Jer. 4.3, sow not among t.
12. 13, but shall reap t.
Hos. 2.6, t. shall be in their tabernacles.
10. 8, the t, shall come up on their altars.
Mic. 7. 4, most upright is sharper than t. hedge.
2 Cor. 12. 7; a t. 1. the fissh.
See Mat. 13, 7; 27, 29; Mk. 15. 17; John 19. 2.
THOUGHT (m.). 1 Chron. 28. 9, the Lord under-

THOUGHT (n.). 1 Chron. 28. 9, the Lord under-standeth the t.

Job 4.13, in t. from the visions of the night. Job 4. 15, 10. 1 From the visions of the night.
12. 5, despised in t. of him that is at ease,
42. 2, no t. can be withholden from thee.
Ps. 10.4, 6od is not in all his t.
40. 5, thy t. casnot be reckoned.
22. 5, thy t. are very deep.
41. 11, the Lord knoweth the t. of man.

Ps. 94. 19, in the multitude of my t.
139. 2, thou understandest my t. afar off. 138. 2, shou uncerstandest my t. afar off. 17, how precious are thy t. to me!
23, try me, and know my t.
Prov. 12. 5, the t. of the righteous are right.
16. 3, thy t. shall be established.
24. 9, the t. of foolishness is sin.

15d, 55. 7, and the unrighteous man his t. 8, my t. are not your t.

9, so are my t. higher than your t.

Mic. 4. 12, they know not the f. of the Lord. Mat. 6, 25, 31, 34; 10. 19; Mk. 13, 11; Lu. 12, 11, 22, take no t. 9,4; 12.25; Lu. 5.22; 6.8; 9.47; 11.17, Jesus

9.4; 12.25; Lu. 5.22; 6.8; 9.41; 11.17, Jesus knowing their t.
15.19; Mk. 7.21, out of the heart proceed evil t.
Lu. 2.35, the t. of many hearts may be revealed.
21.35, why do t. arise in your hearts?
Acts 8.22, if the t. of thine heart may be forgiven.
10.07, 3.29, the Lord knoweth the t. of the wise.
2 Cor. 10.5, bringing into captivity every t.
Hab 4.19; the word of God is a discerner of the t.

Heb. 4.12, the word of God is a discerner of the t. Jas. 2. 4, ye are become judges of evil t. See Gen. 6.5; Jer. 4.14; 23. 29, 1 Amos 4.13. THOUGHT (v.). Gen. 48.11, 1 had not t. to see

HOUGHT (v.). Gen. 48. 11, I had not t. to thy face.

Num. 24. 11, I t. to promote thee.

Deut. 19. 19, do to him as he t. to have done.

Z Kings 5. 11, I t., to will surely come out.

Neh. 6. 2, they t. to do me mischief.

Ps. 48. 9, we have t. of thy lovingkindness.

50. 21, thout. I was such an one as thyself.

73. 16, when I t. to know this.

119. 59, I t. on my ways.

Prov. 30. 32, if thou hast t. evil.

Isa. 14. 24, as I have t., so shall it come.

Jer. 18. 8, I will repent of the evil I t. to do.

Zeoh. 8. 14, as I t. to punish you.

15. I t. to do well.

Mal. 3. 16, for them that t. on his name.

15, 14. to do well.
Mal, 3. 16, for them that t. on his name,
Mat, 1.20, but while he t. on these things.
Mk, 14.72, when he t. thereon, he wept.
Lu. 12. 17. he t. within himself, what shall I do?
19. 11, t. the kingdom of God should appear.
John 11. 13, they t. he had spoken of taking of rest

Acts 10. 19, while Peter t. on the vision. 26. 8, why should it be t. a thing incredible? 1 Cor. 13. 11, 1 f. as a child. Phil. 2. 6, t. it not robbery to be equal with God. See Gen. 20. 11; 50. 29; 1 Sam. 1. 13; Heb. 10. 29. THREAD. Gen. 14, 23; Josh. 2, 18; Judg. 16, 9.

THREATEN. Acts 4.17; 9.1; Eph. 6.9; 1 Pet. THREEFOLD. Eccl. 4.12, a \(\). cord.
THRESH, Isa. 41.15, thou shalt \(\). the mountains.
Jer. 51.33, it is time to \(t\). her.
Mic. 4.13, arise and \(t\).
Hab. 3.12, thou didst \(t\). the heathen.
1 Cor. 9.10, \(t\). in hope.
Sec Lev. 26.5; I Chron. 21.20; Isa. 21.10; 28.28.

THREW. 2 Kings 9. 33; Mk. 12. 42; Lu. 9. 42; Acts 22. 23, THROAT. Ps. 5. 9; 115. 7; Prov. 23. 2; Mat. 18. 28. THRONE. Ps. 11. 4, the Lord's t. is in heaven. 94. 20, shall t. of iniquity have fellowship with thee?

thee?
122.5, there are set t. of judgment.
Prov. 20. 28, his t. is upholden by mercy.
13a. 68. 1; Acts 7. 49, heaven is my t.
Jer. 17. 12, a glorious high t. from the beginning.
Dan. 7. 9, his t. was like the flery flame.
Mat. 19. 28; 25. 31, the Son of man shall sit in

the 4.

Col. 1. 16, whether they be t.

Heb. 4. 16, the t. of grace.

Rev. 3. 21, to him will I grant to sit on my t.

4. 2, a t. was set in heaven. See Rev. 6. 16; 7. 9; 14, 3; 19. 4; 20. 11; 22. 1. THRONG. Mk. 3. 9; 5. 31; Lu. 8. 42, 45.

THROW. Mic. 5, 11; Mal. 1.4; Mat. 24.2. THRUST. Job 32. 13, God t. him down, not man. Joel 2. 8, neither shall one t. another, Lu. 10. 15, shall be t. down to hell. 13. 28, and you yourselves to out.

John 20. 25, and t. my hand into his side,

Rev. 14. 15, t. in thy sickle.

See Ex. 11. 1; 1 Sam. 31. 4; Ezek. 34. 21. TIDINGS. Ps. 112. 7, afraid of evil t. Jer. 20. 15, cursed be the man who brought t. Dan. 11. 44, t. out of the east. Lu, 1, 19; 2. 10; 8. 1; Acts 13. 32; Rom. 10. 15,

glad t. See Ex. 33.4; 1 Kings 14.6; Jer. 49.23. TILL. Gen. 2.5; Prov. 12. 11; 28. 19; Ezek. 36. 9. TILLAGE. 1 Chron. 27, 26; Neh. 10, 37; Prov. 13, 23.

TIME. Gen. 47. 29, the t. drew nigh. Jule. Gen. 41. 29, the t. arew high. Job 22. 16, cut down out of t. 38.23, reserved against the t. of trouble. Ps. 32. 6, in a t. when thou mayest be found. 41. 1, deliver him in t. of trouble. 56. 3, what t. I am afraid. 69. 13; Isa. 49. 8; 2 Cor. 6. 2, acceptable t.

Acts a. 19, the t. of refreshing. 21, the t. of restitution. Horn, 13, 11, it is high t. to awake. 1 Cor. 7.29, the t. is short. Eph. 5.16; Col. 4.5, redeeming the t. Heb. 4.16, help in t. of need. 1 Pet. 1.11, what manner of t. Rev. 1.3, the t. is at hand.

10. 6, t. no longer. See Prov. 17. 17; Eph. 1. 10; 1 Tim. 4. 1. TINGLE. 1 Sam. 3. 11; 2 Kings 21. 12; Jer. 19. 3. TINKLING. Isa. 3, 16, 18; 1 Cor. 13. 1.

TRICHTON. 18.3. 30, 16.7, 160.18.17 TOGETHER. Prov. 22. 2, meet t. Amos 3. 3, can two walk t.? Mat. 18. 20, where two or three are gathered t. Rom. 8. 28, work t. for good. 1 Thess. 4.17, caught up t. See Mat. 19. 6; Eph. 2. 21; 2 Thess. 2. 1.

TOIL. Gen. 5. 29; 41. 51; Mat. 6, 28; Lu. 12. 27. TOLERABLE. Mat. 10, 15; 11, 24; Mk. 6, 11; Lu. 10, 12

10. 12.

TONGUE. Nob 5. 21, hid from scourge of the \(\ell \).

20. 12, hide wickedness under his \(t \).

Ps. 34. 13; 1 Pet. 3. 10, keep thy \(t \), from evil.

Prov. 10. 20, \(t \), of the just as choice silver.

12. 18; 31. 26, \(t \), of the wise is health.

19, the lying \(t \) is but for a moment.

15. 4, a wholesome \(t \), is a tree of life.

18. 21, death and life are in the power of the \(t \).

21. 23, whose keepeth his \(t \), keepeth his soul.

25. 15, a soft \(t \) breaketh the bone.

18. 30, 27, his \(t \), as a devouring fire.

50. 4, hath given me the \(t \) of the learned.

Jer. 9. 5, taught their \(t \), to speak lies.

18. 18, let us smite him with the \(t \).

Mk \(T \), 35, his \(t \), was loosed.

Jas. 1.26, and brideth not his \(t \).

3. 5, the \(t \), is a fire.

6, the t. is a fire.

8, the t. can no man tame.
1 John 3.18, not love in word, neither in t.
See Ps. 45.1; Lu. 16.24; Rom. 14.11; Phil. 2.11. TOOL. Ex. 20.25; 32, 4; Deut. 27, 5; 1 Kings 6, 7.

TOOTH. Ex. 21. 24; Prov. 25. 19; Mat. 5. 38. TOPAZ. Ex. 28. 17; Rev. 21. 20. TORCHES. Nah. 2, 3; Zech. 12, 6; John 18, 3, TORMENT. Mat. 8. 28, to t. before the time.
Lu. 16. 23, being in t.
Heb. 11. 37, destitute, afflicted, t.
1 John 4. 18, fear hath t.
Rev. 9. 5, t. as t. of a scorpion.
14. 11, the smoke of their t.
See Mat. 4. 24; Mk. 5. 7; Lu. 8. 28. TORN. Gen. 44.28, surely he is t. in pieces. Ezek. 4. 14, have not eaten of that which is t. Hos. 6. 1, he hath t., and he will heal us. See Isa. 5. 25; Mal. 1. 13; Mk. 1. 26. TORTOISE. Lev. 11. 29, and the t. after his kind. TOSS. Ps. 109.23, I am t. up and down. Isa. 22.18, he will t. thee like a ball. 18th. 22. 15, 116 with the three states 54. 11, additioned, t. with tempest. Eph. 4.14, no more children, t. to and fro. See Mat. 14. 24; Acts 27. 18; Jas. 1. 6.
TOUCH. Gen. 3. 3, nor t. it, lest ye die. 1 Sam. 10.26, a band whose hearts God had t. 1 Chron. 16.22; Ps. 105. 15, t. not mine anointed. Job 5. 19, there shall no evil t. thee. 5015. 18; there shall no evit. thee.

6.7, things my soul refused to t.

1sa. 6.7, 1o, this hath t. thy lips.

1er. 1.9, the Lord t. my mouth.

Zech. 2.8, he that t. you, t. the apple of his eye.

Mat. 9. 21; Mk. 5. 28, if I may but t. his garment.

Mk. 10. 13; Lu. 18. 15, children, that he should t. them. John 20.17, t. me not. 2 Cor. 6.17, t. not the unclean thing. Col. 2.21, t. not, taste not. See Job 19. 21; Lu. 7. 14; 11. 46; 1 Cor. 7. 1. TOWER. 2 Sam. 22.3; Ps. 18.2; 144.2, my high t. Ps. 61. 3, a strong t. from the enemy. Prov. 18. 10, the name of the Lord is a strong t. Isa. 33. 18, where is he that counted the t.? See Isa. 2. 15; 5. 2; Mic. 4. 8; Mat. 21. 33. TRADITION. Mat. 15. 2; Mk. 7. 3, thy disciples transgress the t.

Gal. 1. 14, zealous of the t. of my fathers. Col. 2. 8, after the t. of men. 1 Pet. 1. 18, received by t. from your fathers. TRAFFICK, Gen. 42. 34; 1 Kings 10. 15; Ezek. 17. 4. TRAIN. 1 Kings 10.2; Prov. 22.6; Isa. 6.1. TRAITOR. Lu. 6, 16; 2 Tim. 3, 4. TRAMPLE. Ps. 91, 13; Isa. 63. 3; Mat. 7. 6. TRANQUILLITY. Dan. 4.27, lengthening of thy t. TRANSFORM. Rom. 12.2; 2 Cor. 11. 13, 14, 15. TRANSFORM. FORM. 12. 2; 2 COT. 11. 15, 14, 15.
TRANSGESS. Num. 14. 41, wherefore do ye t.?
1 Sam. 2. 24, make the Lord's people to t.
Neh. 1. 8, if ye t., I will scatter you abroad.
Ps. 17. 3, my mouth shall not t.
Prov. 28. 21, for a piece of bread that man will t.
Jer. 2. 8, the pastors t.
3. 13, only acknowledge that thou hast t.
Hab. 2. 5, be t. by wine.
See Mat. 15. 2; Rom. 2. 27; I John 3. 4; 2 John 9.
TRANSGERSSION E. 24. 7. Num. 14. 18. for-TRANSGRESSION. Ex. 34. 7: Num. 14. 18. forgiving t. Chron, 10. 13, Saul died for his t. Ezra 10.6, he mourned because of their t. Job 7.21, why dost thou not pardon my t.? Job 7. 21, why dost thou not pardon my t.?

13. 23, make me to know my t.

14. 17, my t. is sealed up.

13. 33, if I covered my t.

Ps. 19. 13, innocent from the great t.

25. 7, remember not my t.

32. 1, blessed is he whose t is forgiven.

51. 1, blot out all my t.

65. 4, as for our t., thou shalt purge them.

107. 17, fools because of their t. are afflicted.

Prov. 17. 9, he that covereth a t.

134. 43. 25: 44. 22, blotteth out thy t.

55. 5, he was wounded for our t.

Isa. 53. 8, for the t. of my people was he smitten. 58.1, show my people their t. Ezek. 18.2, his t. shall not be mentioned. Mic. 18. 5, what is the t. of Jacob? See Rom. 4. 15; 5. 14; 1 Tim. 2. 14; Heb. 2. 2. See Roll. 4, 10; 5, 13; 1 finh. 2, 14; 1 fieb, 2, 2, 17RANSGRESSOR. Ps. 51, 13, teach t, thy ways, 59, 5, be not merciful to any wicked t. Prov. 13, 15, the way of t, is hard. 21, 18, thet, shall be rausom for the upright, 1sa, 48, 8, thou wast called a t, from the womb, 53, 12; Mk, 15, 28; Lu, 22, 37, numbered with the f. See Dan. 8. 23; Hos. 14. 9; Gal. 2. 18. TRANSLATE, 2 Sam. 3. 10; Col. 1. 13; Heb. 11. 5. TRAP. Job 18. 10; Ps. 69. 22; Jer. 5. 26; Rom. 11. 9. TRAVAIL. Ps. 7.14, he t. with iniquity.
ISA. 23. 4, I t. not.
53.11, the t. of his soul.
Rom. 8, 22, the whole creation t. in pain.
Gal. 4, 19, my children, of whom I t.
See Job 15, 20, Isa, 13, 8; Mic. 5, 3; Rev. 12, 2. TRAVEL, Eccl. 1. 13; 2. 23; 1 Thess. 2. 9; 2 Thess. TRAVEL. Eccl. 1.13; 2.23; 1 Thess. 2.9; 2 Thess. 3.8.
TRAVELLER. Judg. 5.6; 2 Sam. 12.4; Job 31.32.
TREACHEROUS. Isa. 21.2; Jer. 9.2; Zeph. 3.4.
TREACHEROUSLY. Isa. 33.1, thou dealest t.
Jer. 12.1, why are they happy that deal t.?
Lam. 1.2, her friends have dealt t. with her.
See Hos. 5.7; 6.7; Mal. 2. 10, 15.
TREAD. Deut. 11.24, whereon soles of feet t.
25.4; 1 Cor. 9.9; 1 Tim. 5. 18, not muzzle the ox when he t. when he L. PS. 7.5, let him t. down my life. 44.5, through thy name will we t. them under. 60.12; 108.13, shall t. down our enemies. 91.13, thou shalt t. upon lion and adder. Jer. 41. 8, slay us not, for we have t.
51. 13, waters abundant in t.
Dan. 11. 43, power over the t. of gold.
Mic. 6. 10, the t. of wickedness.
Mat. 6. 21; Lu. 12. 34, where your t. is.
12. 35, out of the good t. of the heart.
13. 44, like unto t. hid in a field.
52, out of his t. things new and old.
19. 21; Mk. 10. 21; Lu. 18. 22, thou shalt have
t. in heaven.
Lu. 12. 21, that layeth up t. for himself.
Col. 2. 3 in whom are hid t. of widdon. Col. 2.3, in whom are hid to fivisdom.

2 Cor. 4.7, we have this t. in earthen vessels.

Heb. 11. 26, greater riches than the t. in Egypt.

Jas. 5. 3, ye have heaped t.

See Deut. 32. 34; 33. 19; 1sa. 33. 6; Mat. 2.11. TREASURER. Neh. 13. 13; Isa. 22. 15; Dan. 3. 2. TREASURY. Mk. 12. 41, the people cast money into the t. Lu. 21. 1, rich men casting their gifts into the t. See Josh 6. 19; Jer. 38, 11; Mat. 27. 6. TREE. Deut, 20. 19, the t. is man's life, Job 14. 7, there is hope of a t.

Job 24. 20, wickedness shall be broken as a t. Ps. 1.3; Jer. 17.8, like a t. planted. 104. 16, the t. of the Lord are full of sap. Eccl. 11. 3, where the t. falleth. Isa. 56. 3, I am a dry t. 61. 3, called t. of righteousness. Ezek. 15. 2, what is the vine t. more than any t.? 31. 9, all the t. of Eden envied him. See Mk. 8. 24; Lu. 21. 29; Jude 12; Rev. 7. 3. TREMBLE. Deut. 2. 25, the nations shall t. Judg. 5. 4; 2 Sam. 22. 8; Ps. 18. 7; 77. 18; 97. 4, the earth t. earth t

earth t.

Ezra 9. 4, then assembled to me every one that t.

Job 9. 6, the pillars thereof t.

26. 11, the pillars of heaven t.

Ps. 2. 11, rejoice with t.

60. 2, thou hast made earth to t.

90. 1, the Lord reignetit, let the people t.

104. 32, he looketh on the earth, and it t.

Ecc. 12. 3, the keepers of the house shall t.

Isa. 14. 16, is this the man that made earth t.?

Isa. 14, 16, is this the man that made earth 1.? 64, 2, that the nations may t. at thy presence. 66, 5, ye that 4. at his word.
Jur. 5, 22, will ye not 4. at my presence?
33, 9, they shall t. for all the goodness.
Amos 8, 8, shall not the land t. for this?
Acts 24, 25, Felix t.
Jas. 2, 19, devils also believe, and t.
See Acts 9.6; 16, 29; 1 Cor. 2, 3; Eph. 6, 5; Phil.
2, 19

TRENCH. 1Sam. 17. 20; 26. 5; 1 Kings 18. 32; Lu. TRESPASS. Gen. 31. 36. what is my t.?

RESPASS, Gen. 31. 33, what is my t.?

50. 17, we pray thee forgive the t.
Ezra 9. 2, rulers have been chief in this t.
Ps. 68. 21, goeth on still in his t.
Mat. 6. 14, if ye forgive men their t.
Ha. 15, if thy brother t, tell him his fault.
Lu. 17. 3, if thy brother t, against thee.
2 Cor. 5. 19, not imputing their t.
Eph. 2. 1, dead in t, and sins.
Col. 2. 13, having forgiven you all t.
See Num. 5. 6; 1 Kings 8. 31; Ezek 17. 20; 18. 24.

See Talk. Job 9, 23, the f, of the innocent.

2 Cor, 8, 2, a great t. of affliction.

See Ezek, 21, 13; the 1, 11, 3; 1 Pet. 1, 7; 4, 12,

TRIBES. Ps. 105, 37, not one feeble person among

their t. 122.4, whither the t. go up. Isa. 19.13, they that are the stay of the t,

Isa. 19. 13, they that are the stay of the t, 49. 6, my servant to raise up the t.

Hab. 3. 9, according to oaths of the t.

Mat. 24. 30, then shall all t. of the earth mourn.

See Nun. 24. 2; beat 1. 13; 12. 5; 18. 5.

TRIBULATION. Deut. 4. 30, when thou art in t.

Judg. 10. 14, let them deliver you in t.

Mat. 13. 21, when t. ariseth.

24. 21, then shall be great t.

John 16. 33, in the world ye shall have t.

Acts 14. 22, through much t.

Rom. 5. 3, we glory in t. also.

12. 12, patient in t.

See 2 Cor. 1. 4; 7. 1; Eph. 3. 13; Rev. 7. 14.

TRIBUTARY. Deut. 20. 11; Judg. 1. 30; Lam. 1. 1.

TRIBUTARY. 5. n. servant to t.

TRIBUTARY. Deut. 20. 11; Judg. 1. 30; Lar TRIBUTE. Gen. 40, 15. a servant to t. Num. 31, 37, the Lord's t. Deut. 16. 10, t. of freewill offering. Ezra 7. 24, not lawful to impose t. Neh. 5. 4, borrowed money for king's t. Prov. 12. 24, the stothful shall be under t. See Mat. 17. 24; 22. 17; Lu. 23. 2. TRIM. 2 Sam. 19. 24; Jer. 2. 33; Mat. 25. 7. TRIUMPH. Ex. 15. 1, he hath t. gloriously. Ps. 25. 2, let not mine enemies t. 92. 4, I will t. in the works of thy hands. 2 Cor. 2. 14. which always causeth us to t.

22 Cor. 2.14, which always causeth us to t. Col. 2.15, a show of them openly, t, over them. See 2 Sam. 1, 20; 1.00 20, 5; Ps.47. 1: TRODDEN. Job 22.25, the old way which wicked

men have t.

Ps. 110, 118, thou hast t. down all that err.
Isa. 5.5, the vineyard shall be t. down.
63.3, 1 have t. the winepress alone.
Mic. 7.10, now shall she be t. as mire.
Mat. 5.13, salt to be t. under foot.
Lu. 21.24, Jerusalem shall be t. down.
Heb. 10.29, hath t. under foot the Son of God.
See Deut. 1. 36; Judg. 5. 21; Isa. 18. 2.
TRODE. 2 Kings 14. 9; 2 Chron. 25. 18; Lu. 12. 1.
TROUB. Lz Kings 14. 9; 2 Chron. 25. 18; Lu. 12. 1.
TROUB. LE (n.). Deut. 31. 17, many t. shall befall.
1 Chron. 22. 14, in my t. 1 prepared for the house.
Neh. 9. 32, let not the t. seem little.
Job 3. 26, yet t. came.
5. 6, neither doth t. spring out of the ground.
7, man is born to t.
19, shall deliver thee in six*

Job J. 2b, yet r. came.

5, 6, neither doth t. spring out of the ground.

7, man is born to t.

19, shall deliver thee in six t.

14. 1, of few days, and full of t.

30. 2b, weep for him that was in t.

34. 29, he giveth quietness, who can make t.?

38. 23, I have reserved against the time of t.

78. 9, 9, a refuge in time of t.

22. 11, for t. is neur.

25. 17, the t. of mine heart are enlarged.

22, redeem Israel out of all his t.

27. 5, in time of t. he shall hide me.

46. 1, a very present help in t.

73. 5, they are not in t. as other men.

83. 3, my soul is full of t.

119. 143, t. and anguish have taken hold on me.

138. 7, though I walk in the midst of t.

1sa. 17. 14, at eveningtide t.

30. 6, into the land of t. they will carry riches.

65. 16, because former t. are forgotten.

23, they shall not bring forth for t.

65. 16, because former t, are forgotten. 23, they shall not bring forth for t. Jer. 2. 27, in time of t. they will say, save us. 8. 15, we looked for health, and behold t. 1 Cor. 7. 28, such shall have t. in the flesh. 2 Cor. 1. 4, able to comfort them in t. See Prov. 15. 6; 25. 19; Jer. 11. 12; 30. 7; Lam. 1.

See Prov. 15. 6; 25. 19; Jer. 11. 12; 30. 7; Lam. 1. 21.
TROUBLE (v.). Josh. 7: 25, why hast thou t. us? 1 Kings 18. 17, art thou he that t. Israel? 18, 1 have not t. Israel, but thou. Job 4.5, now it toucheth thee, and thou art t. Ps. 3. 1, how are they increased that t. me! 77. 4, 1 am so t. that I cannot speak. Prov. 25. 25, is as a t. fountain. Isa. 57. 20, the wicked are like the t. sea. Dan. 5. 10, let not thy thoughts t. thee. 11. 44, tidings out of the north shall t. him. Mat. 24. 6, see that ye be not t. 25. 10; Mk. 14. 6, why t. ye the woman? John 5. 4, an angel t. the water. 11. 33; 12. 27: 13. 21. Jesus groaned, and was t. 2 Cor. 4. 8; 7. 5, we are t. on every side. Gal. 1. 7; there be some that t. you. 4. 17, let no man me. 2 Thess. 1. 7: 2. 2; Heb. 12. 15; 1 Pet. 3. 14. TRUE. 6 Cen. 42. 11, we are t. me. 1 Kings 22. 16, tell me nothing but that which 18. 1. 15. 1 Tell and that he had the total set.

2 Chron. 15.3, Israel hath been without the t. God.

ZChroft, 15, 3, 1878e1 hath been without the t. God. Neh. 9, 13, thou gavest them t. laws.
Ps. 119, 160, thy word is t. from the beginning.
Prov. 14, 25, a t. witness delivereth souls.
Jer. 10, 10, the Lord is the t. God.
Mat. 22, 16; Mk. 12, 14, we know that thou art t.
Lu. 16, 11, the t. riches. John 1.9, that was the t. light.

4.23, when the t. worshippers. 5.31, if I bear witness of myself, my witness is not t.

is not t. 6. 32, the t. bread.
10. 41, all things that John spake were t.
15. 1, 1 am the t. vine.
17. 3: 1 John 5. 20, to know thee the only t. God.
2 Cor. 6. 8, as deceivers, and yet t.
Eph. 4. 24, created in t. holiness.

Phil. 4. 8, whatsoever things are t. Heb. 10, 22, draw near with a t. heart. See Rev. 3, 7; 6, 10; 15, 3; 16, 7; 19, 9, 11; 21, 5, TRUST. Job 13.15, though he slay me, yet will wilt thou t. him, because his strength is

Ps. 25, 2; 31, 6; 55, 23; 56, 3; 143, 8, I t. in thee. 37, 3; 40, 3; 62, 8; 115, 9; Prov. 3, 5; Isa. 26, 4, t. in the Lord.

in the Lord.
118. 8, better to t. in the Lord.
124. 2, he in whom I t.
Prov. 28. 26, he that t. in his own heart is a fool.
18a. 50. 10, let him t. in the name of the Lord.
18a. 50. 10, let him t. in the name of the Lord.
19a. 49. 11, let thy widows t. in me.
Mic. 7. 5, t. ye not in a friend.
Nah. 1. 7, the Lord knoweth them that t. in him.
Mat. 27. 43, he t. in God, let him deliver him.
Yet. 18 0 arreit which t. in hamselves.

Lu. 18. 9, certain which t. in themselves. See Jer. 17. 5; 2 Cor. 1. 9; 1 Tim. 4. 10.

See Jer. 17. 5; 2 Cor. 1. 9; 1 Tim. 4. 10.
TRUTH. Deut, 32. 4, a God of t.
Ps. 15. 2, speaketh the t. in his heart.
51. 6, desirest t. in inward parts.
51. 4, his t. shall be thy shield.
117. 2, his t. endureth for ever.
119. 30, 1 have chosen the way of t.
Prov. 23. 23, buy the t.
Isa, 59. 14, t. is fallen in the streets.
Jer. 9. 3, they are not valiant for the t.
Zeot. 8. 16, speake every man t. to his neighbour.
Mal. 2. 6, the law of t. was in his mouth.
John 1, 14, full of grace and t.
8. 32, know the t., and the t. shall make you free

50th 1.43, 10th 10 grace and to 1. shall make you free. 14. 6, I am the way, the 1., and the life. 16. 13, Spirit of t, will guide you into all t. 18. 38, what is t.? Rom. 1.18, who hold the t. in unrighteousness.

1 Cor. 5. 8, unleavened bread of sincerity and t. 2 Cor. 13. 8, can do nothing against t., but for the t.

1 Cor. 5.8, unleavened bread of sincerity and t. 2 Cor. 13. 5, can do nothing against t., but for the t. Eph. 4. 15, speaking the t. in love.
1 Tim. 3. 15, the pillar and ground of t.
2 Tim. 2. 15, rightly dividing the word of t.
128. 5. 19, if any er from the t.
See 1 Cor. 13. 6; 2 Tim. 3, 7; 1 John 3, 19; 5, 6.
TRY. 2 Chron. 32, 31, God left him, to t. him.
Job 23, 10, when he hath t. me.
Ps. 25, 2, t. my reins and my heart.
Jer. 9. 7; Zech. 13, 9, I will melt them and t. them.
1 Cor. 3, 13, shall t. every man's work.
Jas. 1. 12, when t. he shall receive the crown.
1 John 41, t. the spirits.
See Prov. 17. 3; 1sa, 28. 16; 1 Pet. 4. 12; Rev. 3, 18.
TURN. Job 23, 13, who can t. him.
Ps. 7, 12, if he t. not, he will whet his sword.
Prov. 1. 23, t. at my reproof.
Jer. 31, 18; Lam. 5, 21, t. thou me, and I shall be t.
Ezek. 14, 6; 18. 30; 33, 9; Hos. 12, 6; Joel 2, 12, repent, and t.
Zech. 9, 12, t. you to the strong hold, ye prisoners.
Mat. 5, 38, t. the other also.
Acts 26, 18, to t. them from darkness to light.
2 Tim. 3, 5, from such t. away.
See Prov. 21, 1; 26, 14; Hos. 7, 8; Lu. 22, 61; Jas. 1, 7.
TWAIN. Isa 6, 2; Mat. 5, 41; 19, 5; Eph. 2, 15.

TWAIN, Isa.6.2; Mat. 5.41; 19.5; Eph. 2.15. TWICE. Job 33.14; Mk. 14. 30; Lu. 18. 12; Jude 12. TWINKLING. 1 Cor. 15. 52, in the t. of an eye.

UNADVISEDLY. Ps. 106. 33, he spake u. UNAWARES. Lu. 21. 34; Gal. 2. 4; Heb. 13. 2; Jude 4,

UNBELIEF. Mk. 9. 24, help thou mine u.
Rom. 3. 3, shall u. make faith without effect?

Heb. 3. 12, evil heart of u.

See Mat. 13. 58; Mk. 6. 6; 1Tim. 1.13; Heb. 4. 11. UNBLAMEABLE. Col.1. 22; 1 Thess, 3, 13. UNCERTAIN. 1 Cor. 9, 26; 14.8; 1 Tim. 6, 17. UNCLEAN. Acts 10, 28; Rom. 14, 14; 2 Cor. 6, 17.

UNCLOTHED. 2 Cor. 5. 4, not that we would be u. UNCORRUPTNESS. Tit. 2. 7, in doctrine show-

UNCTION. 1 John 2. 20, an *u*. from the Holy One. UNDEFILED. Ps. 119. 1, blessed are the *u*. Jas. 1. 27, pure religion and *u*. 1 Pet. 1. 4, an inheritance *u*. See Cant. 5. 2; 6. 9; Heb. 7. 26; 13. 4.

UNDER. Rom. 3. 9; 1 Cor. 9. 27; Gal. 3. 10. UNDERSTAND. Ps. 19. 12, who can u. his errors?

119, 100, I u. more than the ancients. 139.2, thou u. my thought afar off. Prov. 8.9, all plain to him that u.

20.24, how can a man u, his own way?
29.19, though he u, he will not answer.
1sa. 6.9, hear ye indeed, but u, not,
28.19, a vexation only to u, the report,
1sq. 12, thou didst set thine heart to u.
12.10, whicked shall not u, the wise shall u,
Hos. 14.9, who is wise, and he shall u, these things?

Mat. 13. 51, have ye u. all these things?
24. 15, whose readeth, let him u.
Lu. 24. 45, that they might u. the scriptures.
John 8. 43, why do ye not u. my speech?
Rom. 3. 11, there is none that u.

15.21, they that have not heard shall u.
1 Cor. 13.2, though I u. all mysteries.
11, I u. as a child.
See 1 Cor. 14.2; Heb. 11.3; 2 Pet. 2.12; 3.16.

UNDERSTANDING. Ex. 31. 3; Deut. 4. 6, wis-

INDERSTANDING. Ex. 31, 3; Deut. 4, 6, dom and .

1 Kings 3, 11, hast asked for thyself u.

4, 29, gave Solomon wisdom and u.

7, 14, filled with wisdom and u.

1 Chron, 12, 32, men that had u. of the times.

2 Chron, 26, 5, had u. in visions.

Job 12, 13, he hath counsel and u.

20, he taketh away the u. of the aged.

17, 4, thou hast hid their heart from u.

29, 12, where is the place of u.?

28, 8, the Almighty giveth them u.

32.8. the Almighty giveth them u. 38.36, who hath given u. to the heart?

38.36, who bath given u, to the heart?
39.17, neither imparted to her u.
Ps. 47.7, sing ye praises with u.
49.3, the meditation of my heart shall be of u.
110.34, 73, 125, 144, 169, give me u.
190, I have more u. than my teachers,
104, through thy precepts I get u.
147.5, his u. is infinite.
Prov. 2.2, upply thine heart to u.
11, u. shall keep thee.
3.5, lean not to thine own u.
19, by u. hath he established the heavens,
4.5, T, get wisdom, get u.
8.1, doth not u. put forth her voice?
9.6, go in the way of u.

9.6, go in the way of n. 10, the knowledge of the holy is n. 14.29, he that is slow to wrath is of great u.

14. 29, he that is slow to wrath is of great u.
18. 22, u. is a wellspring of life.
17. 24, wisdom is before him that hath u.
18. 8. he that keepeth u. shall find good.
21. 30, there is no u. against the Lord.
24. 3, by u. an house is established.
30. 2, have not the u. of a man.
Eccl. 9. 11, nor yet riches to men of u.
18a. 11. 2, the spirit of u. shall rest on him.
27. 11, it is a people of no u.
29. 14, the u. of prudent men shall be hid.
40. 14, who showed him the way of u.?
28, there is no searching of his u.

20, 14, who showed film the way of u. ?
28, there is no searching of his u.
Jer. 3.15, pastors shall feed you with u.
Ezek. 28, 4, with thy u., thou hast gotten riches.
Dan. 4. 34, mine u. returned.
Mat. 15. 16; Mk. 7. 18, are ye also without u.?
Mk. 12. 33, to loge him with all the u.
Lu. 2. 47, astonished at his u.
Lu. 2. 47, astonished at his u.

UNDERTAKE. 1 Cor. 1. 19, bring to nothing w. of prudent. 14. 15, I will pray with the u. also. 20, be not children in u. Eph. 4.18, having the u. darkened. Phil. 4.7, peace of God, which passeth all u. See Col. 1.9; 2.2; 2Tim. 2.7; 1 John 5.20. UNDERTAKE. Isa. 38. 14, u. for me. UNDONE. Josh. 11. 15; Isa. 6.5; Mat. 23. 23; Lu. UNEQUAL. Ezek. 18. 25, 29; 2 Cor. 6. 14. UNFAITHFUL. Ps. 78, 57; Prov. 25, 19. UNFEIGNED. 2 Cor. 6.6; 1 Tim. 1.5; 2 Tim. 1.5; 1 Pet. 1, 22 UNFRUITFUL. Mat. 13. 22; Eph. 5. 11; Tit. 3. 14; 2 Pet. 1. 8. UNGODLINESS. Rom. 1. 18; 11. 26; 2 Tim. 2. 16; Tit. 2, 12. UNGODLY. 2Chr. 19.2, shouldest thou help the u.? Job 16.11, God hath delivered me to the u. Ps. 1.1, counsel of u. 6, the way of the u. shall perish. 5, the way of the n. snall perish.
43. 1, plead my cause against an n. nation.
Prov. 16. 27, an n. man diggeth up evil.
Rom. 5. 6. Christ died for the n.
1 Pet. 4. 13, where shall the n. appear?
2 Pet. 3. 7, perdition of n. men.
See Rom. 4. 5.; 1 Tim. 1. 9; 2 Pet. 2. 5; Jude 15. UNHOLY. Lev. 10. 10; 1 Tim. 1.9; 2 Tim. 3.2; Heb. 10, 29, UNICORN. Num. 23. 22, he hath as it were the

Deut. 33. 17, his borns are like the horns of an u. Job 39. 9, will the u. be willing to serve thee? Isa. 34. 7, the u. shall come down with them. UNITE. Gen. 49. 6; Ps. 86. 11. UNITY. Ps. 133. 1; Eph. 4. 3, 13. UNJUST. NJUST. Ps. 43.1; Prov. 11.7; 29.27, u. man. Prov. 28.8, he that by u. gain. Zeph. 3.5, the u. knoweth no shame. Mat. 5.45, he sendeth rain on the just and u. Lu. 18.6, hear what the u. judge saith. 11, not as other men, u. Acts 24. 15, a resurrection both of the just and u. 1 Cor. 6. 1, go to law before the u.
1 Pet. 3. 18, suffered, the just for the u.
Rev. 22. 11, he that is u., let him be u. still.
See Ps. 82. 2; Isa. 26. 10; Lu. 16. 8; 2 Pet. 2. 9.

strength of an u.

UNKNOWN. Acts 17. 23; 1 Cor. 14.2; 2 Cor. 6.9; Gal. 1, 22 UNLAWFUL. Acts 10.28; 2 Pet. 2.8, UNLEARNED. Acts 4. 13; 1 Cor. 14.16; 2 Ttm. 2. 23: 2 Pet. 3, 16 UNMINDFUL. Deut. 32.18, thou art u. UNMOVEABLE. Acts 27.41; 1 Cor. 15.58. UNPERFECT. Ps. 139.16, yet being u.

UNPUNISHED. Prov. 11. 21; 16. 5; 17. 5; 19. 5; Jer. 25. 29; 49. 12, shall not be u. See Jer. 30. 11; 46. 28. UNQUENCHABLE. Mat. 3, 12; Lu. 3, 17. UNREASONABLE. Acts 25, 27; 2 Thess. 3, 2, UNREPROVEABLE. Col. 1. 22, u. in his sight. UNRIGHTEOUS, Ex. 23, 1, an u, witness, Iss. 10.1, decree u, decrees.
55. 7, let the u, man forsake his thoughts.
Rom. 3.5, is God u.?
Heb, 6, 10, God is not u, to forget your work.
See Deut. 25, 16; Ps. 71.4; Lu. 16, 11; 1 Cor. 6.9.

UNRIGHTEOUSNESS. Lu. 16.9, mammon of w. Rom. 1.13, hold the truth in w.
2.8, to them that obey w.
3.5, if our w. commend righteousness.

9.14, is there u. with God? 2 Cor. 6. 14. what fellowship with u.? 2 Thess. 2. 12, had pleasure in u. 2 Pet. 2. 13, receive the reward of u. 1 John 1. 9, cleanse us from all u. 5. 17, all u, is sin. See Lev. 19. 15; Ps. 92. 15; Jer. 22. 13; John 7. 18. UNRULY. 1 Thess. 5.14; Tit. 1.6; Jas. 3.8. UNSAVOURY. Job 6.6, can that which is u. be UNSEARCHABLE. Job 5.9; Ps. 145.3; Rom. 11.

Rom. 6. 13, instruments of at.

33; Eph. 3. 8 UNSEEMLY. Rom. 1.27; 1 Cor. 13.5. UNSKILFUL. Heb. 5. 13, is u, in the word. UNSPEAKABLE. 2 Cor. 9. 15; 12. 4; 1 Pet. 1. 8. UNSPOTTED. Jas. 1. 27, u. from the world. UNSTABLE. Gen. 49.4; Jas. 1.8; 2 Pet. 2.14. UNTHANKFUL. Lu. 6. 35; 2 Tim. 3. 2. UNWASHEN. Mat. 15.20; Mk. 7.2, 5. UNWISE, D Eph. 5. 17. Deut. 32. 6; Hos. 13. 13; Rom. 1. 14;

UNWORTHY. Acts 13.46; 1 Cor. 6.2; 11.27. UPBRAID. Mat. 11. 20; Mk. 16. 14; Jas. 1. 5. UPHOLD. Ps. 51, 12, n. me with thy free spirit, 51. 4, with them that u. my soul.
119, 116, u. me seconding to thy word.

145. 14, the Lord u. all that fall. Isa. 41. 10, I will u. thee with right hand. 13.5, 13.03 servani, whom I w. 13.5 s.
UPRIGHT. Job 12.4. the u. man is laughed to

17. 8. u. men shall be astonied.
Ps. 19. 13, then shall I be u.
25. 8; 92. 15, good and u. is the Lord.
37. 14, such as be of u. conversation.
49. 14, the u. shall have dominion. 111. 1, the assembly of the u.
112. 4, to the u. ariseth light.
125. 4, that are u. in their hearts.
Prov. 2. 21, the u. shall dwell in the land. 11.3, the integrity of the u. 11.5, the integrity of the u.
20, such as are u. in their way.
14. 11, the tabernacle of the u.
15. 8, the prayer of the u. is his delight.
28. 10, the u. shall have good things.
Eccl. 7. 29, God hath made man u.
Cant. 1.4, the u. love thee.
See Isa. 26. 7; Jer. 10. 5; Mic. 7. 2; Hab. 2. 4.

UPRIGHTLY. Ps. 58. 1; 75. 2, do ye judge u.? 84. 11, withhold no good from them that walk u. Prov. 10, 9; 15. 21; 28. 18, he that walketh u. Isa. 33. 15, he that speaketh u. See Ps. 13. 2; Amos 5. 10; Mic. 2. 7; Gal. 2. 14.

UPRIGHTNESS. 1 Kings 3. 6, in n. of heart. Job 4.6, the u. of thy ways.

33.23, to show unto man his u. 98. 25. 21, let u. preserve me.
143. 10, lead me into the land of u.
Prov. 2. 13, who leave the paths of u.
See Ps. 111. 8; Prov. 14. 2; 28. 6; Isa. 26. 7, 10. UPROAR. Mat. 26. 5; Mk. 14. 2; Acts 17. 5; 21. 31. UPWARD, Job 5, 7; Eccl. 3, 21; Isa, 38, 14, URGE. Gen. 33. 11; 2 Kings 2. 17; Lu. 11. 53. URGENT. Ex. 12. 33; Dan. 3. 22.

USE. Mat. 6.7, u, not vain repetitions, 1 Cor. 7, 31, they that u, this world. Gal. 5.13, u, not liberty for an occasion. 1 Tim. 1.8, if a man u, it lawfully. See Ps. 119, 132; 1 Cor. 9, 12; 1 Tim. 5, 23. USURP. 1 Tim. 2.12, I suffer not a woman to u. USURY. Ex. 22. 25, neither shalt thou lay upon SURY. Ex. 22. 25, neither shall thou him u. Lev. 25. 36, take thou no u. of him. Deut. 23. 20, thou mayest lend upon u. Neh. 5. 7, ye exact u. Ezek. 18. 8, not given forth upon u. 13, hath given forth upon u. 17, that hath not received u. 22. 12, thou hast taken u. UTTER. Ps. 78.2, I will u, dark sayings. 106.2, who can u, the mighty acts? 119.171, my lips shall u, praise. Prov. I. 20, wisdom u, her voice. 23.33, thine heart shall u. perverse things. 29. 11, a fool u. all his mind. Eccl. 5. 2, let not thine heart let not thine heart be hasty to u. Rom. 8. 26, which cannot be u. 2 Cor. 12. 4, not lawful for a man to u. 2 Cor. 12. 4, 100 tawter for a Heb. 5, 11, many things hard to be u. See Job 33.3; Isa. 48. 20; Joel 2. 11; Mat. 13. 35.

UTTERANCE. Acts 2.4, as the Spirit gave u. See 1 Cor. 1.5; 2 Cor. 8, 7; Eph. 6, 19; Col. 4, 3. UTTERLY. Ps. 119. 8, forsake me not u. Jer. 23, 39, I will u. forget you. Zeph. 1.2, I will u. forget you. 2 Pet. 2. I2, these shall u. perish. 2 Pet. 2. I2, these shall u. perish. See Deut. 1.2; Neh. 9. 31; Isa. 46, 30; Rev. 18. 8.

UTTERMOST. Mat. 5. 26; 1 Thess. 2. 16; Heb. 7. 25.

VAGABOND. Gen. 4. 12, a v. shalt thou be in the

See Ps. 109, 10 : Acts 19, 13,

VAIL. Mat. 27. 51; 2 Cor. 3. 14; Heb. 6. 19. VAIN. Ex. 5.9, not regard v. words.

20.7; Deut. 5.11, shalt not take name of the Lord in v.

Deut. 32.47, it is not a v. thing for you.

2 Sam. 6.20, as one of the v. fellows.

2 Kings 18. 20; Isa. 36, 5, they are but v. words.

Job 11. 12, v. man would be wise.

13.3 shell v. words have en end? Job 11. 12. v. man would be wise.
16. 3, shall v. words have an end?
21. 34, how then comfort ye me in v.?
21. 34, how then comfort ye me in v.?
28. 2. 1, Acts 4.25, the people imagine a v. thing.
26. 4. I have not sat with v. persons.
33. 17, an horse is a v. thing for safety.
36. 6. every man walketh in a v. show.
60. 11; 108. 12, v. is the help of man.
89. 41, wherefore hast thou made men in v.?
127. 1, lahour in v., the watchman waketh in v.
Prov. 12, 11; 28. 19, followeth v. persons.
31. 30. henty is v. 21. 32, 19, Johnwein v. persol 31. 30, beauty is v. Eccl. 6: 12, all the days of his v. life. Escl. 1: 5, bring no more v. oblations. 45: 18, he created it not in v. 18, 1 said not, seek ye me in v. 49. 4; 55: 23, laboured in v. 19: 5-23, in v. is salvation hoped for. 10.3, the customs of the people are v. 46.11, in v, shalt thou use medicines. 46. 11. in v. shalt thou use medicines. Mal. 3.14, ve have said, it is v. to serve God. Mat. 6. 7. use not v. repetitions.
15. 9; Mt. 7.7, in v. do they worship me. Rom. 13. 4, he beareth not the sword in v. 1 Cor. 15. 2, unless ye have believed in v. 2 Cor. 6. 1; receive not the grace of God in v. Gal. 2. 2, lest I should run in v. Tit. 1: 10, unruly and v. talkers. Jas. 1. 26, this man's religion is v. 1 Pet. 1. 18, redeemed from v. conversation. See Prov. 1: 17; Rom. 1. 21; Gal. 5. 26; Phil. 2. 3.

See Frow. 1.7, 160th. 2.7, Val. 5.2, Val. 1.2.5, VALIANT. 1 Sam. 18. 17, be v. for me. 1 Kings 1.42, for thou art a v. man. 1s. 16. 13, put down inhabitants like a v. man, Jer. 9. 3, they are not v. for truth. Heb. 11, 34, waxed v. in fight.

See Fs. 60. 12; 118. 15; 1sa. 33. 7; Nah. 2. 3.

VALUE. Job 13.4, physicians of no v.

Mat. 10. 31; Lu. 12. 7, of more v. See Lev. 27. 16; Job 28. 16; Mat. 27. 9. VANISH. Isa. 51. 6; 1 Cor. 13. 8; Heb. 8. 13. VANITY. Job 7.3, to possess months of v. 15. 31, v. shall be his recompence. 35, 13, God will not hear v. Ps. 12. 2, speak v. every one with his neighbour, 39, 5, every man at his best state is v. 62. 9, are v., lighter than v. 144. 4, man is like to v. Prov. 13. 11, wealth gotten by v. 38 x groups from me v. Prov. 13. 11, wealth gotten by v.
30. 8, remove from me v.
Eccl. 6. 11, many things increase v.
11. 10, childhood and youth are v.
1sa. 30. 28, with the sieve of v.
1sa. 30. 28, with the sieve of v.
1sa. 30. 28, by they have burned incense to v.
1sa. 50. 28, by they have burned incense to v.
1sa. 50. 21, people shall weary themselves for v.
1sa. 50, the creature was made subject to v.
1sa. 51, valk in v. of mind.
2 Pet. 2. 18, great swelling words of v.
1sa. 52, see Eccl. 1. 2, Jer. 10. 8; 14. 22; Acts 14. 15.
1sa. 1sa. 1sa. 25, value available that the statement. VAPOURS. Job 36. 27, according to the v. thereof. Ps. 135. 7; Jer. 10. 13, he causeth the v. to

ascend. 148. 8, snow and v. VARIABLENESS. Jas. 1.17, with whom is no v. VARIANCE. Mat. 10. 35; Gal. 5. 20. VAUNT. Judg. 7.2; 1 Cor. 13.4. VEHEMENT. Cant. 8.6; Mk. 14.31; 2 Cor. 7.11. VENGEANCE. Deut; 32. 35, to me belongeth v. Prov. 6. 34; Isa. 34. 8; 61. 2; Jer. 51. 6, the day of v. 1sa. 59. 17, garments of v. for clothing.
Acts 28. 4, whom v. suffereth not to live.
Jude 7, the v. of eternal fire.
See Mic. 5. 15; Nah. 1. 2; Lu. 21. 22; Rom. 12, 19.

VENISON. Gen. 25. 28, he did eat of his v. 27. 3, take me some v.

27. 3, take me some v. VERILY. Gen. 42. 21; Ps. 58. 11; 73. 13; Mk. 9, 12. VERITY. Ps. 111. 7; 1 Tim. 2. 7. VESSEL. 2 Kings 4. 6, there is not a v. more, Ps. 31. 12, 1 am like a potter's v. Isa. 65. 29, bring an offering in a clean v. Jer. 22. 28, a v. wherein is no pleasure. 25. 34, fall like a pleasant v. Mat. 13. 48, gathered the good into v. 25. 4, the wise took oil in their v. Acts 9. 15, he is a chosen v. unto me. Rom. 9. 22, the v. of wrath. 23. the v. of mercy. 1 Thess. 4. 4, to possess his v. in sanctification, 2 Tim. 2. 11, he shall be a v. to honour. 1 Pet. 3. 7, giving honour to the wife as tow weaker v.

Weaker v. See Isa. 52. 11; 65. 4; Jer. 14. 3; Mk. 11. 16. VESTRY. 2 Kings 10, 22, him that was over the v. VESTURE. Gen. 41, 42; Ps. 22, 18; 102, 26; Mat. 27, 35; Heb. 1, 12; Rev. 19, 13.

27.35; Heb. 1.12; Rev. 19.13.
FEX. Ex. 22.21; Lev. 19.33, not v. a stranger.
Num, 33.55, those ye let remain shall v. you,
2 Sam. 12.18, how will he v. himself?
Job 19.2, how long will ye v. my soul?
Esc. 11.13, Judah shall not v. Ephraim.
Ezck. 32. 9, I will v. the hearts of many.
Mot. 15.79; my donether is wrigously v. Mat. 15.22, my daughter is grievously v. 2 Pet. 2.8, v. his righteous soul. See Lev. 18, 18; Judg. 16, 16; Isa, 63, 10; Hab, 2, 7. VEXATION. Eccl. 1. 14; 2.22; Isa. 9.1; 28.19;

65, 14, VICTORY, 2 Sam. 19. 2, v. was turned to mourning,

Chron. 29. 11, thine is the v. Ps. 98. 1, hath gotten him the v. Mat. 12. 20, send forth judgment unto v. 1 John 5. 4, this is the v., even our faith. See Isa. 25. 8; 1 Cer. 15. 54, 55, 57. VICTUALS. En. 12.39, neither had they prepared v. Josh, 9, 14, the men took of their v.

Neh. 10. 31, bring v. on the sabbath. 13. 15, in the day wherein they sold v.
Mat. 14. 15; Lu. 9. 12, into villages to buy v.
See Gen. 14. 11; Judg. 17. 10; 1 Sam. 22. 10. VIEW. Josh. 2.7; 7.2; 2 Kings 2.7; Neb. 2.13. VIGILANT. 1 Tim. 3.2; 1 Pet. 5.8. VILE. 1 Sam. 3.13, made themselves v. Job 18.3, wherefore are we reputed v.? 40. 4. I am v., what shall I answer thee? Ps. 15. 4; Isa. 32. 5; Dan. 11. 21, a v. person. Jer. 15. 19, take the precious from the v. Lam. 1. 11, see, O Lord, for I am become v. Nah. 3. 6, I will make thee v. Rom 1.26, gave them up to v. affections. Phil. 3.21, shall charge our v. body. Jas. 2. 2, a poor man in v. raiment. See 2, Sam. 1.21; Job 30.8; Ps. 12.8; Nah. 1.14. VILLANY. Isa. 32.6; Jer. 29. 23. VINE. Deut. 32. 32, their v. is of the v. of Sodom. Judg. 13. 14, may not eat any thing that cometh of the v. 1 Kings 4.25, dwelt every man under his v. 2 Kings 18.31; Isa. 36.16, eat every man of his own v. Ps. 80.8, a v. out of Egypt.
128.3, thy wife as a fruitful v.
Isa. 24, 7, the new wine mourneth, the v. languisheth. Hos. 10. 1, Israel is an empty v. Mic. 4. 4, they shall sit every man under his v. Mat. 26. 29; Mk. 14. 25; Lu. 22. 18, this fruit of John 15, 1, I am the true v. See Deut. S. 8; Cant. 2, 15; Joel 1, 7; Hab. 3, 17. VINTAGE. Job 24, 6; Isa, 16, 10; 32, 10; Mic. 7, 1. VIOL. Isa. 5. 12; 14. 11; Amos 5. 23; 6. 5. VIOLENCE. Gen. 6, 11, earth was filled with v. Ps. 11.5, him that loveth v. 55. 9, 1 have seen v. in the city. 58. 2, weigh the v. of your hands. 72. 14, redeem their soul from v. 73. 6, v. covereth them as a garment. Prov. 4. 17, they drink the wine of v. 10.6, v. covereth the mouth of the wicked. Isa. 53.9, because he had done no v. 60. 18, v. shall no more be heard. Ezek. 8.17; 28.16, they have filled the land with v. Amos 3. 10, store up v. in their palaces. Amos 3. 10, store up v. in their palaces.
Hab. 1. 3. v. is before me.
Mal. 2. 16, one covereth v. with his garment.
Mat. 11. 12, kingdom of heaven suffereth v.
Lu. 3. 14, do v. to no man.
See Mic. 2. 2; 6. 12; Zeph. 1. 9; Heb. 11. 34.
VIOLENT. Ps. 7. 16, his v. dealing.
18. 48; 190. 1; Prov. 16. 29, the v. man.
See 2 Sam. 22. 49; Eccl. 5. 8; Mat. 11. 12.
UIOLENTI V. Lee 2. 16. Mat. 29. Mic. 5. 29. VIOLENTLY. 1sa. 22, 18; Mat. 8, 32; Mk. 5, 13. VIRGIN. Isa. 23, 12; 47, 1; 62, 5; Jer. 14, 17. VIRTUE, Mk. 5.30; Lu. 6.19; 8.46; Phil. 4.8; 2 Pet. 1. 5. VIRTUOUS. Ruth 3. 11; Prov. 12. 4; 31. 10, 29. VISAGE. Isa. 52. 14; Lam. 4.8; Dan. 3. 19. VISION. Job 20.8, as a v. of the night.
Prov. 29.18, where there is no v., people perish.
1sa. 22.1, the valley of v.
28.7. they err in v. 28.7. they err in v. Lam. 2.9, prophets find no v. from the Lord. Hos. 12. 10, I have multiplied v. Joel 2.25; Acts 2.17, young men shall see v, Zech. 13.4, ashamed every one of his v. Mat. 17.9, tell the v. to no man. Lu. 24.23, had seen a v. of angels. Acts 26.19, not disobedient to heavenly v. See Joh 4.13; Ezek I.1.18.3; Mic. 3.6. ISIT. Gen. 50. 24; Ex. 13. 19, God will v. you. Ex. 20. 5; 34. 7; Num. 14. 18. Deut. 5. 9, v. the iniquity of the fathers.

32. 34, when I v., I will v. their sin upon them.

Ruth 1. 6, how the Lord had v, his people. Job 5. 24, thou shalt v, thy habitation. 7.18, shouldest v, him every morning. Ps. 8.4; Heb. 2.6, the son of man, that thou v. him. him.

106.4, v. me with thy salvation.

107.5.9; 18.9, shall I not v. for these things?

20.10, I will v., and perform my good word.

Ezek. 38.8, after many days thou shalt be v.

Mat. 25.36, I was sick, and ye v. me.

Act 15.14, how God did v. the Gentiles,

13s. 1.27, to v. the fatherless and widows.

See Job 31.14; Lu. 1.68, 78; 7.16. VISITATION. Job 10. 12, thy v. hath preserved. Isa. 10. 3; 1 Pet. 2. 12, in the day of v. Jer. 8. 12; 10. 15; 46. 21; 50. 27; Lu. 19. 44, in the time of r See Num, 16.29; Jer, 11.23; Hos. 9, 7. VOCATION. Eph. 4.1, worthy of the v. VOICE. Gen. 4. 10, v. of thy brother's blood. The Gen. 4. it, v. of thy product s proof.

2. 22, the v. is Jacob's v.

Ex. 23, 21, obey his v., provoke him not.

24, 3, all the people answered with one v.

32. 18, it is not the v. of them that shout.

Deut. 4. 33, didsver people hear v. of God and live? Deut. 4. 33, did/ever people hear v. of God and five Josh. 6:10, nor make any noise with thy v. 1 Sam. 24. 16: 26. 17, is this thy v.? 1 Kings 19. 12, after the fire, a still small v. 2 Kings 4. 31, there was neither v. nor hearing. Job 3.7, let no joyful v. come therein. 30. 31, my organ into the v. of them that weep. 37 4 a a voreath. 37. 4, a v. roareth. Ps. 5.3, my v. shalt thou hear in the morning.
31. 22; 86.5, the v. of my supplications. 31. 22; 86. 6, the v. of my supplications.
42. 4, with the v. of joy.
95. 7, to day, if ye will hear his v.
103. 20, the v. of his word.
Prov. 1. 20, wisdom uttereth her v. in the streets.
5. 13, not obeyed the v. of my teachers.
8. 1, doth not understanding put forth her v.? 4, my v. is to the sons of man. Eccl. 5, 3, a fool's v. is known. 12.4, rise up at the v. of the bird. Cant. 2.8; 5.2, the v. of my beloved. 12, the v. of the turtle is heard. 14, sweet is thy v. Isa, 13, 2, exalt the v. unto them, 40, 3; Mat. 3, 3; Mk. 1, 3; Lu. 3, 4, v. of him that crieth. 6, the v, said, cry. 48, 10, with a v. of singing. 52.8, with the v, together shall they sing. 65.19, the v, of weeping shall be no more heard. 15. 19, the v. of weeping shall be no more heard,
16. 6, a v. of noise, a v. from the temple,
Jer. 7. 34, the v. of mirth, and the v. of gladness.
30. 19, the v. of them that make merry.
48. 3, a v. of crying shall be.
Ezek. 23. 42, a v. of a multitude at ease.
33. 32, one that hath a pleasant v.
43. 2, v. like a noise of many waters.
Ash. 2. 7, lead her as with the v. of doyes.
Mat. 12. 19, neither shall any man hear his v.
Lu. 23. 23, the v. of them and of the chief priests prevailed.
John 5. 25, the dead shall hear the v. of Son of God.
10. 4, the sheep follow, for they know his v.
5. they know not the v. of strangers. they know not the v. of strangers. 30, this v. came not because of me. 18.37, every one that is of the truth heareth my v. Acts 12.14, and when she knew Peter's v. 28.10, I gave my v. against them.

1 Cor. 14.10, there are so many v. in the world. 1 Cor. 14. 10, there are so many v. in the world.

19, that by my v. I might teach others.

Gai. 4. 20, I desire now to change my v.

1 Thess. 4. 16, descend with v. of archangel.

2 Pet. 2. 16, the dumb ass speaking with man's v.

Rev. 3. 20, if any man hear my v.

4, 5, out of the throne proceeded v.

See Gen. 3. 17; Ps. 38. 5; John 3. 29; Acts 12. 22.

VOID. Gen. 1.2; Jer. 4.23, without form, and v. Deut. 32.28, a people v. of counsel. Ps. 89. 39, made v. the covenant. Ps. 89. 39, made v. the covenant.
119. 126, they have made v. thy law.
Prov. 11, 12, v. of wisdom.
18a. 155, 11, my word shall not return to me v.
19r. 10, 17, make v. the counsel of Judah.
Nah. 2. 10, empty, v., and waste.
Acts 24, 16, a conscience v. of offence.
See Num. 30, 12; Rom. 3, 31; 4, 14.
VOLUME, Ps. 40, 7; Heb. 10, 7.
VOLUMEARY. Lev. 1, 3; 7, 10; Ezek. 46, 12; Col.
2, 18. 2.18

VOMIT. Job 20. 15; Prov. 26, 11; 2 Pet. 2. 2. VOW (a.). Gen. 28, 20; 31.13, Jacob vowed a v. Num. 29. 39, these ye shall do beside your v. Deut. 12. 6, thither bring your v. Judg. 11. 30, Jephthah yowed a v. and said. Judg. 11. 30, Jephthah vowed a v., and said.
39, her father did with her according to his v.
1 Sam. 1. 21, Elkanah went up to offer his v.
10. 22. 27, thou shalt pay thy v.
Ps. 22. 25; 66, 13; 116, 14, I will pay my v.
50, 14, pay thy v. unto the most High.
50, 12, thy v. are upon me, O God.
61. 5, for thou hast heard my v.
8, that I may daily perform my v.
65, 1, to thee shall the v. be performed.
Prov. 7. 14, this day have I paid my v.
90. 25 offers to make anouty.

Prov. 7. 14, this day have I paid my v. 20. 25, after v. to make enquiry. 31. 2, the son of my v. Eccl. 5. 4, when thou wowest a v., defer not to pay. Isa. 19. 21, they shall vow a v. unto the Lord. Jound 1. 16, feared the Lord, and made v. Acts 13. 18, shorn his head, for he had a v. 21. 23, four men which have a v. on them. See 2 Sam. 15. 7; Jer. 44. 25; Nah. 1. 15. VOW (v.). Deut. 23. 22, if for hear to v., no sin. Ps. 76. 11, v., and pay to the Lord your God. 132. 2, and v. to the mighty God. See Num. 21. 2; Eccl. 5. 5: Jonah 2, 9. VILTURE. Lev. 11. 14; Deut. 14. 13, and the v. after his kind.

after his kind. Job 28. 7, which the v, eye hath not seen. Isa, 34, 15, there shall the v, be.

2 Pet. 2. 15. the w. of unrighteousness. See Exek. 29, 18; Mal. 3. 5; 2 Con. 11. 8.

VAGONS. Gen. 45. 19; Num. 7. 7; Ezek. 23. 24.

WAIL. Ezek. 32. 18; w. for the multitude.

Amos 5, 16; w. shall be in all streets.

Mic. 1.5; therefore I w iv. and hw.

Mat. 3. 42, there shall be in and grashing.

Mat. 3. 42, there shall be in an grashing.

Mat. 3. 42, there shall be in an grashing.

Mat. 3. 42, there shall be in an grashing.

Mat. 3. 42, there shall be in an grashing.

Mat. 1. 7, all kindreds of the earth shall w.

10. 15; the merchants shall stand afar off w.

See Ext. 4. 3; Fer. 9. 10, 19, 20; Ezek. 7. 11.

WAIT. Gen. 48, 18; Lave w. for thy salvation.

WAIT. Gen. 48, 18; Lave w. for thy salvation.

Valum. 35. 20; Jer. 9. 8, by laying of w.

Z. Kings 3. 3; should 1 ar, for the Lord any longer?

Job 14, 14, 1 will w. till my change come.

15, 22, be is w. for of the sword.

15, 22, be is w. for of the sword.

23, 10 me men w., and kept silence.

23, they w. for me as for rain.

30, 28, when 1 w. for light, darkness came.

Ps. 25, 3; 68, 6, let none that w. be ashamed.

27, 14; 37, 34; Prov. 20, 22, w. on the Lord.

33, 20, our soul w. for the Lord.

Ps. 52. 9. I will w. on thy name.
62. 1; 130. 0, my soul w. upon God.
5, w. only on God.
65. 1, praise w. for thee in Zion.
69. 3, mine eyes fail while I w. for God.
104. 27, these all w. upon thee.
105. 13, they w. not for counsel.
123. 2, so our eyes w. on the Lord.
Prov. 27. 18, he that w. on his master.
1sa. 30. 18, the Lord w. to be gracious.
40. 31, they that w. on the Lord shall renew.
42. 4, the fisles shall w. for his law.
59. 9, we w. for light.
44. 4. prepared for him that w. for him 59. 9, we would figure 64.4, prepared for him that we for him. Lam. 3.26, good that a man hope and quietly w. Dan. 12.12, blessed is he that w., and cometh to the days.

Hab. 2.3, though the vision tarry, w. for it.

Zech. 11. 11, poor of the flock that w. upon me.

Mk. 15, 43, who also w. for the kingdom of God. Mk. 15, 43, who also w. for the kingdom of God.
Lu. 2.5 v. for the consolation of Israel.
12. 36, like unto men that w. for their lord.
Acts 1. 4, but w. for promise of the Father.
Rom. 8. 23, groan, w. for the adoption.
25, then do we with patience w. for it.
12. 7, let us w. on our ministering.
1 Cor. 9. 13, they which w. at the altar are parables. takers.

Electric (2d. 5.5, we w. for the hope. 1 Thess. 1.0, to w. for his Son from heaven. See Num. 3. 10; Neh. 12. 44; Isa. 8. 17. WAKE. Ps. 130. 18, when 1 w. I am still with thee, jer. 51. 39, sleep a perpetual sleep, and not w.

Jer. 51. 39, sleep a perpetual sleep, and not w. Loel 3. 9, prepare war, w. up the mighty men. Zech. 4. 1, the angel came again, and w. me, I Thess. 5. 10, whether we ro or sleep. Nee Ps. 17. 4; 127. 1; Caut. 5. 2; 1sa. 50. 4. WALK. Gen. 17. 1, w. before me, and be perfect. 24. 40, the Lord before whom 1 kathers did w. 48. 15, before whom my fathers did w. 18. 20, the way wherein they must w. 18. 20, the way wherein they must w. Lev. 26. 12, 1 will w. among you. Deut. 23. 14, God w. in midst of the camp. Judg. 5. 10, speak, ye that w. by the way, 2 Sun. 2. 29, Abner and his men w. all that night, Job 18. 8, he w. on a snare. 2 Sun. 2.24, Addict and the Job 18, 19, 190 18, 8, 18 w, on a snare, 22, 14, he w, in the circuit of heaven, 29, 3, when by his light I w. through darkness, Ps. 23, 4, though I w. through the valley of the

29. 3. when by his light I w through darkness. Ps. 23. 4, though I w through the valley of the shadow of death.
26. 11. as for me. I will w, in mine integrity.
45. 12. w. about Zion, and go round about her.
55. 14. we w to house of God in company.
55. 13. that I may w. before God in the light of the living.
58. 13, than I may w. before God in the light of the living.
59. 14. It from them that w. uprightly.
51. 6, the pestience that w. in darkness.
104. 3, who w. upon wings of the wind.
116. 9, I will w. before the Lord.
119. 45. I will w. at liberty.
138. 7, though I w, in the midst of trouble.
170. 10. 9, 28. 18, he that w. uprightly w. surely.
13. 20, he that w with wise men shall be wise.
19. 1; 28. 6, better is the poor that w. in integrity.
28. 26, whose w. wisely shall be delivered.
Ecol. 2; 14, the fool w. in darkness.
1sa. 2. 5, let us w. in the light of the Lord.
9. 2, the people that w. in darkness.
20. 3, as my servant hath w. naked and barefoot.
30. 21, a voice saying, this is the way, w. in it.
35. 9, the redeemed shall w, there.
50. 10, that w. in darkness, and hath no light.
11, w. in the light of your fire.
16. 6. 10, ask where is the good way, and w. therein.

therein

10. 26, it is not in man that w. to direct his steps. Ezek. 28. 14, hast w. in midst of stones of fire. Dan. 4. 37, those that w. in pride. Hos. 14. 9, the just shall w. in them. Amos 3. 3, than two w. together?

Mic. 6. 8. to w. humbly with thy God. Nah. 2.11, where the lion w. Zech. 1.11, we have w, to and fro through the Mal. 3.14, what profit that we have w. mournful-Mat. 9. 5; Mk. 2. 9; Lu. 5. 23; John 5. 8, 11, 12; Acts 3. 6, arise, and w. 12. 43; Lu. 11. 24, w. through dry places. 14. 29, he w. on the water. Mk. 16. 12, he appeared to two of them, as they w. Lu. 13. 33, I must w. to day and to morrow. John 8. 12, shall not w. in darkness. 11. 9, if any man w. in the day. Rom. 4. 12, who w. in steps of that faith. 6. 4, w. in newness of life.

8.1, who w. not after the flesh, but after the Spirit.

c. 1, who w. not must the ness, but after the Spiri 2Cor. 5.7, we w. by faith. Gal. 6.16, as many as w. according to this rule. Eph. 2.2; Col. 3.7, in time past ye w. 10, ordained that we should w. in them.

10. ordained that we should w. in them.
4.1. w. worthy of the vocation.
17. that ye w. not as other Gentiles.
5.15. w. circumspectly.
18. in 3. 17. mark them which w.
18. many w., of whom I toid you.
Col. 1.10; 1 Thess. 2. 12. that ye might w. worthy of the Lord.
17 thess 4.1, how ye ought to w.
12. ye may w. honestly.
18. in any w. honestly.
18. in any who in the Lord.
18. in any w. honestly.
18. in a when we we in lacely dusyness.

1 Pet. 4. 3, when we w. in lastiviousness.
5. 8, w. about, seeking whom he may devour.
1 John 1.7, if we w, in the light.

2, 6, to w., even as he w. See Gal. 5, 16; Eph. 5, 2; Phil. 3, 16. WALKING. Deut, 2.7, the Lord knoweth thy w. VALKING. Deut. 2.7, the Lord knoweth thy a Job 31.26, the moon w. in brightness. Dan. 3.25, four men loose, w. in the fire. Mat. 14.25. Jesus went to them, w. on the sea, Mk. 8.24. I see men as trees, w. Acts 9.31, w. in the fear of the Lord. See Isa. 3.16; 2 Cor. 4.2; 2 Pet. 3.3; Jude 16.

WALL. Gen. 49.22, branches run over the w. VALL. Gen. 40.22, branches run over the v. Ex. 14.22, the waters were a v. to them. Num. 22. 24, a v. being on this side, a v. on that, 2 Sam. 22. 30; Ps. 18. 29, have I leaped over a v. 2 Kings 20. 2; Isa. 36. 11, turned his face to the v. Ezra 5.3, who commanded you to make this v.? Neh. 4.6, so built we shall ve he v.

Nen. 4.6, 85 but we the re-Ps. 62. 3, a bowing a. shall ye be. 122. 7, peace be within thy re-Prov. 24. 31, the w. thereof was broken down. 25. 28, like a city without v. 15a, 26. 1, salvation will God appoint for w.

59.10, we grope for the w. 80.18, thou shalt call thy w. Salvation.

Ezek. 8.7, a hole in the w. Dan. 5.5, fingers wrote on the w. Amos 5.19, leaned hand on w., and serpent bit

Hab. 2.14, the stone shall cry out of the w. Acts 23.3, thou whited w. Eph. 2.14, the middle w. of partition. See Ezek. 38.11; Zech. 2.4; Acts 9.25; Rev. 21.14.

WALLOW. Jer. 6, 20; 25, 34, w. in ashes, 2 Pet. 2, 22, washed, to her m. in the mire, See 2 Sam. 20. 12; Ezek. 27. 30.

See 2 Sain. 20. 12; E26k. 21. 20.

WANDER. Nurn, 14. 33, your children shall w.
Deut. 27. 18, cursed be he that maketh blind to w.
Job 12. 24, he causeth them to w.
15. 23, he w. abroad for bread.
38. 41, young ravens w. for lack of meat.
Ps. 55.7, then would I w. far off.
59. 15. let them w. up and down.
119. 10. let me not w. from thy commandments.
Prov. 27. 8, as a bird that w. from nest.
18-16. 3. bewaray not him that 7.

Isa, 16.3, bewray not him that to.

47.15, w. every one to his quarter.
Jer. 14.10, thus have they loved to w.

Lam. 4, 14, they have w. as blind men. Ezek, 34, 6, my sheep w. through mountains. Amos 4.8, two cities w. to one city to drink. See Hos. 9, 17; 1 Tim. 5, 13; Heb. 11, 37; Jude 13. See Hos. 9, 17; 17im. 5.13; Heb. II. 37; Jude 13 WANT (n.). Deut. 28, 48; thou shalt serve in w. Judg. 18, 10, a place where there is no w. 19.20, let all thy w. lie on me. Job 24, 8, they embrace the rock for w. 31, 19, if I have seen any perish for w. 31, 19, if I have seen any perish for w. Ns. 34, 9, there is no w. to them that fear him. Amos 4.6, I have given you w. of bread. Mk. 12, 44, she of her w. cast in all. I.u. 15, 14, he began to be in w. Phil. 2.25, that ministered to my w. See Prov. 6, 11; Lam. 4, 0; 2 Cor. 8, 14; Phil. 4.11, WANT (n.) Ps. 23, 1, thell not w.

See Prov. 6. 11; Lam. 4. 9; 2 Cor. 8, 14; Phil. 4. 11 WANT (v.). Ps. 23, 1, 1 shall not v. and sood thing. Prov. 9. 4; for him that v. understanding. 10. 19, in multitude of words there v. not sin. 13, 25, the belly of the wicked shall v. Eccl. 6. 2, he v. nothing for his soul. Isa. 34, 16, none shall v. her mate. Jer. 44, 18, we have v. all things. Ezek. 4. 17, that they may v. bread and water. Tehr. 2 when there will be soul. John 2.3, when they w. wine, 2 Cor. 11.9, when I w., I was chargeable to no man. See Eccl. 1.15; Dan. 5.27; Tit. 1.5; Jus. 1.4. WANTON. Isa. 3. 16; Rom. 13. 13; 1 Tim. 5. 11; Jas. 5. 5.

WAR (n.). Ex. 32. 17, there is a noise of w. Num. 32. 6, shall your brethren go to w., and shall ye sit here?

Detti. 24. 5, taken a wife, he shall not go out to w.
Judg. 5. 8, then was w. in the gates.

I Chron. 5. 22, many slain, because the w. was of

God 38. 23, reserved against the day of v. Ps. 27. 3, though v. should rise against me.

Ps. 27. 3, though w, should rise against me, 46, 9, he makeft w. to cease.

55. 31, w, was in his heart.

68. 30, scatter the people that delight in w. Prov. 20. 18, with good advice make w. Eccl. 3. 8, a time of w.

8. 8, no discharge in that w.

18. 2, 4; Mic. 4. 3, nor learn w. any more, Jer. 42. 14, to Egypt, where we shall see no w. Mic. 2. 8 as men averse from w. Mic. 2.8, as men averse from w. Mat. 24, 6; Mk. 13. 7; Lu. 21. 9, w. and rumours

of w. Lu. 14.31, what king, going to make w.? Jas. 4.1, from whence come w.? Rev. 12.7, there was w. in heaven. See Eccl. 9.18; Ezek. 32.27; Dan. 7.21; 9.26. WAR (v.). 2 Sam. 22. 35; Ps. 18. 34; 144. 1, teacheth

VAR (v.). 2 Sam. 22. 35; Ps. 18. 34; 144. 1, teacheth my hands to w.
2 Chron. 6. 34, if thy people go to w.
1s. 41. 12, they that w. against thee.
2 Cor. 10. 3, we do not w. after the flesh.
2 Tim. 1. 18, w. a good warfare.
2 Tim. 2. 4, no man that w. entangleth himself.
Jas. 4. 1, lusts that w. in your members.
2, ye fight and w., yet ye have not.
1 Pet. 2. 11, from lusts which w. acainst the soul.
See 1 Kings 14. 19; Isa. 37. 8; Rom. 7. 23.
VARDIOUSE. 8 Times 29. 14; 2 Chron. 34. 22. WARDROBE. 2 Kings 22. 14; 2 Chron. 34. 22. WARE. Mat. 24.50; Lu. 8.27; 2 Tim. 4.15. WARFARE. Isa 40.2 that her w. is accomplished. 2 Cor. 10.4, weapons of our w. are not carnal. See 1 Sam. 28.1; 1 Cor. 9.7; 1 Tim. 1.18.

MARM. Eccl. 4.11, how can one be w. alone? Iss. 47, 14, there shall not be a coal to w. at. Hag. 1.6, we clothe you, but there is none w. Mk. 14, 54; John 18, 18, Peter w. himself. Jas. 2, 16, be ye w. and filled. See 2 Kings 4, 34; Job 37, 17, 39, 14; Iss. 44, 15, WARN. Ezek. 3.18; Acts 20.31; 1 Thess. 5.14.

WASH. 2 Kings 5. 10, go, w. in Jordan. 12, may I not w. in them, and be clean?

Job 9, 30, if I w. myself with snow water. Job 9. 30, if 1 vs. myself with snow water.
14. 19, thou vs. away things which grow.
29. 6, when I vs. my steps with butter.
Ps. 26, 6; 73. 13, I will vs. my hands in innocency.
51. 2, vs. me throughly from mine iniquity.
7, vs. me, and I shall be whiter than snow.
Prov. 30. 12, a generation not vs.
Cant. 5, 12, his eyes are vs. with milk.
18a. 1.16, vs. you, make you clean.
Jer. 2, 22, though thou vs. thee with nitre.
4. 14, vs. thy heart. 4. 14, 10, thy heart. Ezek. 16. 4, nor wast w. in water to supple thee. Mat. 6. 17, when thou fastest, w. thy face.

Mat. 6. 17, when thou fastest, w. thy face. 27. 24, took water, and w. his hand. Mk. 7. 3, except they w. oft, eat not. Lu. 7. 38, becan to w. his feet with tears. 44, she hath w. my feet with her tears. John 9. 7, go, w. in the pool of Siloam. Acts 16, 33, he w. their stripes.

Acts 16. 33, he vs. their stripes.
22. 16, vs. away thy sins.
1 Cor. 6. 11, but ye are vs.
1 Heb. 16. 22, having our bodies vs. with pure water.
2 Pet. 2. 22, the sow that was vs.
Rev. 1. 5, that vs. us from our sins.
7, 14, have vs. their robes.
See Neh. 4, 23; Eph. 5, 26; Tit. 3, 5; Heb. 9, 10.
WASTE. Dent. 32, 10; Job 30, 3, in vs. wilderness.
1 Kings 17, 14, the barrel of meal shall not vs.
Ps. 80, 13, the boar out of the wood doth vs. it.
91, 6, nor for the destruction that vs. at noonday.
Isa, 24, 1, the Lord maketh the earth vs.
11, 4, the vs. shall build the old vs.
11, 4, the vs. shall build the old vs.

61.4, they shall build the old w. Joel 1.10, the field is w., the corn is w. See Prov. 18.9; Isa, 59.7; Mat. 26.8; Mk. 14.4.

WATCH (n.). Ps. 90.4, as a w. in the night 119.148, mine eyes prevent the night w. Jer. 51. 12, make the w. strong. Hab. 2. 1, I will stand upon my w. See Mat. 14.25; 24.43; 27.65; Lu. 2.8.

WATCH (v.). Gen. 31, 49, the Lord w. between me and thee.

me and thee.

Joh 14, 16, dost thou not w. over my sin?

Ps. 37, 32, the wicked w. the righteous.

102, 7, 1 w., and am as a sparrow.

103, 6, more than they that w. for morning.

Isa. 29, 20, all that w. for iniquity are cut off.

Jer. 20, 10, my familiars w. for my halting.

31, 28, so will 1 w. over them, to build.

44, 27, I will w. over them, to build.

Ezek. 7, 6, the end is come, it w. for thee.

Hub. 2, 1, Will n. to see what he will say.

Mat. 24, 42; 25, 13; Mk, 13, 35; Lu, 21, 36; Acts

20, 31, w. therefore.

20, 41; Mk, 13, 33; 14, 38, w. and pray.

1 Thess. 5, 6; 1 Pet. 4. 7, let us w. and be sober.

Heb. 13, 17, for they w. for your souls.

See 1 Cor. 16, 13; 2 Tim. 4, 5; Rev. 3, 2; 16, 15.

WATCH TOWER, 2 Chron, 20, 24, Judah came toward the w. Isa. 21. 5, watch in the w.

Isa. 21.5, waitch in the w.
WATER (m.). Gen. 20.20, the w. is ours.
49.4, unstable as w.
Deut. 8.7, a land of brooks of w.
11.11, the land drinketh w. of rain of heaven.
Josh. 7.5, their hearts melted, and became as w.
2 Sam. 14.14, as w. spit on the ground.
1 Kings 13.22, eat no bread, and drink no w.
22. 27; 2 Chron. 18.26, w. of affliction.
2 Kings 3.11, who poured w. on Elijah's hands.
20. 20, brought w. into the city.
Neh. 9. 11, threwest, as a stone into mighty w.
Job 8. 11, can the flag grow without w.?
14.9, through the seen of w. it will bud.
19, the w. wear the stones.
15. 16, who drinketh injudity like w.

the w, wear the stones.
 16, who drinketh iniquity like w.
 7, thou hast not given w. to weary to drink.
 8, he bindeth up the w. in his thick clouds.
 33, 30, the w. are hid as with a stone.
 75, 22, 14, I am poured out like w.
 23, 25, beside the still w.

Ps. 33.7, he gathereth the w. of the sea.
46.3, though the w. roar and be troubled.
63.1, a dry and thirsty land, where no w. is.

63. 1, a dry and thirsty land, where no w. is. 73. 10, w. of a full cup are wrung out to them, 77. 16, the w. saw thee. 79. 3, their blood have they shed like w. 124. 4, then the w. had overwhelmed us. 145. 1, praise him, ye w. above the heavens. Prov. 5. 15, drink w. out of thine own cistern.

148.4, praise him, ye w. above the heavens, Prov. 5.15, drink w. out of thine own cistern. 9.17, stolen w. are sweet. 20.5, counsel is like deep w. 5.25, as cold w. to a thirsty soul. 27.19, as in w. face answerch to face. 30.4, who hath bound the w. in a garment? Ecc. 11.1, cast thy bread upon the w. Cant. 4.15; John 7.38, well of living w. 8.7, many w. cannot quench love. 18.8, 7, many w. cannot quench love. 18.1, 22, thy wine is mixed with w. 3.1, take away the whole stay of w. 11.9; Hab. 2.14, as the w. cover the seas. 19.5, the w. shall fail from the sea. 28.17, w. shall overflow the hiding place. 22.20, blessed are ye that sow beside all w. 33.16, his w. shall be sure. 33.6, in the wilderness shall w. break out. 41.17, when the poor seek w. 43.2, when thou passest through the w. 16, a path in the mighty w. 21.1 give w. in the wilderness. 44.3, I will pour w. on him that is thirsty. 55.1, come ye to the w. 27.20, whose w. cast up mire and dirt. 27.31, 17.13, the fourted of think w. 27.20, whose w. cast up mire and dirt. 27.31, 17.13, the fourted of think w. 27.32, whose w. cast up mire and dirt. 27.31, 17.13, the fourted of think w.

44.3, I will pour w. on him that is thirsty.
55.1, come ye to the w.
57.20, whose w. cast up mire and dirt.
Jer. 2.13; 17.13, the fountain of living w.
9.1, On that my head were w.
14.3, their nobles sent little ones to the w.
44.2, behold, w. rise up out of the north.
Ezek. 4.17, that they may want bread and w.
7.17; 21.7, be weak as w.
31.4, the w. made him great.
36.25, then will I sprinkle clean w. upon you.
Amos. 8.1, not famine of bread nor thirst for w.
Mat. 3.11; Mk. 1.8; Lu. 3.16; John 1.26; Acts
1.5; II.16, baptize you with w.
10.42; Mk. 9.41, whoso giveth a cup of cold w.
14.28, bid me come to thee on the w.
27.24. Pilate took w., and washed.
12.4. 8.23, ship filled with w.
124, and rebuked the raging of the w.
15.14, the was much w. bere.
25, there was much w. there.
26, they we me this we. 4. 15, give me this w.

4 15, give me this w.
13, whiting for moving of the w.
19, 34, forthwith came out blood and w.
Acts 10, 47, can any forbid w.?
2 Cor. 11, 26, in perils of w.
Eph. 5, 29, cleanse it with washing of w.
1 Pet. 3, 20, eight souls were saved by w.
2 Pet. 2, 17, wells without w.
1 John 5, 6, this is be that came by w.
Rev. 22, 17, let him take the w. of life freely.
See Ps. 29, 3; Jer. 51, 13; Ezek. 32, 2; 47, 1.

WATER (v.). Gen. 2. 6, mist that w. face of

ground.

13. 10, the plain was well w.

Deut. 11. 10, w. it with thy foot, as a garden.
Ps. 6. 6, 1 w. my couch with tears. Ps. 6. 6, 1 v. my couch with tears.
72. 6, as showers that v. the earth.
104.13, he v. the hills from his chambers.
Prov. 11.25, he that v., shall be w.
1sa. 16. 9, I will v. thee with my tears.
77. 3, I will v. it every moment.
55. 10, returneth not, but v. the earth.
58. 11. Jer. 31. 12. thou shalt be like a v. garden.
Ezek. 32. 6, I will also v. with thy blood.
1 Cor. 3.6, Apollos v., but God gave the increase.
See Ps. 65. 9; Ezek. N. 7; Joel 3. 18.

WAVERING. Heb. 10. 23, the profession of our faith without w.

Jas. 1, 5, ask in faith, nothing w.

VAVES. Ps. 42. 7, all thy w. are gone over me. 65. 7; 89. 9; 107. 29, stilleth noise of w. 93. 4, the Lord is mightier than mighty w. Isa. 48. 18, thy righteousness as the w. of the sea. Jer. 5. 22, though the w. toss. Zech. 10. 11, shall smite the w. in the sea. Jude 13, raging w. of the sea. See Mat. 8. 24; 14. 24; Mk. 4. 37; Acts 27. 41. WAX (n.), Ps. 22. 14; 68. 2; 97. 5; Mic. 1, 4. WAX (n). Ps. 22.14; 68.2; 97.5; Mic. 1.4

WAX (v). Ex. 22.24; 32.10, my wrath shall w. hot.

Num. 11.23, is the Lord's hand w. short?

Deut. 8.4; 29.5; Neh. 9.21, raiment w. not old.

32. 15, Jeschurun v. fat, and kicked.

Ps. 102. 26; Isa. 50. 9; 51. 6; Heb. 1. 11, shall w.

old as doth a garment.

Mat. 24. 12, the love of many shall w. cold.

Lu. 12. 33, bags which w. not old.

See Mat. 13. 15; 1 Tim. 5. 11; 2 Tim. 3. 13. WAY. Gen. 6.12, all flesh had corrupted his w. 24.20, if God will keep me in this w. 24. 20, if God will keep me in this w. 56, seeing the Lord harb prospered my w. Num. 22, 32, thy w. is perverse, Dett. 8. 6; 26, 17; 28, 9; 30, 16; 1 Kings 2, 3; Ps. 119, 3; 128, 1; 1s. 42, 24, walk in his w. Josh. 23, 14; 1 Kings 2, 2, the w. of all the earth. 1 Sam. 12, 23, teach you the good and right w. 2 Sam. 22, 31; Ps. 18, 30, as for God, his w. is perfect.
2 Kings 7. 15, all the an. was full of garments.
2 Chron. 6. 27, when thou hast taught them the 2 Chron. 6.27, when thou hast taught them the good vo.

Ezra 8.21, to seek of him a right w.

Job 3.23, to a man whose w. is hid.

12.24, Ps. 107.40, to wander where there is no w.

16.22, I go the w. whence I shall not return.

19. 8, fenced up my w.

22. 15, hast thou marked the old w.?

23. 10, he knoweth the w. that I take.

24. 13, they know not the v. of the light.

31. 4, doth not he see my w.?

38. 19, where is the v. where light dwelleth?

Ps. 1.6, the Lord knoweth the w. of the righteous.

2. 12, lest ye perish from the w.

25. 9, the meek will he teach his w.

27. 11, 86. 11, teach me thy w.

36. 4, in a v. that is not good. 27. 11; 86. 11, teach me thy w. 36. 4, in a w. that is not good. 21. 11; 80. 11, teach me thy w.
38. 4, in a w. that is not good.
37. 5, commit thy w. unto the Lord.
39. 1, I will take heed to my w.
49. 13, this their w. is their folly.
67. 2. that thy w. may be known.
78. 50, he made a w. to his anger.
98. 10; Heh. 3. 10, they have not known my w.
101. 2. behave wisely in a perfect w.
119. 5. O that my w. were directed.
30, I have chosen the w. of truth.
62, I thought on my w.
168, all my w. are before thee.
139. 24, lead me in the w. everlasting.
Prov. 2. 8, he preserveth the w. of his saints.
3. 6, in all thy w. aknowledge him.
17, her w. are w. of pleasantness.
5. 21, the w. of ma are before the Lord.
6. 6, consider her w., and be wise.
23; 15. 24; Jer. 21. 8, the w. of life.
12. 15, the w. of a fool is right in his own eyes.
16. 7, when a man's w. please the Lord. 15. 19, the w. of the slothful man.

16. 7, when a man's w. please the Lord.

22. 6, train up a child in the w.

23. 19, guide thy heart in the w.

26. 13, there is a lion in the w.

Ecol. 11. 5, the w. of the spirit.

12. 5, tears shall be in the w.

12. 3, there is a lion in the w.

12. 3, the w. of the spirit.

13. 5, tears shall be in the w.

13. 23, Whic. 4.2, he will teach us of his w.

30. 21, this is the w, walk ye in it.

35. 8, and a w, called the w. of holiness.

40. 27, my w. is hid from the Lord.

42. 16, the blind by a w, they knew not.

24. they would not walk in his w.

46. 13, I will direct all his w.

Isa. 55. 8, neither are your w, my w.
58. 2, they delight to know my w.
59. 2, they delight to know my w.
17. 10; 32. 19, every man according to his w.
18. 11, make your w, and doings good.
32. 39. I will give them one heart and one w.
50. 5, they shall ask the w, to Zion.
Ezek, 3. 18, to warn the wicked from his w. 18, 29, are not my w. equal? are not your w. unequal?

Joel 2. 7, march every one on his w.

Nah 1.3, the Lord hath his w. in the whirlwind.

Hag, 1.5, consider your w. Mal. 3. 1, he shall prepare the *vv.* before me. Mat. 7, 13, broad is the *vv.* that leadeth. 10, 5, go not into *vo.* of Gentiles. 22, 16; Mk. 12, 14; Lu. 20, 21, teachest the *w.* of God. Mk. 8. 3, they will faint by the vc. 11. 8; Mat. 21. 8; Lu. 19. 36, spread garments in Lu. 15.20, when he was yet a great w. off.
19. 4, he was to pass that w.
John 10. 1, but climbeth up some other w.
4. 4, and the w. ye know.
6, I am the w., the truth, and the life.
Acts 9.2, if he found any of this w.
27, how he had seen the Lord in the w.
16. 17, which show unto us the z. of salvation.
18. 26, expounded the w. of God more perfectly.
19. 23, no small stir about that w.
24. 14, after the w. which they call heresy.
28, m. 3. 12, they are all gone out of the w.
29, 30, w. are past finding out. the in 11.33, his w. are past finding out. 1 Cor. 10. 13, will make a w. to escape. 12.31, a more excellent ev. Col. 2.14, took handwriting of ordinances out of Col. 2.14, took handwriting of ordinances out of the ev.
Heb. 5.2, compassion on them out of the ev.
9.8, the ev. into the holiest.
10.20, by a new and living ev.
Jas. 1.8, unstable in all his ev.
5.20, the sinner from error of his ev.
2 Pet. 2.2, many shall follow their pernicious ev.
15, which have forsaken the right ev.
21, better not to have known ev. of righteous-Iness.
Jude I, they have gone in the w. of Cain.
See Hos. 2.6; Lu. 10.31; Rev. 15.3.
WEAK. Judg. 16. 7, w. as other men.
2 Sam. 3. I. Saul's house waxed w. and w.
2 Chron. 15. 7, let not your hands be w.
2 Chron. 15. 7, let not your hands be w.
10. 14. 1, low the strengthened the w. hands.
Ps. 6. 2. 1 am w.
13a. 14. 10, art thou also become w. as we?
35. 3, strengthen ye the w. hands.
Ezek. 7. 17; 21. 7, shall be w. as water.
16. 30, how w. is thy heart!
10e1 3. 10, let the w. say, I am strong.
Mat. 26. 41; Mk. 14. 38, but the fiesh is w.
Acts 20. 35. ye ought to support the w.
Rom. 4. 19, being not w. in faith.
8. 3, for the law was w. Acts 20. 30, young a orapino table.

8. 3, for the law was we.

1 Cor. 1.27, et, things to confound the mighty.

11. 30, for this cause many are et.

2 Cor. 10. 10, his bodily presence is w.

11. 29, who is we, and I am not ee.?

12. 10, when I am we, then am I strong.

Gal. 4. 3, turn again to we elements.

1 Pets. 3, riving honoun to the wile, as we, vessel.

Kee Job 12. 21; Jer. 33, 4; Som. 15, 1; Thess. 5. 14.

VEARNIESS. 1 Cor. 1, 25, the w. of God.

2. 3, I was with you in w.

15. 43, it is sown in w., raised in power.

Kee 2 Cor. 12. 9; 13. 4; Heb. 7, 15; 11. 34.

YEALTH. Deutt. 8, 15, lord giveth power to set w.

1 Sam. 2, 32, thou shalt see an enemy in all the w.

2 Chron. I. 11, thou hast to a sked ve.

Esch. 10, 3, seeking the so. of his people.

31. 25, if I rejoiced because my w. was great.

Ps. 44. 12, dost not increase w. by price. Ps. 44. 12, dost not increase w. by price.
49. 6, they that trust in w.
10, wise men die, and leave w. to others.
112. 3, v., and riches shall be in his house.
Prov. 5. 10, lest strangers be filled with thy w.
10. 15; 18. 11, the rich man's w. is his strong city.
13. 11, v. gotten by vanity.
19. 4, v. maketh many friends.
Acts 19. 25, by this craft we have our w.
1 Cor. 10. 24, seek every man another's w.
See Deut. 8.17; Ruth 2.1; Ezra 9. 12; Zech. 14. 14.
UNATTHY Ps. 68. 12, Ler 40. 31. WEALTHY. Ps. 66. 12; Jer. 49. 31. WEANED. 1Sam. 1. 22; Ps. 131. 2; Isa. 11. 8; 28. 9. WEANED. 18am. 1.22; Ps. 131. 2; Isa. 11. 8; 28. 9. WEAPON. Neh. 4.17, with the other hand helda w. Isa. 13. 5; Jer. 50. 25, the w. of his indismation. 54. 17, no w. formed against thee shall prosper. Jer. 22. 7; every one with his tw. Ezek. 9. 1, with destroying w. in his hand. 2 Cor. 10.4; the w. of our warfare. See Job 20. 24; Ezek. 39. 9; John 18. 3. WEAR. Job 14.19, the waters w. the stones. Isa. 4. 1, we will w. our own apparel. Zech. 13. 4, nor shall they w. a rough garment. Mat. 11. S; that w. soft clothing. See Deut. 22. 5; Esth. 6. 8; Jul. 9. 12; 1 Pet. 3. 3. WEARINESS. Eccl. 12. 12; Mal. 1. 13; 2 Cor. 11. 27. WEARINESS. Cel. 12. 12; Mal. 1. 13; 2 Cor. 11. 27. WEARINESS. WEARY. Gen. 27. 46, I am w. of my life. 2 Sam. 23. 10, he smote till his hand was w. Job 3.17, and the w. be at rest.
10.1, my soul is w.
16.7, now he hath made me w.
12.7, thou hast not given water to the w.
Ps. 6.6, I am w. with groaning.
Prov. 3.11, be not w. of the Lord's correction.
25.17, lest he be w of thee.
Isa. 5.27, none shall be w. among them.
7.13, will ye w. my God also?
28.12, cause the w. to rest.
22. 2, as the shadow of a great rook in w. level Job 3.17, and the w. be at rest. 22. La state the w. to rest.

22. a st he shadow of a great rock in w. land.

40. 23. God fainteth not, neither is w.

31, they shall run, and not be w.

43. 22, thou hast been w. of me.

46. 1, a burden to the w. beast. 50.4, a word in season to him that is w. Jer. 6.11. I am w. with holding in. Jer. 6. 11, 1 am w. with holding in, 15. 6, 1 am w. with repenting, 20. 9. I was w. with repeating, 31. 25, I have satiated the w. soul, Lu. 18. 5, lest she w. me. Gal. 6. 9; 2 Thess. 3, 13, be not w. in well doing, See Judg. 4. 21; Ps. 68. 9; 69. 3; Hab. 2. 13, WEARY (w.), Isa. 43, 24, thou hast w. me. 47, 13, eq. in the pullitude of coursels. 47. 13, 20. in the multitude of counsels. 57. 10, w. in the greatness of thy way. Jer. 12. 5, with footmen, and they w. thee. Jer. 12. 5. with footmen, and they w. thee. Ezek. 24. 12, she hath w. herself with lies. Mic. 6. 3, wherein have I w. thee? John 4. 6, being w., sat thus on the well. Heb. 12. 3, lest ye be w. and faint. See Eccl. 10. 15; Jer. 4. 31; Mal. 2. 17. WEASEL. Lev. 11. 29. WEASEL. Lev. 11. 29. WEASEL. 20; Mat. 16. 2. WEASEL AND TABLE 1. 10. 18. 14: 18a. 59. 5. WEB. Judg. 16.13; Job 8.14; Isa. 59.5. WEDGE. Josh. 7.21; Isa. 13.12. WEDEL. 408n. 1.27; 1.81. 15. 12. WEEK. Gen. 29. 27, fulfil her vs.
Jer. 5. 24, the appointed vs. of harvest.
Dan. 9. 27, in the midst of the vs.
Mat. 28. 1; Mk. 16. 2, 9; I.u. 24. 1; John 20. 1, 19;
Aots 20. 7; 1 Cor. 16. 2, the first day of the vs.
See Num. 28. 26; Dan. 10. 2; I.u. 18. 12.
WEEP. Gen. 43. 30, he sought where to vs.
I Sam. I. 8; John 20. 13, why vs. thou?
Il. 5. what alieth the people that they vs.? 11.5, what alleth the people that they w.?
30.4, no more power to v.
Neh. 8.9, mourn not, nor w.
Job 27.15, his widows shall not w. 300 21, 13, ms windows sima not w. 30, 25, did not I w. for him that was in trouble? Eccl. 3.4, a time to w. 1sa, 15.2, be is gone up to w. 22, 4, 1 will w. bitterly.

Isa. 30. 19, thou shalt w. no more. Jer. 9. 1, that I might w. day and night. 22. 10, w. ye not for the dead. 22. 10. in ye not for the dead.

Joel 1.5. awake, ye drunkards, and m.

Mk. 5. 39, why make ye this ado, and m.?

Lu. 6. 21, blessed are ye that w. now.

7. 13; 8. 52; Rev. 5. 5, w. not.

23. 28, w. not for me, but m. for yourselves.

John 11. 31, she goeth to the grave to w. there.

Acts 21. 13, what mean ye to w.?

Rom. 12. 15, and w. with them that w.

See John 16. 20; 1 Cor. 7. 30; Jas. 4. 9; 5. 1.

VERDING. 2 Sam 15. 30, w. activation. WEEPING. 2 Sam. 15. 30, 10. as they went zra 3. 13, could not discern noise of joy from u Job 16. 16, my face is foul with w. Ps. 6.8, the Lord hath heard the voice of my w. 30. 5, w. may endure for a night.
102. 9, I have mingled my drink with w.
Isa. 65. 19, the voice of w. be no more heard. Isa. 65. 19, the voice of w. be no more heard, Jer. 31. 16, restrain thy voice from w. 48. 5, continual w. shall go up. Joel 2. 12, turn to me with fasting and w. Mat. 8. 12; 22. 13; 24. 51; 25. 30; Lu. 13. 28, u and gnashing of teeth.
Lu. 7. 38, stood at his feet behind him w. John 11. 33, when Jesus saw her w. 20. 11, Mary stood without at sepulchre w. Phil. 3. 18, now tell you even w. See Num. 25. 6; Jer. 31. 15; Mal. 2. 13; Mat. 2. 18 Acts 9. 39.
WEIGH. 2 Sam. 14. 26, w. the hair of his head, Job 6. 2, oh that my grief were w. 31. 6, let me be w. in an even balance.
18a. 25. 7, thou dost w. the path of the just. 31. 6, let me be w. in an even balance.

18a. 28. 7, thou dost w. the path of the just.

40. 12, who hath w. the mountains?

Dan. 5. 27, thou art w. in the balances.

See Job 28. 25; Prov. 16. 2; Zech. 11. 12.

WEIGHT. Lev. 26. 26, deliver your bread by w.

Job 28. 25, to make the w. for the winds.

Ezek. 4. 10, thy meat shall be by w.

16, they shall eat bread by w.

2 Cor. 4. 17, a more exceeding w. of glory.

Heb. 12. 1, lay aside every w.

See Deut. 25. 13; Prov. 16. 11; Mic. 6. 11.

WEIGHTY. Prov. 27. 3; Mat. 23. 23; 2 Cor. 10. 10.

WEIGHTER. Neb. 2. 10. to seek w. of Israel. WELFARE. Neh. 2. 10, to seek w. of Israel. Job 30, 15, my w. passeth away. Ps. 69, 22, which should have been for their w. Jer. 38, 4, seeketh not the w. of this people. See Gen. 43, 27; Ex. 18, 7; 1 Chron. 18, 10. WELL (n.). Num. 21.17, spring up, O v..
Deut. 6.11, and v. which thou diggedst not,
2 Sam. 23.15; 1 Chron. 11.17, water of the w. of Bethlehem. Ps. 84.6, through valley of Baca make it a w. Prov. 5. 15, waters out of thine own w. Prov. 5. 15, waters out of thine own w.
10. 11, a w. of life.
Cunt. 4. 15; John 4. 14, w. of living waters.
Isa, I2, 3, the w. of salvation.
John 4. 6, sat thus on the w.
2 Pet. 2. 17, vs. without water.
2 Pet. 2. 17, vs. without water.
12. 18, vs. 22; 28 nm. 17. 18.
WELL (adv.). Gen. 4. 7, if thou doest w.
12. 18, vs. with me for thy sake.
29. 6, is he w.? and they said, he is w.
40. 14, think on me when it shall be w. with thee.
Ex. 4. 14, I know he can speak w.
Num. 11. 18, it was w. with us in Egypt.
Deut. 4. 40;5. 16; 6. 3; 12. 25; 19. 13; 22. 7; Ruth 3. 1;
Eph. 6. 3, that it may so w. with thee.
1 Sam. 20. 7, if he say thus, it is w.
2 Kings 4. 26, is it w. with thee, is it w.?
2 Chron. 12. 12, in Judah things went w.
Ps. 49. 18, when thou doest w. to thyself. Ps. 49. 18, when thou doest w. to thyself Ps. 49. 18, when thou doest w. to thyself.
Prov. 11. 10, when it goest w. with the righteous.
14. 15, looketh w. with the righteous.
30. 29, three things which go w.
Eccl. 8. 12, it shall be w. with them that fear God.
18. 3. 10, say to the righteous, it shall be w.
Ezek, 33. 22, one that can play w.

WHEREBY. Lu. 1.18, 10, shall I know this?

Jonah 4. 4, doest thou w. to be angry?
Mat. 25. 21; Lu. 19. 17, w. done,
Mk. 7. 37, he hath done all things w.
Lu. 6. 26, when all men speak w. of you. Gal. 5. 7, ye did run w. See Phil. 4. 14; 1 Tim. 3. 5; 5. 17; Tit. 2. 9. WENT. Gen. 4: 16, cain x_0 out from the presence. Deut. 1. 31, in all the way ye x_0 . 2 Kings 5. 26, x_0 , not my heart with thee? Ps. 42, 4, 1 x_0 , with them to the house of God. EPT. 2 Kings 8. 11, the man of God w. Ezra 10. 1; Neh. 8. 9, the people w. very sore. Neh. 1. 4, 1 w. before God. WET, Job 24.8; Dan. 4.15; 5.21. WET. Job 24. 8; Dan. 4. 15; 5. 21.

WHAT. Ex. 16. 15, they wist not no. it was, 2 Sam. 16. 10, no. have 1 to do with you? Ezra, 9. 10, no. shall we say after this?

Job 7. 17; 15. 14; Ps. 8. 4; 144. 3, no. is man? Is. 38. 15; John 12, 7, no. shall I say?

Hos. 6. 4, no. shall I do unto thee?

Mat. 54, no. 40, ye more than others?

Mk. 14. 36, not no. I will, but no. thou wilt. John 21. 22, no. is that to thee?

See Acts 9. 6; 10. 4; 16. 30; 1 Pet. 1. 11. MHATSOEVER. Ps. 1.3, w. he doeth shall prosper. Eccl. 3.14, w. God doeth shall be for ever. Mat. 5.37, w. is more than these cometh of evil. 7.12, w. ye would that men should do to you. 20.4, w. is right I will give you. Phil. 4.8, w. things are true. See John 15. 16; Rom. 14.23; 1 Cor. 10.31. WHEAT. 1 Sam. 12.17, is it not w. harvest to-day? Job 31.40, let thistles grow instead of w. Ps. 81.16; 147.14, the finest of the w. Jer. 12.13, they have sown w., but reap thorns. 23. 28, what is the chaff to the w.? Mat. 3. 12, gather his w. into the garner. Lu. 22. 31, that he may sift you as w. See John 12. 24; Acts 27. 38; 1 Cor. 15. 37. WHEEL. Ex. 14, 25, took off their chariot w. Judg. 5, 28, why tarry the w.? Ps. 83, 13, make them like a w. Prov. 20. 26, a wise king bringeth the w. over them.

Eccl. 12. 6, or the *m*. broken at the cistern.

18a, 28, 28, nor break it with the *m*. of his cart.

Nah. 3. 2, the noise of the rattling of the *m*.

See 18a. 5. 28; Jer. 18. 3; 47. 3; Ezek. 1. 16. WHELP. 2 Sam. 17. 8; Prov. 17. 12; Hos. 13. 8, WHEN. 1 Sam. 3. 12, w. I begin, I will also. I Kings 8. 30, so, thou hearest, forgive, Ps. 94. 8, so, will ye be wise? Eccl. 8.7, who can tell him so, it shall be? Mat. 24. 3; Mkt. 13. 4; Lu. 21. 7, so, shall these things be? things be? See Deut. 6.7; John 4.25; 16.8; 1 John 2.28. WHENCE. Gen. 42.7; Josh. 9.8; w, come ye? Job 10.21; w. 15 shall not return. 1sa. 51.1, the rock w, ye are hewn. Jas. 4.1, from w. come wars? Rev. 7.13; w, came they? See Mat. 13.54; John 1.48; 7.28; 9.29. See Mat. 10. 34; JOHN L. 85; 7. 28; 9. 29. WHERE, Gen. 3, 9, w. art thou? Ex. 2. 20; 2 Sam. 9. 4; Job 14. 10, w. is he? Job 9. 24, if not, w. and who is he? Ps. 42. 3, w. is thy God? Jer. 2. 6, w. is the Lord? Zech. 1.5, your fathers, w. are there. See Isa. 49, 21; Hos. 1. 10; Lu. 17. 31.

Acts 4. 12, none other name w. we must be saved. Rom. 8, 15, the spirit of adoption, w. we cry. See Jer. 33. 8; Ezek. 18. 31; 39. 26; Eph. 4. 30. VHEREFORE. 2 Sam. 12. 23. w. should I fast? Mat. 14. 31. w. didst thou doubt? 26. 50. w. art thou come? See 2 Sam. 16. 10; Mal. 2. 15; Acts 10. 21. WHERETO. Isa. 55.11; Phil. 3.16. WHEREWITH, Judg. 6, 5, w. shall I save Israel? Ps. 119, 42, so shall I have w, to answer. Mic. 6, e, w. shall I come before the Lord? See Mat. 5, 13; Mk. 9, 5; John 17, 26; Eph. 2, 4. WHET. Deut. 32, 41: Ps. 7, 12: 64, 3: Eccl. 10, 10, WHETHER. Mat. 21. 31, w. of them did the will. 23. 17, w. is greater, the gold or the temple? Rom. 14. 8, w. we live or die. 2 Cor. 12. 2, w. in the body, or out of the body. See 1 Kings 20. 18; Ezek. 2. 5; 3. 11; 1 John 4. 1. WHILE, 2 Chron, 15, 2, with you, w, ye be with him. Ps. 49. 18, vo. he lived he blessed his soul. Isa. 55. 6, w. he may be found. Jer. 15. 9, her sun is gone down w. it was yet day. Lu. 18.4, he would not for a w. 24. 44. v. I was yet with you.
John 9. 4, work v. it is day.
I Tim. 5. 6, she is dead v. she liveth.
See I Sam. 9. 27; 2 Sam. 7. 19; Acts 20. II. WHIP. 1 Kings 12. 11; Prov. 26. 3; Nah. 3. 2. WHIT. 1Sam. 3. 18; John 7. 23; 13. 10; 2 Cor. 11. 5. WHITE. Gen. 49, 12, his teeth shall be w. with milk. milk.

Num. 12. 10, leprous, w. as snow.

Job 0. 6, is any taste in the x. of an egg?

Eccl. 9. 8, let thy garments be always w.

Cant. 5. 10, my beloved is w. and ruddy.

Isa. 1. 18, they shall be w. as snow.

Mat. 5. 36, thou canst not make one hair w. or black.

John 4. 35, w. already to harvest.

Rev. 2. 17, a w. stone.

3. 4, walk with me in w.

See Dan. 11. 35; 12. 10; Mat. 17. 2; 28. 3.

VILITED Mat. 23. 77, Act. 23. 3.

VILITED Mat. 23. 77, Act. 23. 3. WHITED, Mat, 23, 27; Acts 23, 3, WHITER, Ps. 51.7; Lam. 4.7. WHITHER. 2 Kings 5. 25; Cant. 6.1; Heb. 11. 8. WHITHER. 2 Kings 5. 25; Cant. 6.1; Reb. 11.8. WHOLE. 28am 1.9, my life is yet vs. in me. Eccl. 12. 13, this is the vs. duty of man. Jer. 19. 11, a vessel that cannot be made vs. Ezzek. 15. 6, when vs. it was meet for no work. Mat. 5. 29, not that thy vs. body be cast into lell. 9. 12; Mk. 2. 17, the vs. need not a physician. 13. 33; Lu. 13. 21, till the vs. was leavened. 16. 26; Mk. 8. 35; Lu. 9. 25, gain the vs. world. John 11. 50, expedient that the vs. nation perishnot. 1 Cor. 12. 17, if the vs. body were an eye. 1 Thess. 5. 23, I pray God your vs. spirit. Jas. 2. 10, keep the vs. law. 1 John 2. 2, for the sins of the vs. world. 5. 19, the vs. world lieth in wickedness. See Mat. 15. 31; John 5. 6; 7. 23; Acts 8. 24. WHOLESOME. Prov. 15. 4; 1 Tim. 6. 3. WHOLESOME. Prov. 15.4; 1 Tim. 6.3. WHOLLY, Job 21, 23, dieth, being w. at ease, Jer. 2.21, planted thee w. a right seed.
46, 28, not w. unpunished.
Acts II. 16, the city w. given to idolatry, 1 Thess, 5.23, sanetify you w.
1 Tim. 4.15, give thyself w. to them.
See Lev. 19. 9; Deut. 1. 36; Josh, 14. 8. WHOMSOEVER. Dan. 4. 17, 25, 32, to w. he will. Mat. 11, 27, to w. the Son will reveal him. 21.44; Lu. 20.18, on w. it shall fall. Lu. 4.6, to w. I will, I give it. 12.48, to w. much is given. See Gen. 31. 32; Judg. 11. 24; Acts 8. 19. YHOSE. Gen. 32. 17, w. art thou, w. are these? Jer. 44. 28, shall know w. words shall stand.

WHOSOEVER. Mat. 22, 20; Mk. 12, 16; Lu. 20, 24, w. is this image ! Lu. 12. 20, then w. shall these things be? Acts 27. 23, w. I am, and whom I serve. See 1 Sam. 12.3; Dan. 5. 23; John 20. 23. WHOSOEVER. 1 Cor. 11. 27, w. shall eat this bread. Gal. 5. 10, bear his judgment, w. he be. Rev. 22, 17, w. will, let him take. See Mat. 11. 6; 13. 12; Lu. 8. 18; Rom. 2. 1. WHY. 1 Sam. 2. 23, w. do ye such things? Jer. 8. 14, w. do we sit still? 27. 13: Ezek 18. 31; 33. 11, w. will ye die? Mat. 21. 25; Mk. 11, 31; Lu. 20. 5, w. did ye not helieve? Mk. 5, 39 '.e. make ye this ado? Acts 0, 4; 22, 7; 28, 14, w. persecutest thou me? Rom. 9, 18, w. doth he yes find fault? 20, w. hast thou made me thus? See 2 Chron. 26, 16; Lu. 2, 48; John 7, 45; 10, 20, WICKED. Gen. 18, 23, destroy righteous with w. Deut. 15, 9, a thought in thy w. heart.

1 Sam. 2, 9, the w. shall be silent. Job 3.17, there the w. cease from troubling. 8. 22, dwelling place of the w. shall come to nought. 9.29; 10.15, if I be w., why labour I in vain? 21.7, wherefore do the w, live? 30, the w. is reserved to destruction Ps. 7. 9. let the wickedness of the w. come to an end. 11. God is angry with the vo. 9. 17, the vo. shall be turned into hell. 10. 4, the vo. will not seek God. 11. 2, the vo. bend their bow. 6, upon the w. he shall rain snares.
12.8, the w. walk on every side.
26.5, I will not sit with the w.
34.21, evil shall slay the w. 37. 21, the w. borroweth, and payeth not. 31. 21, the w. corrowern, and payeth not.
32, the w. watcheth the righteous.
35, I have seen the w. in great power.
58, 3, the w. are estranged from the womb
68. 2, so let the w. perish.
94, 3, how long shall the w. triumph?
139, 24, see if there be any w. way in me.
145. 20, all the w. will he destroy.
Prov. 11, 5, the w. shall fall by his own wickedness, 14, 32, the w. is driven away, 28.1, the w. fiee when no man pursueth, Eccl. 7.17, be not overmuch w. 8.10, 1 saw the w. buried.
18.13.11, 1 will punish the w. 63.9, he made his grave with the w. 55.7, let the w. forsake his way, 57.20, the w. are like the troubled sea. Jer. 17, 9, the heart is desperately w. Ezek. 3.18; 33.8, to warn the w. 11.2, these men give w. counsel. 11.2, these men give w. counsel.
18.23, have I any pleasure that the w. should die?
33.15, if the w. restore the pledge.
Dan. 12.10, the w. shall do wickedly. Mic. 6. 11, with w. balances. Nah. 1. 3, the Lord will not at all acquit the w. Mat. 12. 45; Lu. 11. 26, more w. than himself. 13. 49, sever the w. from the just. 18. 32; 25. 26; Lu. 19. 22, thou w. servant. Acts 2. 23, and by w. hands have crucified and

slain. Stain.

1 Cor. 5.13, put away that w. person.

Eph. 6.16, the fiery darts of the w.

Col. 1.21, enemies in your mind by w. works.

2 Thess. 2.3, then shall that W. be revealed.

See Eccl. 9.2; Isa. 46.22; 2 Pet. 2.7; 3.17. Note Ecci. 9.2 | 184. 20. 22 | 2 FC 1.2 | 1, 0. 11 WICKEDLY, Job 13.7, will you speak w. for God? 34. 12. God will not do w. Par. 12. 139. 20, they speak w. Dan. 12. 10, the wicked shall do w. Mal. 4. 1, all that do w. See 2 Chron. 6. 37; 22. 3; Neh. 9. 33; Ps. 106. 6. 628

WICKEDNESS. Gen. 39.9, this great w. Judg. 20. 3. how was this w.? 1 Sam. 24. 13, w. proceedeth from the wicked, 1 Kings 21. 25, sold himself to work w. 1 Mings 21, 25, soin minsent to work w, Job 4.8, they that sow w, reap the same. 22.5, is not thy w, great? 35, 8, thy w, may hurt a man. Ps. 1.9, let the w. of the wicked come to an end, 55, 11, w, is in the midst thereof. 15, w, is in their dwellings. 58.2, in heart ye work w. 84. 10, the tents of w. Prov. 4. 17, they eat the bread of an 8.7, w. is an abomination to my lips. 11.5, the wicked shall fall by his own w. 13. 6, w. overthroweth the sinner. 25. 26, his w. shall be shewed.
Eccl. 7. 25, the w. of folly.
Isa. 9. 18, w. burneth as the fire.
47. 10, thou hast trusted in thy w.
Jer. 2. 19, thine own w. shall correct thee. 6.7, she casteth out her w. 8.6, no man repented of his w. 44.9, have you forgot the w. of your kings? Ezek. 3.19, if he turn not from his w. 7. 11, violence is risen up into a rod of w. 31. 11, I have driven him out for his w. 33. 12, in the day he turneth from his w, Hos. 9. 15, for the w. of their doings. 10. 13, ye have ploughed w.
Mic. 6. 10, are treasures of w. in house.
Zech. 5. 8, he said, this is w.
Mal. 14, the border of w. Mk. 7. 21, out of the heart proceed v. Mk. 7. 21, out of the heart proceed v. Lu. 11. 39, your inward part is full of w. Rom. 1. 29, being filled with all v. Lit. 1. 98, You'n inward part is stull of to.

Rom. 1. 29, being filled with all w.

1. Cor. 5. 8, nor with the leaven of w.

Eph. 6. 12, spiritual w. in high places.

1. John 5. 19, the whole world lieth in w.

Ree Gen. 6. 5. Ps. 94. 23; Prov. 2. 12; Jer. 23, 11.

WIDE. Ps. 35. 21, they opened their mouth w.

104. 25, this great and w. sea.

Prov. 21. 9; 25. 22; Jer. 22. 14, a. w. house.

Mat. 71.8, w. is the gate that leadesh to destruction.

See Deut. 15. 8; Ps. 51. 10; Nah. 3, 13.

WIFE. Prov. 5. 18; Eccl. 9, 9, the w. of thy youth.

18. 22, whose findeth a w. indeth a good thing.

19. 14, a prudent w. is from the Lord.

Lu. 14. 20, 1 have married a w.

17. 32; Femember Lot's w.

1. Cor. 7. 13, the unbelieving w. is sanctifled.

Eph. 5. 23, the husband is the head of the w.

Rev. 21, 9, the bride, the Lamb's w.

Rev. 21, 9, the oride, the Lamb's w.

Rev. 21, 9, the Oride, the Lamb's w.

Rev. 21, 9, the Oride, the Lamb's w.

WIELF LLIY. Heb. 10, 26, if we sin w.

WIELF LLIY. Heb. 10, 26, if we sin w.

WIEL Gean. WIEL. Mat. 8.3; Mk. I. 41; Lu. 5.13, I w., be thou clean.

18.14, not the w. of your Father.
28.39, not as I we, but as thou wilt.
Mk. 3.35, whose wer shall do the w. of God.
John 1.13, born not of the w. of the flesh.
4.34, to do the w. of thin that sent me.
Acts 21.13, born not of the flesh of the flesh.
A.55, to w. the resent with me.
Form. 7.13, to w. is present with me.
Form. 7.13, to w. is present with me.
Form. 2.5, w. that men pray very where.
Rev. 22. If, whose ver w., let him take.
Rev. 22. If, whose ver w., let him take.
WILLING. Ex. 33.5, a w. heart.
1 Chron. 28.9, serve God with a w. mind.
29.5, who is x. to consecrate his service?
FS. 110. 3, w. in the day of thy power. 29. 5. Wild is 20. to consecute in a service? Ps. 110. 3, 20. 1n the day of thy power, Mat. 20. 41, the spirit is 20. 2 Cor. 5. 8, 20. rather to be absent. 8. 12, if there be first a 20. mind. 1 Tim. 8. 13, 20. to communicate. 2 Pet. 3. 9, not. 2, that any should perish. See Lu. 22. 22. 10. 10. 10. 35; Philem. 14; 1 Pet. 5. 2. WIN. 2 Chron. 32, 1; Prov. 11. 30; Phil. 3.8.

WIND. Job 6, 26, reprove speeches which are as w. 7.7, remember that my life is w. Prov. 11. 29, he shall inherit w. 25, 23, the north w. driveth away rain. 30. 4, gathereth the w. in his fists. Eccl. 11. 4, he that observeth the w. Isa. 26. 18, we have brought forth w. 27.8, he stayeth his rough w. Ezek. 37.9, prophesy to the w. Hos. 8. 7, they have sown w. Amos 4.13, he that createth the co. Mat. 11.7, a reed shaken with the John 3.8, the w. bloweth where it listeth. Eph. 4.14, carried about with every w, of doctrine. See Acts 2.2; Jas. 1.6; Jude 12

WINDOWS. Gen. 7. 11; Eccl. 12. 3; Jer. 9. 21; Mal. 3. 10. WINGS. Ps. 17. 8; 36. 7; 57. 1; 61. 4; 68. 13; 91. 4.

the shadow of thy w. 18.10; 104.3, on the w. of the wind, 55. 6, Oh that I had w. like a dove! 139. 9, the 10. of the morning. Prov. 23. 5, riches make themselves w. Mal. 4. 2, with healing in his w. See Ezek. 1. 6; Zech. 5. 9; Mat. 23. 37; Lu. 13. 34. WINK. Job 15, 12; Ps. 35, 19; Prov. 6, 13; 10, 10;

Acts 17, 30. WINTER. Gen. 8.22; Cant. 2.11; Mat. 24.20; Mk.

13, 18, WIPE. 2 Kings 21, 13; Isa, 25, 8; Lu. 7, 38; John

WISDOM. Job 4.21, they die without w_* 12.2, w_* shall die with you. Prov. 4.7, w_* is the principal thing. 16.16, better to get w_* than gold.

19. 8, he that getteth w. loveth his own soul, 23. 4, cease from thine own w. Eccl. 1. 18, in much w. is much grief, Isa. 10. 13, by my w. I have done it. 29. 14, the w. of their wise men shall perish.
Jer. 8. 9, they have rejected the word of the Lord;
and what w. is in them?

Mic. 6.9, the man of w. shall see thy name, Mat. 11. 19, w. is justified of her children, 1 Cor. 1. 17, not with w. of words, 24, Christ the w. of God.

30. who of God is made unto us w.

2. 6, we speak w. among them that are perfect.
3. 19, the w. of this world is foolishness with God. 2 Cor. 1. 12, not with fleshly w. Col. 1. 9, that ye might be filled with all w. 4.5, walk in to toward them.

Jas. 1.5, if any lack to.

3. 17, the to from above is pure.

Rev. 5. 12, worthy is the Lamb to receive to.

13. 18, here is to.

See Eccl 1. 16; Rom. 11. 33; Col. 2. 3; 3. 16.

Gen. 3. 6. to make one 10. Ex. 23. 8, the gift blinden the w.
Deut. 4. 8, this nation is a w. people.
32. 29. 0 that they were w.!
1 Kings 3. 12, I have given thee a w. heart. Job 9.4, he is w. in heart.
11.12, vain man would be w.
22.2, he that is w. may be profitable. 32.9, great men are not always w. Ps. 2.10, be w. now, 0 ye kings. 19.7, making w. the simple. 36.3, he hath left off to be w. 94.8, when will ye be w.? 107.43, whose is w., and will observe. Prov. 1.5, a w. man shall attain w. counsels.

Frov. 1.5, a w. man shall attain w. counsels.
3. 7, be not w. in thine own eyes.
6.6; 8.33; 23.19; 27, 11, be w.
9.12, thou shalt be w. for thyself.
11.30, he that winnerth souls is **.
16.21, the w. in heart shall be called prudent.
20.26, a.w. king scattereth the wicked.

work production to

Eccl. 7, 23, I said, I will be an 9. 1, the w. are in the hands of God. 12. 11, the words of the w. are as goads. Isa. 19. 11, I am the son of the v. Dan. 12. 3, they that be ve. shall shine. Mat. 10. 16, be w. as serpents. 11. 25, hid these things from the w. Rom. 1. 14, I am debtor to the ve. 12.16, be not w. in your own conceits. 1 Cor. 1.20, where is the w.? 4. 10, ye are w. in Christ. 2 Tim, 3. 15, w. unto salvation. See Isa. 5. 21; Jer. 4. 22; Mat. 25, 2.

WISELY. Ps.58.5, charmers, charming never so w. 101. 2, 1 will behave myself w. Prov. 16. 20, that handleth a matter w. See Prov. 21. 12; 28.26; Eccl. 7.10; Lu. 16.8.

WISER. 1 Kings 4.31; Lu. 16.8; 1 Cor. 1.25.

WISH. Ps. 73. 7, more than heart could w. Rom. 9. 3, I could w. myself accursed. 3 John 2, I w. above all things. See Job 33. 6; John 4. 8; 2 Cor. 13. 9.

WITCH. Ex. 22. 18, thou shalt not suffer a 20, to live. Deut. 18. 10, or a w.

WITHDRAW. Job 9. 13; Prov. 25. 17; 2 Thess. 3.6

WITHER. Ps. 1.3, his leaf shall not ev. 37.2, they shall we as the green herb. 129.6; Isa. 40.7; I Pet. 1.24, the grass w. Mat. 21. 19; Mk. 11. 21, the fig tree w. away. Jude 12, trees whose fruit w See Joel 1. 12; John 15. 6; Jas. 1. 11.

WITHHOLD. Ps. 40, 11, w. not thy mercies. 84, 11, no good thing will he w. Prov. 3, 27, w. not good from them to whom it is due. 22, 13, w. not correction. Eccl. 11, 6, w. not thy hand, Jer. 5, 25, your sins have w. good things. See Job 22, 7; 42, 2; Ezek. 18, 16; Joel 1, 13. WITHIN. Mat. 23. 26, cleanse first what is w.

Mk. 7.21, from vo. proceed evil thoughts. 2 Cor. 7.5, vo. were fears. See Ps. 45. 13; Mat. 3.9; Lu. 12. 17; 16. 3. WITHOUT. Gen. 24. 31. wherefore standest thou

10. Chr. 15. 3, for a long season w. the true God. Prov. 1. 20, wisdom crieth w. Isa. 52. 3; 55. 1, to. money. Jer. 33. 10, w. man, w. beast, w. inhabitant. Hos. 3. 4, Israel w. king, w. prince, w. sacrifica. Eph. 2. 12, w. God in the world. Col. 4. 5; 1 Thess. 4. 12; 1 Tim. 3. 7, them that

are v.
Heb. 13. 12, Jesus suffered w. the gate.
Rev. 22. 15, for w. are dogs.
See Prov. 22. 13; Mat. 10. 29; Lu. 11. 40. WITHSTAND. Feel 4.12, two shall w. him. Acts 11, 17, what was I that I could w. God? Eph. 6.13, able to w. in evil day. See Num. 22, 32; 2 Chron. 20, 6; Esth. 9.2.

WITNESS (n.). Gen. 31. 50, God is w. betwixt. Josh. 24. 27, this stone shall be a w. Job 16. 19, my w. is in heaven. Ps. 89. 37, as a faithful w. in heaven. Prov. 14. 5. a faithful w. will not lie.

Isa, 55. 4. I have given him for a w. to the people.

Jer. 42. 5. the Lord be a true and faithful w.

Mat. 24. 14. for a w. unto all nations.

John 1. 7. the same came for a w.

1. 1 v. peaking hot a median at w. 5.36, I have greater w, than that of John, Acts 14, 17, he left not himself without w. Rom. 2. 15, conscience also bearing them to, 1 John 5. 9, the w. of God is greater.
10, hath the w. in himself.
See Isa. 43. 10; Lu. 24. 48; Acts 1. 8; 13. 31.

John 4. 48, except ye see signs and w. Acts 4. 30, that w. may be done by the name. See Rom. 15. 19; 2 Cor. 12. 12; 2 Thess. 2. 9.

WITNESS. (v.). Deut. 4.26, heaven and earth to w. Isa. 3.9, countenance doth w. against them. Acts 20.23, the Holy Ghost w. in every city. Itom. 3.21, being w. by the law and prophets. 1 Tim. 6.13, before Fliate w. a good confession. See 18am. 12.3; Mat. 26.62; 27.13; Mk. 14.60. WITS. Ps. 107.21, are at their w. end. WITTY. Prov. 8.12, knowledge of w. inventions. WIZARD. Lev. 20.27, or that is a w. WOEFUL Jer. 17.16, the w. day. WOEMIL Jer. 17.12, 13.21, 3.26, 17.3; Jer. 4.31; 6.24; 13.21, 22, 23; 30.6; 31.8; 48.41; 49.22, 24; 50.43, pain as of a v. in travail. Prov. 6.24, to keep thee from the evil w. 9.13, a foolish w. is chamorous. 12.4; 31.10, a virtuous w. 14.1, every wise w. buildeth her house. 21.9, with a brawling w. in wide house. Eccl. 7.28, av. among all those have I not found. Isa. 54.6, as a w. forsaken. Jer. 31.22, av. shall compass a man. Mat. 5.28, whose looketh on a w. 15.28, Ow., great is thy faith. 22. 27; Mk. 12.22; Lu. 20.32, the w. died also. 28.10, why trouble ye the w.? 13, shall this, that this w. hath done, be told. John 2.4, w., what have I to do with thee? 8.3, a w. taken in adultery. 19.26, w., behold thy son. Acts 9.36, this w. was full of good works. 10m. 1.77, the natural use of the w. 1.77, the natural use of the w. 1.77, the natural use of the w. 1.78, when the w. 18.21, 19.22, y. took me out of the man. Gal. 4.4 God sent forth his Son, made of a w. 117, the w. is the glory of the man. Gal. 4.4 God sent forth his Son, made of a w. 117, the w. 15. the Jord had shut up her w. 18.21, 13.16, the v. 19.25, years and years of the w. 18.21, 13.16; Rev. 12.1 WOMB. Gen. 49.25, blessings of the w. 18.24, 12.5; Lu. 7.39; 13.16; Rev. 12.1. WOMB. Gen. 49.25, blessings of the w. 19.25, compassion on son of her w. 19.2 See Rom. 16. 19; 2 Cor. 12. 12; 2 Thess. 2. 9. WONDER (v.). 1sa. 2. 9. stay yourselves, and w. 59. 16, he w. there was not intercessor. 63. 5, 1 w. there was none to uphold. Hab. 1. 5, regard, and w. marvellously. Zech. 3. 8, they are men w. at. Lu. 4. 22, all w. at the gracious words. See Acts 3. 11; 8. 13; 13. 41; Rev. 13. 3; 17. 6. See Acts 3. 11; 8. 13; 13. 41; Rev. 13. 3; 17. 6. WONDERFUL. 28am. 1. 26, thy love was w. Job 42. 3, things too w. for me. Ps. 139. 6, such knowledge is too w. for me. 1sa. 9, 6, his name shall be called W. 28. 29, who is w. in counsel. See Deut. 28. 59; Jer. 5. 30; Mat. 21. 15. WONDERFULLY. Ps. 139. 14; Lam. 1. 9; Dan. dren Mat. 11, 11: Lu. 7.28, among them that are born Mat 11. 11; Lu. 7.28, among them that are born of w.
24. 41; Lu. 17. 35, two w. grinding at the mill.
Lu. 1.28, blessed art thou among w.
1 Cor. 14. 34, let your w. keep silence,
1 Tim. 2. 9, w. adorn themselves.
Ll, let the w. learn in silence.
5. 14, that the younger w. marry,
2 Tim. 2. 6, lead captive silly w.
Tit. 2. 3, the aged w. in behaviour as becometh boliness. holine holiness.

Heb. II. 55. w. received their dead.

See Acts 16. 13: 17. 4; Phil. 4. 3; 1 Pet. 3. 5.

WONDER (n.). Ps. 11. 7. as a w. unto many.

77. 14, thou art the God that doest w.

88. 12, shall thy w. be known in the dark?

96. 3, declare his w. among all people.

107. 24), his w. in the deep.

Isa. 20. 3, walked barefoot for a sign and a w.

Joel 2. 30; & Acts 2. 19, I will show w. in heaven.

WONDERRULLY. FS. 139. 42; Lam. 1. 9; Dan. 8. 24.
WONDROUS. 1 Chron. 16, 9; Job 37. 14; FS. 26, 7; 75. 1; 76, 32; 105. 2; 106. 22; 119. 27; 145. 5; Jer. 21. 2, w. works.
FS. 72. 15; 86. 10; 119. 18, w. things.
WONT. Ex. 21. 29, if the ox were w. to push. Mat. 27. 15, the governor was w. to release. Mk. 10. 1, as he was w., he taught them. Lu. 22. 39, he went, as he was w. Acts 16. 13, where prayer was w. to be made. See Num. 22. 30; 2 Sam. 20, 18; Dan. 3, 19.
WOOD. Gen. 22, 7, behold the fire and the w. Deut. 29, 11; Josh. 9, 21; Jer. 46, 22, hewer of w. 2 Sam. 18. 8, the w. devoured more people. FS. 141. 7, as one cleaveth w. Prov. 26, 20, where no w. is, the fire goeth out. See Jer. 1. 3; Hag. 1. 8; 1 Cor. 3, 12. 2.
WOLD. FS. 147. 16, he giveth snow like w. Isa. 1. 16, your sins shall be as w. See Prov. 31. 13; Ezek. 34, 3; 44, 17; Hos. 9, 1. WORD. Deut. 8, 3; Mat. 4, 4, every w. of God. Ball. 7.9; No. 1.45; Rat. No. 2.1.

WORD. Deut. 8. 3; Mat. 4.4, every vo. of God.
30. 14; Rom. 10.8, the vo. is very nigh.
30. 14; Rom. 10.8, the vo. is very nigh.
35. 16, he multiplieth vo.
38. 2, by vo. without knowledge.
Ps. 19. 14, let the w. of my mouth be acceptable,
68. 11, the Lord gave the vo.
119. 43; 2 Cor. 6.7; Eph. 1. 13; Col. 1. 5; 2 Tim.
2. 15; Jas. 1. 18, the vo. of truth.
Prov. 16. 23, av. spoken in due season.
25. 11, a vo. fitty spoken.
18a. 29. 21, an offender for a vo.
30. 21, thine ears shall hear a vo. behind thee,
50. 4, how to speak a vo. in season.
Jer. 5. 13, the vo. is not in them.
18. 18, nor shall the vo. perish.
44. 22, know whose vo. shall stand.
44. 25, know whose vo. shall stand.
44. 42, take with you vo. 18. 18. nor shall the w. perish.
44. 28. know whose w. shall stand.
Hos. 14. 2. take with you w.
Mat. 8. 8, seeak the w. only.
12. 36. every idle w. that men shall speak.
18. 16. that every w. may be established.
24. 35. my w. shall not pass away.
Mk. 4. 14. the sower soweth the w.
8. 38: Lu. 9. 26, ashamed of my w.
Lu. 4. 22, racious w. which proceeded.
36, smazed, saying, what a w. is this!
24. 19. a prophet mighty in deed and w.
John 6. 63, the w. I speak are life.
68, thou hast the w. of eternal life.
12. 48, the w. I have spoken shall judge him.
14. 24, the w. ye hear is not mine.
17. 8, I have given them the w. thou gavest me.
Acts 18. 15, any w. of exhortation.
20. 35, remember the w. of the Lord Jesus.
28, 25, the w. of truth and soberness.
Cor. 1. 17, not with wisdom of w.
4. 20, not in w., but in power.
14. 9, except we utter w. easy to be understood.
2 Cor. 1. 18, our w. was not yea and nay.
5. 19, the west reconciliation.
61. 5. 14, 84 the law is volifilled in one w.
6. 6, him that is taught in the w. 6, 6, him that is taught in the w.

WORK. Pph. 5. 6, deceive you with vain w.
Phil. 2. 16, holding forth the w. of life.
Col. 3. 16, let the w. of Christ dwell in you.
Thess. 1.6, the gospel came not in w. only.
4. 18, comfort one another with these w.
1 Tim. 4. 6, nourshed in w. of faith.
5. 17, labour in the w. and doctrine.
2 Tim. 2. 14, strive not about w.
4. 2, preach the w.
Tit. 1.3, in due times manifested his w.
9, holding fast the faithful w.
Heb. 1.3, by the w. of his power.
2. 2, if the w. spoken by angels was stedfast.
4. 2, the w. preached did not profit.
12, the w. of God is quick and powerful.
5. 13, is unskilful in the w.
6. 5, and have tasted the good w. of God.
7. 28, the w. of the oath.
11. 3, the worlds were framed by the w of God,
13. 7, who have spoken to you the w.
22, be ye doers of the w.
23, if any was a base of the w. Jas. 1. 21, the engratted w.
22, be ye doers of the w.
23, if any be a hearer of the w.
32, if any man offend not in w.
1 Pet. 1, 23, being born again by the w.
25, this is the w. which is preached.
2. 2, the sincere milk of the w.
3. 1, if any obey not the w., they may without the w. 2 Pet. 1. 19, a more sure w. of prophecy.
3, 2, the w. spoken by the prophets.
5, by the w. of God the heavens were of old. by the w. of God the neavens were of old.
 the heavens by the same w. are kept in store.
 John 1.1, hands have handled, of W. of life.
 those keepeth his w., in him is the love.
 18, let us not love in w. Rev. 3.8, thou hast kept my w. 10, the w. of my patience.
6, 9, that were slain for the w.
22, 19, take away from the w. of this prophecy.
See Isa, 8, 20; Jer, 20, 9; Mic. 2, 7; Rev. 21, 5,
FORK (n.), Gen. 2, 2, God ended his w.
5, 29, shall comfort us concerning our w.
Ex. 20, 9; 23, 12; Deut. 5, 13, six days thou shalt
do all thy w.
25, 2 six days shall w be done. Ex. 20, 9; 25. 12; Dett. 5. 15, 18k days that shart do all thy av.
35. 2, six days shall w. be done.
Deut. 3. 24; what God can do according to thy w.?
4. 28; 27. 15; 2 Kings 19. 18; 2 Chron, 32. 19; Ps.
115. 4; 135. 15, the w. of men's hands.
1 Chron. 16. 37, as every days w. required.
2 Chron. 31. 21, in every av. he began he did it.
34. 12; the men did the w. faithfully.
Exrs. 5. 8, this w. goeth fast on.
6. 7, let the w. alone.
Neh. 3.5; their nobles put not their necks to the w.
6. 3, why should the w. cease?
16, they perceived this w. was of God.
Job. 1.0, thou hast blessed the w. of his hands,
34. 11, the w. of a man shall he render unto him.
Ps. 8. 3, the w. of thy fingers.
19. 1, his handy-w.
19. 1, his handy-w.
33. 4, all his w. are done in truth.
40. 5; 78. 4; 107. 8; 111. 4; Mat. 7. 22; Acts 2. 11,
wonderful w. 40. 5; 78. 4; 107. 8; 111. 4; Mat. 7. 22; Acts 2. 11, wonderful w.
90. 17, establish thou the w. of our hands.
101. 2, 1 hat the w. of them that turn aside.
104. 23, man goeth forth to his w.
111. 2, the w. of the Lord are great.
141. 4, to practise wicked w.
Prov. 16. 3; commit thy w. unto the Lord.
20. 11, whether his w. be pure.
24. 12; Mat. 16. 27; 2 Tim. 4. 14, to every man according to his w. according to his w. according to his w.
31. 31, let her own w. praise her.
Eccl. 1.4. I have seen all the w. that are done.
3. 11, there is a time for every w.
5.6, wherefore should God destroy the w. ?
8.9, I applied my heart to every w.
9.1, their w. are in the hand of God.

Eccl. 9. 7, God now accepteth thy w. 10, there is no w. in the grave.
12. 14, God shall bring every w. into judgment.
12. 12, 13, 27. 19; Jer. 1, 16; 10. 3, 9, 15; 51. 18, they worship the w. of their own hands. 5. 19, let him hasten liis w. 10. 10. 11. 10. 12. when the Lord hath performed his whole w. 25. 12, thou hast wrought all our w. in us. 28. 21, do his v., his strange ve. 29. 15, their vo. are in the dark. 49.4, my w. is with my God.
66.18, I know their w. and their thoughts.
Jer. 32.19, great in counsel, and mighty in w. Jer. 32. 19, great in counsel, and mighty in vo. 48. 7, thou hast trusted in thy vo. Amos 8. 7, thou hast trusted in thy vo. Hab. 1. 5. I will never forget any of their vo. Hab. 1. 5. I will work a vo. in your days. Mat. 23. 3, do not ye after their vo. 5. all their vo. they do to be seen of men. Mk. 6. 5, he could there do no mighty vo. John 5. 20, greater vo. than these. 6. 28, that we might work the vo. of God. 29, this is the vo. of God, that ye believe. 7. 21, I have done one vo. and ye all marvel. 9. 3, that the vo. of God should be made manifest, 10. 25, the vo. I do in my Father's name. 32, for which of these vo. do ye stone me? 32, for which of those w. do ye stone me?
14, 12, the w. I do shall he do, and greater w.
17. 4, I have finished the w. Acts 5.38, if this w. be of men, it will come to nought.
15. 38, who went not with them to the w.
Rom. 3. 27, by what law? of w.?
4. 6, imputch righteousness without w.
9. 11, not of w., but of him that calleth.
11. 6, grace, otherwise w. is no more w.
13. 12, let us therefore cast off the w. of darkness.
14. 20, for meat destroy not the w. of God.
10. or. 3. 13, every man's w. shall be made manifest.
9. 1 are not ve my w., in the Lord? nought. 1 Cor. 3.13, every man's w. shall be made manifest, 9, 1, are not ye my w. in the Lord?
Gal. 2.16, by w. of law shall no flesh be justified, 6, 4, let every man prove his own w.
Eph. 2.9, not of w. lest any man should boast, 4, 12, the w. of the ministry,
5.11, the unfruitful w. of darkness.
Col. 1.21, enemies in your mind by wicked w.,
1Thess. 5.13, esteem them in love for their w. sake.
2 Thess. 2.17, in every good word and w.
2 Thess. 1.7, in every good word and w. our vs. 4, 5, do the w. of an evangelist.
Tit. 1, 16, in w. they deny him.
Heb. 6, 1; 9, 14, from dead vs.
13s. 1.4, let patience have her perfect w.
2, 14, if he have not ws. can faith save him? Tas. 1. 4, let patience have her perfect w.

2. 14, if he have not w. can faith save him?

17, faith, if it hath not w., is dead, being alone.

18, shew me thy faith without thy w.

21, was not Abraham justified by w.

22, by w. was faith made perfect.

22 Fet. 3.10, earth and w. therein shall be burnt up.

1, John 3. 8, destroy the w. of the devil.

Rev. 2.2 9, 13, 19; 3.1, 8, 15, 1 know thy w.

28, he that keepeth myw. to the end.

3. 2, I have not found thy w. revicet.

14.13, and their w. do follow them.

See Gal. 5.19; 2 Thesat. 11; Rev. 18.6; 20.12.

WORK (w.), 1 Sam. 14.6, the Lord will w. for us.

1Kings 21.20, sold thyself tow. evil.

Neh. 4.6, the people had a mind to the w.

33.29, all these things w. God with man.

Ps. 58.2; in heart yew wickedness.

101.7, he that w. deceit.

119. 126, its time for thee to w.

Isa. 43, 13, 1 will w., and who shall let it?

Mic. 2.1, we to them that w. evil.

Hag. 2.4 w., for I am with you.

Mat. 21.28, son, gow. to day in my vineyard.

Mk. 16.20, the lord w. with them.

John 5. 17, my Father w. hitherto, and I w.

6.28, that we might w. the works of God. 35

Jonn 6, 30, what dost thou ve?
9.4, the night cometh, when no man can ve.
Acts 10, 35, he that ve. righteousness is accepted,
Rom. 4, 15, the law ve. with.
5.3, tribulation ve. patience.
8.28, all things ve. together for good.
10.74, 12, and labour, ve. with our own hands.
12.6, it is the same Jod which ve. all in all.
2 Cor. 4, 12, death ve. in us. John 6. 30, what dost thou w.? 2 Cor. 4. 12, death w. in us. 17, w. for us a far more exceeding weight of glory. Gal. 5. 6, faith which w. by love. Eph. 1.11, who w. all things after the counsel. 2.2, the spirit that now w. 2.2, the spirit that now ve.
3.20, the power that ve. in us.
4.28, ve. with his hands the thing that is good.
Phil. 2.12, ve. out your own salvation.
1 Thess. 4.11, ve. with your own hands.
2 Thess. 2.7, the mystery of iniquity doth ve.
3.10, if any would not ve., neither should he eat,
Jas. 1.3, the trying of your faith ve. patience.
See Ezek. 46.1; Prov. 11.18; 31.13; Eccl. 3.9.

WORKMAN. Hos. 8, 6; Eph. 2, 10; 2 Tim. 2, 15.

WORLEARN. Hos. c. 0; Eph. 2. 10; 2. 11.11.2. 15.

WORLD. Job 18. 18, chased out of the w.
44. 13, who hath disposed the whole w. p.
37. 12, on the face of the w.
18. 17. 14, from men of the w.
19. 12, the w. is mine.
17. 18; 97. 4, lightnings lightened the w.
17. 18; 97. 4, lightnings lightened the w.
18. 1, the w. also is stablished.
18. 1. 1, he hath set the w. in their heart.
18. 14. 21, nor fill the face of the w. with cities.
24. 4, the w. languisheth.

1sa. 14.21, nor ill the face of the w. with cit 24.4, the w. hanguisheth. 34.1, let the a hear. Mat. 45.1 45.1 45.1 the kingdoms of the w. 15.14, the light of the v. 15.2.7 Mz. 4.19, the cares of this w. choke. 35, the field is the w.

28, the head is the w. 40, in the end of the w. 16. 26; Mk. 8. 36; Lu. 9. 25, gain the whole w. 18. 7, wee to the w. because of offences. Mk. 10. 30; Lu. 18. 30; Heb. 2. 5; 6. 5, in the w. to

come.
Lu. 1.70; Acts 3.21, since the w. began.
2.1, all the w. should be taxed.
16. 8; 20.34, children of this w.
20.35, worthy to obtain that w.
John 1. 10, he was in the w.
29, which taketh away the sin of the w.
3. 16, God so loved the w.
4.2; 1 John 4.14, the Saviour of the w.
6. 33, he that giveth life unto the w.
7. 4, shew thyself to the w.

7. 4, shew thyself to the w.

7, the w. cannot hate you. 8, 12; 9.5, I am the light of the w. 12.19, the whole w. is gone after him. 31, now is the judgment of this w. 24. now is one judgment of this vo. 47. not to judge the v., but to save the v. 13. 1, depart out of this v. 14. 17, whom the v. cannot receive. 22. manifest thyself unto us, and not unto the v.

27, not as the w. giveth, give I unto you. 30, the prince of this w. cometh. 15 18: I John 3 13, if the w. hate you.

10. 18; 1 John 3. 13, if the w. hate you.
19, the w. would love his own.
16, 33, in the w. ye shall have tribulation.
17. 9, I pray not for the w.
16, they are not of the w.
21, that the w. may believe.
21. 25, the w. could not contain the books.
Acts 17. 6. turned the w. meide down.

21. 25, the w. could not contain the books.
Acts 11. 6, turned the w. upside down.
Rom. 3. 19, that all the w. may become guilty.
12. 2, be not conformed to this w.
1 Cor. 1. 20, where is the disputer of this w.?
2. 6, the wisdom of this w.
7. 31, they that use this w. as not abusing it.
2 Cor. 4.4, the god of this w. hath blinded.
Gal. 1.4, this present evil w.
6. 14, the w. is crucified unto me.
Eph. 2. 2, according to the course of this w.

Eph. 2. 12, without God in the w.

1 Tim. 6.7, we brought nothing into this w.
17, them that are rich in this w.
2 Tim. 4. 10, having loved this present w.
Heb. 11. 38, of whom the w. was not worthy.
Jas. 1. 27, unspotted from the w.
3. 6, the tongue is a w. of iniquity.
4. 4, the friendship of the w.
2 Pet. 2.5. God snared not the old w.

4.4, the iriendish of the w. 2 Pet 2.5 God spared not the old w. 3.6, the w that then was. 1,5 cm 2.15, love not the w. 5.10, the w, knoweth us not. 5.10, the whole w. lieth in wickedness, See 2 Sam, 22.16; 1, Chron. 16.30; Prov. 8.26. WORLDLY, Tit. 2. 12; Heb. 9. 1.

WORLDLY. Tit. 2. 12; Heb. 9. 1.

WORM. Job 7.5, my flesh is clothed with w.
17. 14, 1 said to the w., thou art my mother.
19. 26, though w. destroy this body.
21. 26, shall lie down, and w. shall cover them.
22. 20, the w. shall feed sweetly on him.
25. 6, man, that is a w., etc.
25. 6, man that is a w., etc.
26. 1 am a w., and no man.
1ss. 14. 11, the w. is spread under thee.
41. 14, fear not, thou w. Jacob.
66. 24; Mk. 9. 44, 46, 48, their w. shall not die,
Mio. 7. 17, like w. of the earth.
See Jonah 4. 7; Acts 12. 23.

WORMWOOD. Jer. 9. 15; 23. 15; Amos 5. 7.

WORMWOOD. Jer. 9. 15; 23. 15; Amos 5. 7. WORSE. Mat. 9. 16; Mk. 2. 21, the rent is made w. 12, 45; 27. 64; Lu. 11. 26, last state w. than the first

mrst.
Mk. 5.25. nothing bettered, but grew w.
John 5.14. lest a w. thing come unto thee.
1 Cor. 11.17, not for the better, but for the w.
1 Tim. 5.8, he is w. than an infidel.
2 Tim. 3. 13, shall wax w. and w.
2 Pet. 2.20, the latter end is w. with them.
See Jer. 7.26; 16.12; Dan. 1.10; John 2.10.
EVENCUE B. 26.5 to trees and bow dow.

See Jer. 7. 26; 18. 12; Dan. 1. 10; John 2. 10.

WIRSHIP. Ps. 95. 6, let us w. and bow down.
97. 7 w. him, all ye gods.
98. 5 w. at his footstool.

Iss. 27. 13, shell w. the Lord in the holy mount,
Jor. 44. 19, did we w. her without our men?

Zeph. 15, them that w. the host of heaven.

Mat. 4. 9; Lin. 4. 7, fall down and w. ine.

Jos. 9; was the seed of w. me.
Jos. 10; was the seed of w. me.
Jos. 10; was the seed of w. me.
Jos. 10; we will be seed to w.
Acts 17. 23, whom we ignorantly w.

Acts 17. 23, whom we ignorantly w.

24. 14, so w. I the God of my fathers.

Kom. 1.25, w. the creature more than the Creator,
Cor 14. 25, so falling down he will w. God.

See Gol. 2. 18; Heb. 1.6; Rev. 4. 19; 9.20.

See Co., z. 15; neo. 1. 0; nev. 4. 10; 9. 20.

WORTH. Job 24. 25; Prov. 10. 20; Ezek. 30. 2.

1 Sam. 26. 16; ye are w. to die.

1 Kings 1. 52. if he shew himself a w. man.

Mat. 3. 11, whose shoes I am not w. to bear.

8. 8; Lu. 7. 6, I am not w. that thou shouldest

10. 10, the workman is w. of his meat. 37, loveth father or mother more than me is not w. of me.

22.8, they which were bidden were not w. Mk. 1.7; Lu. 3.16; John 1.27, not w. to unloose. Lu. 3.8, fruits w. of repentance. Lu. 3.8, fruits w. of repentance.
7.4, that he was w. for whom he should do this.
10. 7; I Tim. 5. 18, the labourer is w. of his hire.
12. 48, things w. of stripes.
15. 19, no more w. to be called thy son.
20. 35, w. to obtain that world.
Acts 24.2, very w. deeds are done.
Rom. 8. 18, not w. to be compared with the

glory.

Eph. 4.1; Col. 1. 10; 1 Thess. 2. 12, walk w.

Heb. 11. 38, of whom the world was not w.

Jas. 2.7; that espane.

Rev. 3.4, Cat they are u.

See Nah. 2.5; Rev. 4. 11; 5. 2; 16. 6.

WOULD. Num. 22. 29, I w. there were a sword. Ps. 81. 11, Israel w. none of me. Prov. 1. 25, ye w. none of my reproof. 30, they v_c none of my counsel.

Dan. 5. 19, whom he v_c he slew.

Mat. 7. 12; Lu. 6. 31, whatsoever ye v_c that men.

Mk. 3. 13, and calleth unto him whom he v_c. Rom. 7. 15, what I w., that do I not. 1 Cor. 7. 7, I w. that all men were even as I. Rev. 3. 15, I w. thou wert cold or hot. See Num. 11. 29; Acts 26. 29; Gal. 5. 17. See Num. 11. 29; Acts 26. 29; Gal. 5. 17. WOUND (a.). Ex. 21. 25, give w. for w. Job 34. 6, my w. is incurable. Ps. 147. 3. he bindeth up their w. Prov. 23. 24, who hath w. without cause? 27. 6, faithful are the w. of a friend. Isa. 1. 6, but w. and bruises. Jer. 15. 18, why is my w. incurable? 30. 17, I will heal thee of thy w. Zech. 13. 6, what are these w. in thy hands? Lu. 10. 34, bound up his w. See Prov. 6. 33. 20. 30. Hos. 5. 13. Rev. 13. See Prov. 6. 33. 20. 30. Hos. 5. 13. Rev. 13. See Prov. 6.33; 20.30; Hos. 5.13; Rev. 13.3. WOUND (v.). Deut. 32, 39, I w., and I heal. 1 Kings 22, 34; 2 Chron. 18, 33, carry me out, for I am w. Job 5.18, he w., and his hands make whole. Ps. 64. 7, suddenly shall they be w. 109.22, my heart is w. within me. Prov. 7. 26, she hath cast down many w. 18.14, a w. spirit who can bear? Isa.53.5, he was w. for our transgressions. Jer. 37. 10, there remained but w. men. See Gen. 4. 23; Mk. 12. 4; Lu. 10. 30; Acts 19. 16. WRAP. Isa, 28, 20; Mic. 7.3; John 20.7. WRATH. Gen. 49.7, cursed be their w. Deut. 32. 27, were it not I feared the w. of the enemy Job 21.30; Prov. 11.4; Zeph. 1.15; Rom. 2.5; Rev. 6.17, the day of w. 36.18, because there is w., beware. Ps. 76. 10, the w. of man shall praise thee. 90.7, by thy w. are we troubled. Prov. 16. 14. 20. of a king is as messengers of death. 19.19, a man of great w. shall suffer. 27.3, a fool's w. is heavier. 27.3, a fool's w. is heavier.
4 w. is cruel, and anger outrageous.
Eccl. 5. 17, much w. with his sickness,
18a, 13.9, the day of the Lord cometh with w.
54.8, in a little w. I hid my face.
Nah. 1.2, he reserveth w. for his enemies.
Hab. 3.2, in w. remember mercy.
Mat. 3.7; Lu. 3.7, from the w. to come.
Rom. 2.5, w. against the day of w.
Eph. 6.4, provoke not your children to w.
1 Thess, 5.9, God hath not appointed us to w.
1 Tim. 2.8, lifting up holy hands, without w.
See Jas. 1. 19; Rev. 6. 16; 12. 12; 14.8.
WIRATHFULL Ps. 89. 24; Prov. 15. 18. WRATHFUL. Ps. 69. 24; Prov. 15. 18. WREST. Ex. 23.2; Deut. 16. 19; Ps. 56. 5; 2 Pet. 3, 16, WRESTLE. Gen. 32. 24; Eph. 6. 12. WRETCHED. Num. 11. 15; Rom. 7.24; Rev. 3. 17. WRING. Judg. 6.38; Ps. 75.8; Prov. 30.33. WRINKLE, Job 16, 8; Eph. 5, 27. WRITE. Prov. 3.3; 7.3, w. on table of thy heart. Isa. 10.1, w. grievousness which they have prescribed.

19, few, that a child may we them.

Jer, 22, 30, w, ye this man childless.

31, 33; Heb, 8, 10, I will we it in their hearts.

Hab, 2, 2, w, the vision, make it plain.

See Job 13, 26; Ps. 87, 6; Rev. 3, 12.

Pag 1a. Lohn 5, 47; Col. 2, 14. WRITING. Ex. 32. 16; John 5. 47; Col. 2. 14. WRITTEN. Job 19, 23, Oh that my words were w. Ps, 69, 28, let them not be w. with the righteous. Ezek, 2, 10, roll was w. within and without. Lu, 10, 20, because your names are w. in heaven. John 19, 22, what I have w. I have w.

1 Cor. 10. 11, w. for our admonition. 2 Cor. 3. 2, ye are our epistle w. in our hearts. See Isa. 4. 3; Jer. 17. 1; Rev. 2. 17; 13. 8. See Iss. 4.3; Jer. 17. 1; Rev. 2. 17; 13.8. WRONG. Ex. 2.13, to him that did the w. 1 Chron. 12.17, there is no w. in mine hands. Job 12.7; Lory out of w., but am not heard. Jer. 22.5, do no w. Mat. 20. 13, fireind, I do thee no w. 1 Cor. 6.7, why do ye not rather take w.? 2 Cor. 12. 13, forgive me this w. Col. 3. 25, he that doeth w. shall receive. Philem. 18, if he hath w. thee. See Prov. 8. 36; Acts 25. 10; 2 Cor. 7. 2. WRONGFULLY. Job 21.27; Ezek. 22, 29; 1 Pet. 2. 19. 2.19. WROTE. Dan. 5.5; John 8.6; 19.19; 2 John 5. WROTH: Gen. 4.6, why art thou w.?

Deut. 1.34; 3.26; 9.19; 2.5am. 22.8; 2. Chron. 28.

9. Ps. 18. 7; 78. 21, heard your words, and was w.

2. Kings 5. 11, but Naaman was m., and went away.

Ps. 99. 38, thou hast been w. with thine anointed.

Isa. 47. 6. I was w. with my people.

54. 9. I have sworn I would not be w.

57. 18, neither will I be always 2v. 64. 9, be not w. very sore. Mat. 18. 34, his lord was w., and delivered. See Num. 16. 22; Isa. 28. 21; Mat. 2. 16. WROUGHT. Num. 23. 23, what hath God w. !

1 Sam. 6, 6, when God had w. wonderfully.

14. 45, Jonathan hath w. with God this day. Neh. 4. 17, with one of his hands w. in the work. 8. 16, this work was w.of our God.

Job 12. 9, the hand of the Lord hath w. this.
38. 23, who can say, thou hast w. iniquity?
Ps. 31. 19, hast w. for them that trust in thee. 68.28, strengthen that which thou hast w. for us. 139, 15, curiously w. in lowest parts of the earth. Eccl. 2. 11, I looked on all my hands had w. Isa. 26, 12, thou also hast w. all our works in us. Isa. 26, 12, thou also hast w. all our works in us. 41. 4, who hath w. and done it? Jer. 18. 3, he w. a work on the wheels. Ezek. 20. 9, I w. for my name's sake. Dan. 42, the wonders God hath w. toward me. Mat. 20, 12, these last have w. but one hour. 28. 10; Mt. 14. 6, she hanh w. a good work on me. John 3. 21, manifest that they are w. in God. Acts 15. 12, what wonders God had w. 18. 3, he abode with them, and w. 19. 11, w. special miracles by hands of Paul. Rom. 1.8, w. in me all manner of concumissance. Rom. 7. 8, w. in me all manner of concupiscence. 15. 18, things which Christ hath not w. 2 Cor. 5. 5, he that hath w. us for the selfsame thing. thing.
7. 11, what carefulness it w. in you.
12. 12, the signs of an apostle were w.
6a. 1. 28, he that w. effectually in Peter,
Eph. 1. 20, which he w. in Christ.
2 Thess. 3. 8, but we w. with labour.
Heb. 11. 33, through faith w. righteousness.
18. 2. 22, faith w. with his works.
1 Pet. 4. 3, to have w. the will of the Gentiles.
2 John 8, lose not those things we have w.
Rev. 19. 20, the false prophet that w. miracles.
See Ex. 36. 4; 2 Sum. 18. 13; 1 Kings 16. 25.
WHUNG. Lev. 1. 15; Ps. 13. 10; Isa. 51. 17.

WRUNG, Lev. 1. 15; Ps. 73. 10; Isa. 51. 17.

YARN. 1 Kings 10.28; 2 Chron. 1.16. YE. 1 Cor. 6, 11; 2 Cor. 3, 2; Gal. 6, 1, YEA. Mat. 5, 37; Jas. 5, 12, let your communication be y., y. 2 Cor. 1. 17, there should be y., y., and nay, nay. See 2 Cor. 1. 18; Phil. 3.8; 2 Tim. 3.12. YEAR. Gen. 1.14, for seasons, days, and y. 47.9, few and evil have the y. of my life been. Ex. 13.10, keepthis ordinance from y. to y. 23.29. I will not drive them out in one y. Lev. 16. 34, make atonement once a y. 25. 5, it is a y. of rest.

Num. 14.34, each day for a y, shall ye bear. Deut. 14.22, thou shalt tithe the increase y, by y. 15. 9, the y, of release is at hand. 26.12, the third y., which is the y, of tithing. 32. 7, consider the y. of many generations. Judg. 11. 40, to lament four days in a y. 1 Sam. 2. 19, brought a coat from y. to y. 7. 16, went from y, to y, in circuit. 2 Sam. 14. 26, every y, he polled it. 1 Kings 17. 1, there shall not be dew nor rain 1 Arrigs 1.1, there shar not be dew nor rain these y.
2 Chron. 14. 6, the land had rest, no war in those y.
100 10. 5, are thy y. as man's days?
15. 20, the number of y. is hidden.
16. 22, when a few y. are come.
22. 7, multitude of y. should teach wisdom. 36, 11, they shall spend their y. in pleasures oo, 11, they shall spend enter y. In pleasures, 26, nor can the number of his y. be searched out. Ps. 31, 10, my y. are spent with sighing. 61, 6, prolong his y. as many generations. 65, 11, thou crownest the y. with thy goodness. 77.5, the y of ancient times. 10, I will remember the y of the right hand. 78.33, their y. did he consume in trouble. 90.4, a thousand y. in thy sight. 9, we spend our y. as a tale that is told. y, we spend our y, as a raie that is fold.

10, the days of our y, are threescore and ten,
102, 24, thy y, are throughout all generations.
27, thy y, shall have no end.
79, the y, of the y life shall be many.
5, 9, lest thou give thy y, to the cruel.
10, 27, the y, of the wicked shall be shortened.
Eccl. 12, 1, nor the y, draw nigh.
18, 21, 16, according to the y, of a phiveling. Isa. 21. 16, according to the y. of an hireling. 1sa. 21.16, according to the y.of an aircling, 29, 1, add y y, to y, 38, 15, go softly all my y, 61, 2; Lu 4, 19, the acceptable y, of the Lord, 63, 4, the y, of my redeemed is come. Jer. 11. 23; 23. 12; 48, 44, the y, of their visitation, 17, 8, shall not be careful in y, of drought, 28, 16, this y, thou shalf die. 51, 46, a rumour shall come in one y, Feek 4.5. It have laid on thee the y, of their ini-Ezek, 4.5, I have laid on thee the y. of their ini-Ezek. 4.5, I have laid on thee the y. of their iniquity.
22. 4, thou art come even unto thy y.
38. 8, in latter y, thou shalt come.
46. 17, it shall be his to the y, of liberty.
Dan. 11. 6, in the end of y, they shall join,
Joel 2. 2, to the y, of many generations.
Mic. 6.6, shall I come with calves of a y, old?
Hab. 3. 2, revive thy work in the midst of the y.
Mal. 3. 4, the offering he pleasant, as in former y.
Lu. 13. 8, let it alone this y, also.
Gal. 4. 10, we observe days and y.
Rev. 20. 2, Satua bound for a thousand y.
See Zech. 14. 16; Jas. 4. 13; Rev. 9. 15.
THARLY. 18am. 1.3: 20. 6: Esth, 9. 21. YEARLY. 1 Sam. 1.3; 20.6; Esth. 9.21. YEARN. Gen. 43. 50; 1 Kings 3. 26. YELL. Jer. 2. 15: 51. 38. YESTERDAY. Job 8.9; Ps. 90.4; Heb. 13.8. YET. Gen. 40, 23, y, did not the butler remember. Ex. 10.7, knowest thou not y.? Deut. 9.29, y. they are thy people. 12. 9, ye are not as y. come.
Judg. 7. 4, the people are y. too many.
1 Kings 19. 18, y. 1 have left me.
2 Kings 18. 23, nor cast them from his presence 2 Kings 15. 25, 100 case such as y. laid.
38 y.
Ezna 3. 6, the foundation was not y. laid.
Job 1.18, while he was y. speaking.
13. 15, though he slay me, y. will I trust in him.
29. 5, when the Almighty was y. with me,
Fs. 2. 6, y, have I set my king.
Ecol. 4. 3, he which hath not y. been,
Isa, 28. 4, while it is y. in his hand.
49. 15, y, will I not forget.
Jer. 2. 9, I will y. plead with you.
23. 21, y, they ran.
Ezek, 11. 16, y, will I be to them.

See Acts S. 10; 1001, 9.129; 1 COT 3. 3. 3. YIELD. Gen. 4.12, not henceforth y, strength, Lev. 19. 25, that it may y, the increase. 26. 4, the land shall y, her increase. Num. 17. 8, the rod y, almonds. 2 Chinon. 30. 8, y, youncelves to the Lord. Neb. 9. 37, it y, much increase to the kings. Pe. 67. 6. the pearths, the artifures are Ren. 3.31, 10 y. Intent increase to the kings. Ps. 67.6, the earth y, her increase. 107.37, plant vineyards, which may y, fruits. Prov. 7.21, she caused him to y. From 1.21, she caused \min to y. Eccl. 10. 4, y. pacifieth great offences. Hos. 8.7, if it y., the strangers shall swallow it up. Joel 2. 22, the fig tree and vine do y. their strength. strength.

Hab. 3.17, though fields shall y. no meat.

Mat. 27.59, cried again, and y, up the ghost.

Acts 23.21, do not thou y, to them.

Rom. 6.13, neither y, ve your members, but y.

yourselves to God.

16, to whom ye y. yourselves servants.

Heb. 12. 11, y. the peaceable fruits of right
courses. courness. See Gen. 1. 29; Isa. 5. 10; Dan. 3. 28 Yoke. Gen. 27.40, thou shalt break his y.
Lev. 26, 13, I have broken the bands of your y.
Num. 19, 2; 1 Sam. 6, 7, on which never came y, Deut. 28, 48, he shall put a y, on thy neck. 1 Kings 12, 4, thy father made our y, grievous, Isa, 9, 4; 10, 27; 14, 25, thou hast broken the y, of his burden. 18. 6. that ye break every y.

Jer. 2. 20, of old time I have broken thy y.

27. 2; 28. 13, make thee bonds and y.

31. 18, as a bullock unaccustomed to the y. Lam. 3.27, it is good to bear the y, in youth. Mat. 11.29, take my y, upon you. 30, for my y, is easy. Acts 15. 10, to put a y, upon the neck of the disciples. 2 Cor. 6.14, not unequally y, with unbelievers. Gal. 5.1, entangled with the y, of bondage. Phil. 4.3, I entreat thee also, true y-fellow. I Tim. 6.1, as many servants as are under the y. See Job I. 3, 42.12; Lam. I.14; Lu I.4.19. YONDER. Gen. 22.5; Num. 23. 15; Mat. 17. 20. YOU. Gen. 48.21, God shall be with y. Ruth 2. 4, the Lord be with y. 1 Chron. 22.18, is not the Lord with y.? 2 Chron. 15. 2, the Lord is with y., while ye be with him. with him.
Jer. 18. 6. cannot I do with y.
42. 11; Hag. 1. 13; 2. 4, for I am with y.
Zech. 8. 23, we will go with y., God is with y.
Mat. 7. 12; Lu. 6. 21, that men should do to y.
28. 20, I am with y. alway.
Lu. 10. 16, be that heareth y. heareth me.
13. 25, and y. yourselves thrust out.
Acts 13. 45, seeing ye put it from y.
Rom. 16, 24, I Cor. 16, 23; Phil. 4. 23; Col. 4. 18; 1 Thess. 5. 28; 2 Thess. 3. 18; 2 Tim. 4. 15; Tit. 3. 15; Heb. 13. 25; 2 John 3; Rev. 22. 21, grace be

15; Heb. 13, 25; 2 John 3; Rev. 22, 21, grace be with y.
1 Cor. 6, 11, such were some of y.
2 Cor. 12, 14, I seek not yours, but y.
Eph. 2.1; Col. 2, 13, y. hath he quickened.
Col. 1.27, Christ in y.
4, 9, a brother, who is one of y.
1 Thess. 5.12, know them that are over y.
1 John 4.4, greater is he that is in y.
See Hag. 1.4; Mal. 2.1; 2 Cor. 8, 13; Phil. 3.1; 1
Pet. 2.7.

YOUNG. Ex. 23. 26, there shall nothing cast their y. Lev. 22. 28, ye shall not kill it and her y. in one

day. Deut, 22, 6, thou shalt not take the dam with

the y. 28.50, which will not show favour to the y. 22, 00, which will not show favour to the y. 57, her eyes shall be evil toward her y. one, 32, 11, as an eagie fluttereth over her y. 1 Chron. 25, 5; 29. 1, Solomon my son is y. 2 Chron. 13, 7, when Rehoboam was y, and tender, 34, 3, while he was yet y, he began to seek God. Job 33, 41, when his y. ones cry to God, they wander. wander.

wander.

39. 10, the ostrich is hardened against her y.

98. 37. 25, I have been y., and now am old.

78. 71, from following ewes great with y.

84. 3, a nest where sie may lay her y.

147. 9, he giveth food to the y. ravens which ory.

Prov. 30. 17, the y. eagles shull eat it.

Cant. 2. 9; 8. 14, my beloved is like a y. hart.

Isa. 11. 7, their y. shall lie down together.

40. 11, and gently lead those that are with y.

Ier. 31. 12, flow together for y. of the flock.

Ezek. 17. 4, cropped off his y. twigs.

John 21. 18, when y. thou gridedst thyself.

Tit. 2. 4, teach the y. women to be sober.

See Gen. 33. 13; Isa. 30. 6; Mk. 7. 25; John 12. 14.

ZOUNGER. Gen. 25. 23, the elder shall serve YOUNGER. Gen. 25. 23, the elder shall serve

YOUNGEST, Gen. 42, 13; Josh. 6, 26; 1 Kings 16.

YOURS. 2 Chron. 20. 15; Lu. 6. 20; 1 Cor. 3.21. YOUTH. Gen. 8.21. imagination is evil from y. 46.34, about cattle from our y. till now. 1 Sam. 17.33, he a man of war from his y.

18am. 17. 33, ite a litant of war from ite y. 55, whose son is this y.?
-2Sam. 18. 7, evil that befell thee from thy y.
1 Kings 18. 12. I fear the Lord from my y.
Job 13. 26, to possess the iniquities of my y.
20. 11, his bones are full of the sin of his y.
20. 4, as in days of my y.
30. 12, on my right hand rise the y.
33. 25, he shall return to the days of his y.

36.14, hypocrites die in y.

Ps. 25. 7, remember not the sins of my y.

71. 5, thou hast taught me from my y.

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18. 15, ready to die from my y.

88. 15, ready to die from my y.

80. 45, the days of his y, hast thou shortened.

103. 5, thy y, is renewed like the eagle's.

110. 3, the dew of thy y.

127. 4, the children of thy y.

128. 1, they have afflicted me from my y.

144. 12, as plants grown up in y.

Prov. 2. 17, forsaketh the guide of her y.

5. 18, rejoice with the wife of thy y.

Eccl. 11. 9, rejoice, young man, in thy y.

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54.4, forget the shame of thy y.
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Zech. 13.5, man taught me to keep cattle from my 7. Mat. 19. 20; Mk. 10. 20; Lu. 18. 21, have kept from

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59. 11, clad with z. as a cloak.
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| Gabdes = Geba | Hamath, the land of 5-8 D; 7-11 E |
| Gad, allot ment of $\cdot \cdot | Hamath, the entering in of (= the pass |
| Gadara (?) | on the watershed of the Leontes and |
| Galaad = Gilead 4-7 F | Orontes) 5 - 8 D |
| Galaad = Gilead | Hamath-zobah (?) |
| Galatia | Hammath = Hammoth-dor 4 - 7 F |
| Galatia 11, 14 - 10 D Galeed (?) 2 - 7 F Galgala = Gilgal 6 - 7 F Galilee 5, 6, 13 - 7 F; 7, 14 - 11 E Galiliee, Sea of 13 - 7 F Gallin (?) 12 - 6 B Garden-house = En-gannim 6 - 7 F Garlizim = Gerizim 6 - 7 F Gabl 4, 5, 6 - 6 G | Hamath-zolah (?) 7-11 D Hammath = Hammoth-dor 4-7 F Hammon (Asher) 4-7 E Hammon (Naphtall) 6-7 F Hammon (Naphtall) 4-7 F Hammoth-dor 4-7 F Hammoth-dor 4-7 F Hannath-dor 4-7 F Hannathon 4-7 F Hannathon 4-7 F Haphraim or Hapharaim 4-7 F Hara 1-7 F 7-11 D Hara 1-7 F 7-11 D Harah 6-7 G 12-6 E Har-Magedon, a hill near Megiddo 6-7 F Harosheth 6-7 F |
| Galilee 5. 6. 13-7 F; 7. 14-11 E | Hammon (Naphtali) 6-7 F |
| Galilee, Sea of 13 - 7 F | Hammoth-dor 4 - 7 F |
| Gallim (2) | Hanes |
| Garden-house = En-gannim . 6-7 F | Hannathon 4-7 P |
| Garizim - Gerizim 6 - 7 F | Haphraim or Hapharaim |
| Gath | Hara |
| | Haran 1-7 D - 7-11 D |
| Cath rimmon (Managgah) - Thloam 8-7 F | Harath or Hereth 6-7 G. 19 4 B |
| Gath-hepher, or Gittah-hepher 6-7 F Gath-rimmon (Manasseh) = Ibleam 6-7 F Gaza 2.3.4.5.6.13-6 G: 7.14-10 E | Her Meredon a hill near Meriddo |
| Gath-inpmon (Manasseh) = Ibleam Gath-inpmon (Manasseh) = Ibleam Gaza 2, 3, 4, 5, 6, 13-6 G; 7, 14-10 E Gazara = Gezer . 6-6 G Geba (Benjamin) 4-7 G; 12-7 B Gebal (Ps. 83, 7) . 5, 0-7 H; 7-11 E Gebal (Ps. 83, 7) . 5, 0-7 H; 7-11 E Geder = Gedor (Judah) 4-7 G; 12-5 E Gederah Gedarashim 12-6 B | Haroghath car in the state of t |
| Gazara = Gezer | Harren |
| Gazer, Gazera = Gezer | Tautair |
| Gena (Benjamin) 4-1 G; 12-1 B | riavitan (Armenia) 1 - 8 C |
| Gebal | Havilan (Arabia) 1 - 8 F |
| Genal (Ps. 83. 7). 5, 6-7 H; 7-11 E | Havilan (Cush) 1-8 F |
| Geder = Gedor (Judan) . 4-7 G; 12-5 E | Havilan (west of Edom) 5 - 6 H |
| Gederah | Havoth-jair, or Havvoth-jair . 4, 5, 6 - 8 F |
| Ge-harashim, or the valley of Charashim 12 - 4 B | Hazar-enan, Hazar-enon (?) 5 - 8 E |
| Ge-harashim, or the valley of Charashim 12 - 4 B Geliloth, probably Gilgal 4-7 G | Hazarmaveth 1-8 F |
| Gennesar, water of, also | Hazar-shual (?) 6 - 6 G |
| Gennesaret, lake of = Sea of Galilee . 13 - 7 F | Hazar-susah 4 - 6 G |
| Geon = Gihon $\cdot \cdot | Hazar-susim $\cdot \cdot |
| Gellioth, probably Gilgad Gennesar, water of also Gennesar, water of also Gennesar, water of also Gennesaret, lake of Sea of Galilee 13.7 F. Geora (1) 2.4 - 6 Gerar (1) 2.4 - 6 F. Gesem = Goshen 3.3 H. Geshar 4, 5, 6 - 8 E. Gesher 1.7 - 2.2 - 8 E. Gesher 1.7 - 2.2 - 8 E. Gether 1.7 - 2.2 - 8 E. Gibbar 1.2 - 6 C. Gibeath (10 sh. 18.28) 1.2 - 6 C. Gibeath (10 sh. 18.28) 1.2 - 5 C. Gibeath (10 sh. 18.28) 1.2 - | Hareth, or Hereth |
| Gerizim, Mount | Hazeroth 3 - 6 K |
| Gesem = Goshen $\cdot \cdot | Hazezon-tamar, or Hazazon-tamar 2 - 7 G |
| Geshur 4, 5, 6 - 8 E | Hazor (Naphtali) 4. 5. 6 - 7 k |
| Geshurites 2 - 8 E | Hazor (Neh. 11. 33) |
| Gether 1-7 D: 2-8 E | Hebron (Judah) . 2, 3, 4, 5, 6, 13-7 G : 7-11 R |
| Gethsemane 13-6 C: 13-8 G | Hazeroth Hazezon-tamar, or Hazazon-tamar 2 - 7 6 Hazor (Naphtali) 4, 5, 6 - 7 6 Hazor (Neh. 11. 33) Hebron (Judah) 2, 3, 4, 5, 6, 13-7 6; 7-11 E Hebron, or Ebron (Asher) = Abdon 6 - 7 E Helbon |
| Gezer (?) 4. 5. 6 - 6 G | |
| Gibbar = Gibeon 6-7 G | Heleph 4-7 F |
| Gibbethon (?) | Hollroth A 77 Th |
| Gibeah (Benjamin) 19 - 8 C | Hamath on Hamath the entening in as F o D |
| Gibeath (Josh, 18, 28) 19 - 5 C | Hena = Anatho. 7-12 E Hepher (?) 12-4 E Heres = Timnath-heres 6-7 E Hermon, Mount 4, 5, 6, 13-7 E; 7, 14-11 E Hermonites, or Hermons = the range of |
| Gibeon (Benjamin) 2 3 4 5 6-7 G • 19 - 8 B | Henher (?) |
| Giblites, or Gebalites of Gebal 5-7 D | Heres = Timpeth heres |
| Gihon river (?) | Hermon Mount A 5 6 19 7 P. 7 14 17 |
| Gilboa, Mount | Harmonitos on Harmons - the renes - |
| Gilboa, Mount (Judg. 7. 3), probably | Harmon - on the mount - one talled |
| Mount Gilboa 6-7 F | Hermon |
| Gilead, the land of, also called Mount | Hoth the shildren of Hittites 3, 4, 6 - 7 G |
| Ciled and or, also carea Monne | Hothlan the chiquen of = rillilies 2 - 7 G |
| (11m) (Pontage) | rection, the way of (?) |
| chigai (benjamin) 3, 4, 5, 6 - 7 G | Hiddekei, river 1-8 D; 7-12 D |
| Sugar (Ephraim) 6-7 F | inerapolis |
| ungai (near River Kanah) 6-6 F | Hilen (7) 6 - 6 G |
| Guon 5,6-7 G; 12-4 E | Hinnom, valley of |
| | Hittites |
| Mmzo 6-6 G | |
| Girgashites 2-7 F | Hivites 2.5-7 E 2 - 7 C |
| Gilead, the land of, also catted Mount Gilead 2, $4-7$ F; $7-11$ E Gilgal (Benjamin) 3, 4 , 5 , $6-7$ G Gilgal (Bphraim) 6-6 F F Gilgal (near River Kanah) 6-6 F G Gilno 6-6 F Gilno 6-6 F G Gilmso 6-6 G Girgashites 2-7 F Gittath bepher = Gath-hepher 6-7 F | Hivites |
| Girgashites. $\begin{array}{ccc} 6-6 \text{ G} \\ 2-7 \text{ F} \\ \text{Gittab-hepher} = \text{Gath-hepher} & 6-7 \text{ F} \\ \text{Gob} = \text{Gezer} & 6-6 \text{ G} \\ \end{array}$ | Hivites |
| Ginza, Garaga Gath-hepher. $6-7$ F Gttab-hepher = Gath-hepher. $6-7$ F God = Gezer $6-6$ G Golan . $4,6-7$ F | Hermon 6-7 G Heth, the children of = Hittities 2-7 G Heth, the kindren of = Hittities 2-7 G Hethlon, the way of (?) 1-8 D 5 7 T Hiddekel, river 1-8 D 7 7-12 D Hierapolis 6-6 G Hinnom, valley of 6-6 G Hittites 2-7 G: 7-11 D Hittites 2,5-7 E: 2-7 G Hobah 1-3 Hillen 2-6 G Holon (Judak - Hillen 13-8 G |

| Hor. Mount (Numb. 34.7) | Holy Land (Zech. 2.12) = Palestine, Map 13. Hor, Mount (near Petra). 3, 5-7 H; 7-11 E Hor, Mount (Numb. 34.7). 5-7 D Horeb. 3-5 Horeb. 4-7 E | Jokmeam (1 Chr. 6, 68) |
|--|--|--|
| Mort Horitage Horites 3-7 H Horitage Horitas 3-7 H Horitage Horit | Horeb | Joktheel = Sela : |
| Adames | Horem. 4-7 E | Joppa 3, 5, 6, 13-6 F; 7, 14-10 E |
| Adames | Gudgodah | Jordan, plain of |
| Adames | Hori, Horims, Horite = Horites 2-7 G | Jordan, river 2, 5, 6, 13-7 F; 7, 14-11 E |
| Adames | Horman (?) | Juda = Judaa |
| Adames | Hukkok | Judah, kingdom of 6-7 G: 7-11 E |
| Adames | Hukok | Judah, wilderness of 6-7 G |
| Adames | Huzah 7-12 D | Judgea 13-7 G : 14-11 E |
| Adames | | Judæa, the wilderness of 13 - 7 G |
| Adames | Ibleam (?) 6 - 7 F | Judæa (Luke 21, 21) = Jerusalem 13 - 7 G |
| Jienabarim, or Iyenabarim, also called Ilim or Iyim (?) 3 - 7 H Jion 6 - 7 E Illyricum 11 - 7 C India 9, 10 - 17 F Irveel 12 - 6 B Irvshemesh = Beth-shemesh 4 - 6 G Ish-tob, or men of Tob 6 - 7 F 7 E Israel, kingdom of 6 - 7 F 7 - 7 E Israel, kingdom of 6 - 7 F 7 - 7 E Israel, mountain or mountains of 5 - 7 F Israel, kingdom of 6 - 7 F 7 - 7 E Israel, mountain or mountains of 5 - 7 F Israel, mountain or moun | Idalah | |
| Jienabarim, or Iyenabarim, also called Ilim or Iyim (?) 3 - 7 H Jion 6 - 7 E Illyricum 11 - 7 C India 9, 10 - 17 F Irveel 12 - 6 B Irvshemesh = Beth-shemesh 4 - 6 G Ish-tob, or men of Tob 6 - 7 F 7 E Israel, kingdom of 6 - 7 F 7 - 7 E Israel, kingdom of 6 - 7 F 7 - 7 E Israel, mountain or mountains of 5 - 7 F Israel, kingdom of 6 - 7 F 7 - 7 E Israel, mountain or mountains of 5 - 7 F Israel, mountain or moun | Idumea 13-7 G; 14-11 E | Kades = Kadesh (near Mt. Seir) . 3-7H |
| Jienabarim, or Iyenabarim, also called Ilim or Iyim (?) 3 - 7 H Jion 6 - 7 E Illyricum 11 - 7 C India 9, 10 - 17 F Irveel 12 - 6 B Irshemesh = Beth-shemesh 4 - 6 G Ish-tob, or men of Tob 6 - 7 F 7 E Israel, mountain or mountains of 5 - 7 F Israel, mount | $\lim_{n \to \infty} \lim_{n \to \infty} \frac{1 - 11}{100} $ | parnea 3-7H |
| Tryee 12 - 6 B 12 - 6 B 13 - 6 C 14 - 7 F 15 15 15 15 15 15 15 | | Kadash wilderness of (Do 90 8) - the |
| Tryee 12 - 6 B Rattath (?) Redesh (Isachar) Redesh (Isachar) | Tion 6-7 E | Kain or tain 4 - 7 (+ 1 |
| Tryee 12 - 6 B Rattath (?) Redesh (Isachar) Redesh (Isachar) | Illyricum $\cdot \cdot | Kanah |
| Ir-shemesh = Beth-shemesh | India 9, 10 -17 F | Kanah, river or brook 4-7 F |
| Ir-shemesh = Beth-shemesh | Iron 12-6 B | Kattath (?) |
| Sasachar, allotment of 4-7 F Italy 14-6 C Ithlah = Jethlah 4-7 G Ittlah kazin, or Eth-kazih 4-7 G Ittlah kazin, or Eth-kazih 4-7 G Ittlah kazin, or Itvah = Ava 7-12 E Iyan, or Iim = Ije-abarim 3-7 H Jazer, or Jazer 4-7 G Jabob, river 2-4, 5-7 G Jabob, river 2-4, 5-7 G Jabob, river 2-4, 5-7 G Jaboeh 3-7 G Jaboeh 3-7 G Jaboeh 3-7 G Jacob's Well 3-7 G Jahaza, Jahazah, also Jahaza, Jahazah, also Jahaza, Jahazah, also Jahazah = Jaboeh 3-7 G Janoah (2 Kin 15-20) 6-7 G Jarnuth (Issachar) 4-7 F Jahaza Jazer 4-7 G Javan 3-8 G Ja | Ir-shemesh = Beth-shemesh $\cdot \cdot | Kedesh (Issachar) 6-7 F |
| Sasachar, allotment of 4-7 F Italy 14-6 C Ithlah = Jethlah 4-7 G Ittlah kazin, or Eth-kazih 4-7 G Ittlah kazin, or Eth-kazih 4-7 G Ittlah kazin, or Itvah = Ava 7-12 E Iyan, or Iim = Ije-abarim 3-7 H Jazer, or Jazer 4-7 G Jabob, river 2-4, 5-7 G Jabob, river 2-4, 5-7 G Jabob, river 2-4, 5-7 G Jaboeh 3-7 G Jaboeh 3-7 G Jaboeh 3-7 G Jacob's Well 3-7 G Jahaza, Jahazah, also Jahaza, Jahazah, also Jahaza, Jahazah, also Jahazah = Jaboeh 3-7 G Janoah (2 Kin 15-20) 6-7 G Jarnuth (Issachar) 4-7 F Jahaza Jazer 4-7 G Javan 3-8 G Ja | Ish-tob, or men of Tob | |
| Sasachar, allotment of 4-7 F Italy 14-6 C Ithlah = Jethlah 4-7 G Ittlah kazin, or Eth-kazih 4-7 G Ittlah kazin, or Eth-kazih 4-7 G Ittlah kazin, or Itvah = Ava 7-12 E Iyan, or Iim = Ije-abarim 3-7 H Jazer, or Jazer 4-7 G Jabob, river 2-4, 5-7 G Jabob, river 2-4, 5-7 G Jabob, river 2-4, 5-7 G Jaboeh 3-7 G Jaboeh 3-7 G Jaboeh 3-7 G Jacob's Well 3-7 G Jahaza, Jahazah, also Jahaza, Jahazah, also Jahaza, Jahazah, also Jahazah = Jaboeh 3-7 G Janoah (2 Kin 15-20) 6-7 G Jarnuth (Issachar) 4-7 F Jahaza Jazer 4-7 G Javan 3-8 G Ja | Israel, mountain or mountains of = | Keilah 4, 5, 6 - 7 G |
| Table Seriot Moab Seriatham 6-7 G Ithiah 3-7 G Iturea 13-8 E Ivan, or Ivah Ava 7-12 E Ivan, or Ivah Ava 7-12 E Ivan, or Iwah Ava 3-7 H Ivan, or Iwah Ava 3-7 H Ivan, or Iwah Ava 3-7 H Ivan, or Iwah Ava A | Mount Ephraim 6-7 F | Kerioth (Judah) or Kerioth-hezron 4 13 - 7 G |
| Ratifold, the Brook 12 - 5 C | Italy | Kerioth (Moab) = Kiriathaini 6 - 7 G |
| Jazzer, or Jazzer 4 - 7 G Jabbok, river 2, 4, 5 - 7 F Jabesh-gilead 5 - 7 G Kir-haresh, Kir-heres and 3, 6 - 7 G Jabbesh-gilead 5 - 7 G Jamina Jabbesh-gilead 5 - 7 G Jatira 5 - 7 G Jatira 5 - 7 G Jazar Jazar Jazer Jazar Jazer Jazer | Ithlah = Jethlah | Kibzaim (?) |
| Jazzer, or Jazzer 4 - 7 G Jabbok, river 2, 4, 5 - 7 F Jabesh-gilead 5 - 7 G Kir-haresh, Kir-heres and 3, 6 - 7 G Jabbesh-gilead 5 - 7 G Jamina Jabbesh-gilead 5 - 7 G Jatira 5 - 7 G Jatira 5 - 7 G Jazar Jazar Jazer Jazar Jazer Jazer | Ituræa | King's garden (2 Kin, 25, 4) |
| Jazzer, or Jazzer 4 - 7 G Jabbok, river 2, 4, 5 - 7 F Jabesh-gilead 5 - 7 G Kir-haresh, Kir-heres and 3, 6 - 7 G Jabbesh-gilead 5 - 7 G Jamina Jabbesh-gilead 5 - 7 G Jatira 5 - 7 G Jatira 5 - 7 G Jazar Jazar Jazer Jazar Jazer Jazer | Ivah, or Ivvah = Ava | King's pool (Neh. 2. 14), En-rogel 13 - 8 G |
| Jazer | lyim, or lim = lje-abarim 3 - 7 H | |
| Jair, towns of = Havvoth-jair | | Kir-herech Kir-heres und |
| Jair, towns of = Havvoth-jair | Jabbok, river 2, 4, 5-7 F | Kir of Moab |
| Jair, towns of = Havvoth-jair | Jabneel (Judah) | Kiriath-arba = Hebron |
| Jair, towns of = Havvoth-jair | Jabneh | Kiriath-grim Kiriath-haai misa |
| Jair, towns of = Havvoth-jair | Jahaz (?) | Kiriath-jearim = Kirjath-jearim 12 - 5 C |
| Jair, towns of = Havvoth-jair | Jahaza, Jahazah, also | Kiriath-sannah, also Kiriath-sepher = |
| | Jahzah = Jahaz 6-7 ti | Kirioth or Kerioth = Kiriathaim . 6-7 G |
| | $Jamnia = Jabneh \qquad . \qquad $ | Kirjath-jearim |
| Japho, or Joppa | Janoah (2 Kin. 15. 29) 6 - 7 E | Kiriath-arba or Kiriath-arba = He- |
| Sebus Jebus Jebu | Japho, or Joppa | |
| Sebus Jebus Jebu | "Jarmuth (Judah) 6 - 6 G | Kirjath-arim, also Kirjath-baai = Kir- |
| Sebus Jebus Jebu | Jarmuth (Issachar) | Kirjath-sannah = Debir |
| Sebus Jebus Jebu | Javan | Kirjath-sepher = Debir |
| Second Control of Co | Tahus Tahusi or Tahusite - Tarusalam 4 6-7 G | Kishon, or Kishon |
| Jehud 4 - 6 F Jehud 4 - 6 F Jehud 4 - 6 G Jehud | Jebusites | Kitron 6-7 F |
| Jernhann () = Jappen 4 - 6 G Jerah Jericho, also called Jerechus 3, 4, 5, 6, 13 - 7 G Jericho, fountain or spring of (2 Kin. Laish (Dan) 6 - 7 E Jerusalem 3, 4, 5, 6, 13 - 7 G 12 - 6 G Jerusalem 3, 4, 5, 6, 13 - 7 G 12 - 6 G Jeshanah 5, 6, 7 G 12 - 6 G Jeshanah 6, 7 G 12 - 7 G Jeshanah 6, 7 G 13 - 7 G Jeshanah 6, 7 G 14 - 7 E Jeshanah 7, 8, 9, 14 - 11 E Jeshanah 6, 7 G 14 - 7 E Jeshanah 7, 8, 9, 14 - 11 E Jeshanah 7, 8 | Jegar-sahadutha = Galeed $2-7$ F | |
| Jericho, also called Jerechus 3, 4, 5, 6, 13 - 7 G Laish (Dan) 0 - 7 B Jericho, fountain or spring of (2 Kin Gadicea 14 - 9 B Lasea 14 - 8 B Lasea 14 - 8 B Lasea 15 - 8 B Lase | Jemnaan (?) = Jabneh 6 - 6 G | Lachish |
| Jeshanah | Jerah | Lahmam |
| Jeshanah | Jericho, fountain or spring of (2 Kin. | Laodicea |
| Jeshanah | 2.21) | Lasea |
| $ \begin{array}{c ccccccccccccccccccccccccccccccccccc$ | Jerusaiem 3, 4, 5, 6, 13-7 G; 12-6 C; 7, 8, 9, 14-11 E | Lasharon, or Lassharon . 4-7 F |
| Jeshimon, or the desert | Jeshanah | Lebanon, Mount 4, 5, 6-7 E; 7-11 E |
| Jethlah, or Ithlah 4-7 G; 12-4 Ö (Josh, 13, 5) = Anti-Libanus 6-7 E Jewry = Judea 13-7 G Jezreel (Jisachar) 4-7 E Jezreel (Jisachar) 4-6 G Lebaoth 4-6 G Jezreel, valley of 4-7 E Lebonh 6-7 E Jobab 1-9 F Lebabim 1-6 D Jogbehah 4-7 E Libanus 6-7 E | Jeshimon, or the desert | Lebanon toward the Sunrising |
| $ \begin{array}{cccccccccccccccccccccccccccccccccccc$ | Jethlah, or Ithlah 4-7 G; 12-4 C | (Josh, 13, 5) = Anti-Libanus 6 - 7 E |
| Sezreel (Judah) | Jewry = Judgea | Departon, varies of |
| Jezreel, valley of | Jezreel (Judah) 6-7 G | Lebonah 6-7 F |
| Jogbehah | Jezreel, valley of 4-7 F | Lenapim Leshem = Dan $4-7 E$ |
| | Jogbehah : | Libanus, Mount 6-7 E |
| | | |

| | ADDAMO ATHA | S TO THE HOLY BIBLE |
|---------------------|--|--|
| | Libya, or Put 1-5 D: 11 14 - 9 T | Tari I |
| 4.00 | Log | Mizpah, or Mizpeh, the land of = the |
| Esan | Land Lubimis = Lehabim 1 - 6 L | Mizneh also called Min i a con : . 6 - 7 R |
| Esdr | Ludim 1 - 6 D | Mizpeh (Benjamin) Mizpen of Glicad . 6-7 F |
| Esdr | [Jathith (9) | Mizpeh of Moab 12-6 C |
| Eseb Eshc | Luz (Bethel) | Mizraim = Egypt 6-7 G |
| Esht | Lyceonia | Moleden 10: 2, 3, 4, 5, 6-7 G: 7-11 E |
| Esht | Lvdda | Moreh, hill of |
| Esht | Lydia (1 Macc. 8, 8) | Moresheth-gath, probably Marashah . 6-7 F |
| Etar Etar | Lydia, or Lud (Ezek. 30, 5) | Moriah, Mount |
| Etar | Lydians, or Ludim (Jer. 40, 9). | Mount Hoserah, also Moseroth = |
| Ethi | 14-10 D | Mozah 3 - 7 H |
| 771.1 | Maacah, Maachah | Myra |
| Eth Eth | Maaleh-acrabbim, or the ascent of 7-11 E | Mysia |
| Eth | Magrath 4-7 H | Naarah on Maanath |
| Eth | Macalon = Wichmosh 12 - 5 E | Naaran 4-7 G |
| Eup | Macedonia | Naarath, or Naarah 6-7 G |
| Ezic | Machmas = Michmash | Nahalal, Nahallal, or Nahalol |
| Fair | Madei A - 7 G | Name (?). |
| 17.0 | Madian = Midian 1 - 8 D | Naphtali, allotment of |
| Gaa Gal | Madmannah = Beth-marcaboth 1-7 E | Naphtuhim 4-7 E |
| Gat | M. gadan, or Magdala | Nasor = Hazor |
| Gad | Magog Megiddo 6-7 F | Neah (?) |
| Gac | Mahanaim (?) | Neapolis 7 F |
| Gal Gal | Manasseh, allotment of 5-7 F | Nebaloth 5-7 H 7 18 C |
| Ğal | Manasses. 4-7 F | Neballat (?) |
| Gal | Maon 4-7 F | Neiel 3, 4, 6 - 7 G |
| Gal | Marah | Nekeb (?) 4-7 F |
| Gal | Marisa = Mareshah . 3-4 I | Nephthali, Nephthalim, also |
| Gai | Mash | Nephtoch Naphtali 4-7 E |
| Gai | Maspha (Benismin) - William 6-7 F | Netophah (?) 12 - 6 C |
| Gal Cal | Maspha (Gilead) = Mizpeh · · 12 - 6 C | Nezib |
| 6. | Mattanah (?) | Nibshan (?) |
| Ğā | Mazor = Egypt | Nile riven : 14-8 D |
| Ga | Medaba = Madaba | Nimrah, see Beth-nimrah |
| 122 | Media | Nimrim (?) |
| Ğe | Median Empire | Nimrod, the land of |
| Ge | Majorkan Megiddo 6-7 F | No. or No. amon 1 - 8 D; 7, 8 - 12 D |
| Ge | Melita 4-6 F | Nob 1-7E |
| 6. | Memphis | Nobah = Kenath $\frac{12-6}{5-8}$ C |
| Ğĕ | Mephaath (?) | Nopn |
| Ge | Meribah Kodeeh | Obal |
| 25 | Meribah of Kadesb | Oboth (?) 1 - 8 F |
| l Ği | Libya, or Put | John = Accho |
| l G | Merom the waters of Merom the waters of Merom the waters of | livet, or Mount of Oliver |
| 1 2 | Meronoth (?) | n 12-6 C; 13 - 8 G |
| i & | Meroz | no, also called Onus |
| G | Meshe, or Meshech (Japhetic) | phir (9) |
| G | Meshech (Shamifa) - Wari . 1-8 E 0 | phrah (Benjamin) 1-8 F; 8-13 I |
| 18 | Mesopotamia | phrah (Manasseh) 4-7G; 12-7A |
| Ğ | Metheg-ammah = Gath (11 - 12 1) | reb, or Horeb, Mount |
| I G | Midian 12 - 7 B P | adan, Paddan glee Dedd |
| 8 | Midiauites 1 - 7 E | Padan-aram Paddan-aram = |
| G | Migdal-el 3-6K Pe | Mestina, Palestine, Philistia = land of |
| 6 | Misdal (2) 4-6 G P | une ramstines 6-6 G |
| 1 % | Migron 3-4H Pa | iphos 14 → D |
| 9 | Miletum, or Miletus | trah |
| G | Millo (1) 14 - 9 D Pa | tran, wilderness of 1-7 E; 3, 5-6 J |
| 1 6 4 | Minnith (n) | tara 1-9 D; 9, 16, 14 D |
| 191 | Misgab, possibly Mirneh of Work 6-7 G Pa | thros 1 9 D |
| 181 | Misheal = Mishal Mishal 6-7 G Pa | thrusim |
| 1 6 1 | Misrephoth-maim | umos 14-9 D |
| 191 | Mizpah (in Guardy W | or (?) |
| 121 | Mizpah (Benjamin) = Mizpeh 6-7 F Per | rga |
| 11.1 | Meribah Kadesh, Meribah Kadesh Meribah Kadesh, Meribah Kadesh, Meribah Kadesh Merom, the waters of Meroza Mesa | rgamos, of Pergamum 14-10 D |
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| rerizzites | Riphath |
|--|--|
| ersepolis 1-9 E; 7, 9 - 14 F | Riphath Rithmah (?) $1-6$ River, brook, or stream of Egypt $5-6$ River, or flood of Egypt (Amos 9.5) = |
| Persia $1-9D$; 7, 9, $10-14$ F | River, brook, or stream of Egypt 5-5 |
| ethor | River, or flood of Egypt (Amos 9, 5) = |
| etra, or Sela | Nile |
| harpar, river (?) $6-8$ E | Nile 3-3 K; 14-10 Rome 11, 14-6 |
| henice, Phenicia, or Phœnicia | [마음 다음하는 사람들은 사람들이 나를 가득하는데, |
| 13-7 E; 9, 10, 14-11 E | Sabeans of Arabia (Job 1. 15; Joel 3. 8) |
| henice, or Phœnix (Crete) 14 - 8 D | =Sheba 1-8 |
| heresites, also | = Sheba Sabeans of Ethiopia (Is. 45, 14), see Seba 1 - 7 Sabta or Salytab |
| herezites, see Perizzites 2 - 7 F | Sabta, or Sabtah Salamis |
| hiladelphia 14 - 9 D | Salaniis |
| hilippi | Salcah, or Salchah = Salcah |
| hillistia = land of Phillistines $\cdot \cdot | Salem = Jerusalem |
| hilistim = Philistines . 1-7 D: 2. 4. 6 - 6 G | Salmone, cane |
| hilistines, sea of the 3 - 6 G | Salt Sea 9 2 4 8-7 (1.7 1) |
| hison = Pison | Salt valley of |
| hœnicia | Samaria 6 12 7 F. 7 14 71 |
| hoenix, or Phenice 14 - 8 D | $\begin{array}{cccccccccccccccccccccccccccccccccccc$ |
| hrvoin 0 10 11 -10 D | Samos |
| hud = Put. 1 - 5 D | Samothracia or Comothraca |
| i-hesc+ | Sencember Hegen areas |
| Lhal. | Sanhir or Shanhin |
| irathon | Сарин, от опарии |
| igosh | Saranta on Zananhath |
| igidia | Sarid |
| ison or Fishon river | Seron on Change |
| ithom | Court is |
| lain of Arabab (Dent 2 c) | South anolis |
| ontus 0 10 11 14 14 0 | Sag of the Archely the Cate Care |
| otter's field = Akeldama | $\begin{array}{llllllllllllllllllllllllllllllllllll$ |
| rigon of St. John | Son of Callion when a little day a material |
| tolomeie 19_7 T. 14 17 T. | See the Foot the Floritan Sea of Therias 13 - 7 |
| ol – Dut | Bea, the East, the Eastern Sea, the So- |
| unon (%) | Good the Control Sea = Sea of the Plain . 6-7 |
| nt on Dhut | Sea, the Great, also catted the Western |
| ut, of Fileb | Sea, the uttermost sea, the hinder |
| dreon 14-00 | Sea (-10 E) 3- G; 4, 5, 6, 13-6 E; 14-8 |
| uicksands, the, or Syrtis 14 - 7 E | Sea (Nan. 5. 8) = R. Nue |
| nomels | Sena V 1-7 |
| namicou in Domonou | Seir, Mount (= Extom) |
| annises — nameses | Seia, Seian, or Petra 3, 5-7 H; 7-11 |
| abbah (Took 15 (0) | Sea, the East, the Eastern Sea, the Sodomitish Sea = Sea of the Plain 6-7 Sea, the Great, also called the Western Sea, the Uttermost sea, the hinder sea 7-10 E; 3-G; 4, 6, 6, 13-6 F; 14-8 Sea (Nah. 3, 8) = R. Nile 1-7 Sela, Selah, or Petra 3, 5-7 H; 7-11 Sela, Selah, or Petra 3, 5-7 H; 7-11 Sela, Selah, or Petra 10, 14-11 Seleucia 10, |
| ADDRI (0 0811, 15, 00) 12 - 5 D | Sellen (1 Sam. 14. 4) |
| appropriate temps | Senir 6~7 |
| abab (Famet) | Sephar, Mo |
| апан — вдуры 3 - 2 Н | gepnaryam |
| 4-7 F | sevenen, or syene 9 -10 (|
| аккоп (г) 4 - 6 F | Shaaraim (Simeon) 6-6 (|
| aman (Asher) | Shalem (7) |
| ame, or Kaman (Benj.) . 6-7 G; 12-6 B | gnamir (Ephraim) 6-7 |
| aman $\{uad\} = Kamoth-gliead$. $6-7$ F | Snamir (Judah) |
| aman (Naphtan) 4-7 F | snaron, "the plain" (M. of Joppa) . 6-6] |
| aman isamuels city) = Ramathaim- | Sharunen |
| zopum, also called Kamathem . 12 - 6 B | Sheba (Gen. 10, 28) 1 - 8 |
| amam-mizpen = κ amoth $4-7$ F | onema (Gen. 25. 3) 1 - 8] |
| amesse = Rameses 3 - 3 H | onepa, or Beer-sneva 4-6 (|
| amosn (Gad) 4-7 F | Sheban, or Shibah = Beer-sheba 2 - 6 (|
| amoun (188acnar) 6-7 F | snecnem |
| amoun-guead (?) | Shelan, post of = Pool of Siloam $12-6$ |
| ed Sea | Sneieph 1-81 |
| enop (Asner) | Shen |
| enon (= Beth-rehob) 4, 5, 6 - 7 E | Shenir, or Senir (= Mount Hermon) . 6-7 I |
| enopoli. (a well) | Shihor, or Sihor (Is. 23. 3; Jer. 2. 18) = |
| enopour by the river 1 - 8.D | Sheiph 1-8 Shen 12-6 Shenir, or Senir (= Mount Hermon) 6-7 Shihor, or Sihor (Is. 23. 3; Jer. 2. 18) = Nile 3-2 |
| enot the = the suburbs of Nineveh $1-8D$ | Nile Shihor (1 Chr. 13. 5) = the brook of Egypt 5 - 5 F Shihor librath (river) Shilbrim = Sharuhen |
| екет | Shihor-librath (river) $\cdot \cdot \cdot \cdot \cdot \cdot 4-7$ I |
| emeun = 'rmuth 4-7 F | Shilling = Sharuhen |
| emmon. or Rimmon (Simeon) 6-6 G | Shiloah, the waters of = Pool of Siloam 12 - 6 (|
| emmor or Rimmono (Zebulun) 6-7 F | Shiloh |
| epnair vale or valley of 12 - 6 C | Shinar 1-8 D; 7-13 I |
| epniqim 3-5K | Shittim 4-7 G |
| esen (?) 1-8 D; 7-12 D | Shocho, Shochoh, Shoco = Soco 6 - 6 G |
| eupen, a' ent of $4-7$ G | Shunem |
| ezeph 5-10 C; 7-11 D | Shur, the wilderness of 1-7 D; 3-5 H; 7-10 E |
| hegium | Shushan |
| hodes, Rhodus | Sibraim (?) |
| tolan (Numb. 34. 11) | Sichem = Shechem |
| iplan in the land of Hamath 5-8 D; 7-11 E | Sidon, or Zidon 13-7 E; 14-11 E |
| ımmon (Simeon) 6-6 G | Sidonians, or Zidonians 4, 6 - 7 H |
| ammon, or Kimmono (Zebului) 6-7 F | Shilbor-librath (river) |
| | |
| uteoli | prook of Egypt 5-bis |

| | · Control of the Cont |
|--|--|
| Sihor, or Shihor (Is. 23, 3; Jer. 2, 18) = | Tob (7) |
| Sihor, or Shihor (Is. 23: 3; Jer. 2. 18) = the Nile the Nile Sitoah, or Siloam, pool of 13: 8 H Simeon, alloiment of 4 = 6 G Sin (in Egypt) 3 = 4 G Sin, wilderness of 3 = 5 K Sina, or Sinal, Mount 2 = 5 K Sina, or Sinal, Mount 3 = 8 G Sion, or Zion, Mount = Mount Moriah 13 = 8 G Sion, Mount (Deut. 4: 48) = Hermon Sion, the land of (2 Esdr. 14: 31) = Cananan, see Map 4. | Togarinah (= Armenia) 1 - 8 D |
| Siloah, or Siloam, pool of 13 - 8 H | Tophel (?) |
| Simeon, allotment of 4-6 G | Trachonitis 13-8 E ; 14-11 E |
| Sin (in Egypt) $3-4$ G | Tripolis |
| Sin, wilderness of 3 - 5 K | Troas |
| Sina, or Sinai, Mount 3 - 5 K | Trogyllium |
| Sinites | Tubal 1 - 7 O |
| $Sion = Zion \qquad 13 - 8 G$ | Tyrus = Tyre 4, 5, 6, 13-7 E; 7, 10, 11, 14-11 E |
| Sion, or Zion, Mount = Mount Morian 13 - 8 G | Ulai, river |
| Sion, Mount (Deut. 4, 48) = Hermon . 4-7 E | Hammah 4-7 To |
| Sion, the land of 12 Esur. 14. 31) = Ca- | Unhaz nossibly Onhir 9-13 T |
| naan, see Map 4. | Ur of the Chaldees 1-8 D · 7-13 E |
| Siran, one well of | T/z 1-7 D: 7-11 E |
| Sirion = Mount Hermon | IIzal 1-8 F |
| Bullytha Backshap Social Back C | |
| South (in the leveland of Judah) 4 - 6 G | Water of Jericho = Docus 13 - 7 G |
| Secon (hill country of Judeh) 4-7 G | Waters of Merom 4-7 E |
| Sodomitish Sea = the Sult Sea 6-7 G | Wilderness of Paran 3, 5 - 6 H |
| Solomon's nools | Wilderness of Judan 6-7 G |
| Solomon's porch, see Plate 15. | Wildowson of Chan |
| Sorek, valley of 6 - 6 G | Wilderman of Sin |
| Spain | Wilderness of Zin |
| Sparta | TEMOCRACIO OL MIII |
| Stream or brook of Egypt 5 - 5 H | Yeor (i.e. Nile) 1 - 7 E |
| Succoth (Gad) | [발표 1886년 기업상 기계 대학교 대학교 대학교 (1985년)] |
| Succoth (Egypt) 3-4 H | Zaanan 6-6 G |
| Susa | Zabulon = Zebulun 4-7 F |
| Sychar. 13 - 7 F | Uzal 1-7 17 -11 E Water of Jericho = Docus 13 - 7 G Waters of Merom 4 - 7 E Wilderness of Paran 3, 5 - 6 H Wilderness of Judah 6 - 7 G Wilderness of Judah 6 - 7 G Wilderness of Judah 3 - 5 H Wilderness of Sim 3 - 5 K Wilderness of Sim 3 - 5 K Wilderness of Sim 3 - 5 K Wilderness of Zim 4 - 7 H Zanan 6 - 6 G Zabulon = Zebulun 6 - 6 G Zabulon = Zebulun 7 - 7 E Zanzummins, or Zanzummin 3 - 8 G Zanoah (Josh 15, 56) 4 - 6 G Zaphon (Z) 4 - 7 F Zaraah, or Zered, the valley of 3 - 7 II Zaretan, or Zered, the valley of 3 - 7 II Zaretan, or Zered, the valley of 3 - 7 II Zaretan, or Zered, the valley of 3 - 7 II Zaretan, or Zered, the valley of 3 - 7 II Zaretan, or Zered, the valley of 3 - 7 II Zaretan, or Zered, the valley of 3 - 7 II Zaretan, or Zerethan (Josh 3, 16) 4 - 7 F Zarethan, or Zarethan (Ein, 4, 12) 5 - 7 F Zarthan, or Zarethan (Ein, 4, 12) 5 - 7 F Zarthan, or Zarethan (Ein, 4, 12) 5 - 7 F Zarthan, or Zarethan vass as the enter- |
| Sychem, or Shechem | Zanizuminins, or Zanizuminim 3 – 8 G |
| Syene, or Sevenen | Zanoah (Togh 15 50) |
| Syracuse | Zanban (9) |
| Syria, or Arain 4, 5, 0, 15 - 6 12, 7, 6, 8, 10, 11, 14-11119 | Zareah or Zorah 6-6 G |
| Sertie - the quickeands 14 - 7 E | Zared or Zered, the valley of 3 4-7 G |
| DATOR - DIE dalersenas | Zarenhath 6-7 E: 7-11 E |
| Tannach 4. 5. 6 - 7 F | Zaretan, or Zarethan (Josh. 3, 16) 4 - 7 F |
| Taanath-shiloh 4-7 F | Zareth-shahar, Zereth-shahar 4 - 7 G |
| Tabor, Mount 6, 13 - 7 F | Zartanah, or Zarethan (1 Kin. 4, 12) . 5-7 F |
| Tabor = Chesulloth 4-7 F | Zarthan, or Zarethan = Zaretan 4-7 F |
| Tadmor (2 Chr. 8, 4) 5-10 D; 7-11 E | Zebulun, allotment of 4-7 F |
| Tadmor (1 Kin. 9. 18) = Tamar $\cdot \cdot | Zedad, the entering in of (Ezek. 47. 15), |
| Tahapanes = Tahpanhes 3 - 4 H | possibly the same pass as the enter- |
| Tamar (?) 4, 5, 6 - 7 G | ing in of Hamath (Ezek. 48. 1) 5 - 8 D |
| Tanach, or Taanach 4 - 7 F | Zelzah $(?)$ $12-6$ D |
| Tanis | Zemaraim 4-7 G |
| Taphnes = Tanpannes 3-4 ft | Zenan (?) |
| Taphon = Beth-tappuan | Zephani(i) |
| Tappuan (Manassen), possibly Lipnam. 0-1 P | Zarada or Zaradah (1 Kin 11 96) 10 _ 6 4 |
| Torons 1/2 | Zeredah, Zeredathah = Zaretan 4 - 7 F |
| Tayerus The Three 14 - 6 C | Zereth-shahar = Zareth-shahar 4 - 7 G |
| Tehanhnehes = Tahnanhes 3-4 H | Ziddim (?) Hattin |
| Tekoah, or Tekoa 5, 6-7 G: 12 - 6 E | Zidon |
| Temple at Jerusalem, see Plate 15. | Zebulan, allotment of (Ezek, 47, 15). Zedad, the entering in of (Ezek, 47, 15). possibly the same pass as the entering in of Hamath (Ezek, 48, 1). Zebulan, 20, 12 - 6 D. Zeman (1), 12 - 6 D. Zeman (2), 4 - 7 G. Zephath (3), 4 - 7 G. Zephath (4), 5 - 8 D. Zered, or Zeredah (1 Kin, 11, 26), 12 - 6 D. Zeredah, Zeredathah = Zaretan, 4 - 7 G. Zeredah, Zeredathah = Zaretan, 4 - 7 G. Zeredah, Zeredathah = Zaretan, 4 - 7 G. Ziddim (1 Hattin, 2, 4, 5, 6-7 E, 7-11 G. Ziklag, on the border of Phillistia (Neh, 4, 6-7 B. Ziklag, on the border of Phillistia (Neh, 4, 6-7 B. Ziklag, on the border of Phillistia (Neh, 4, 6-7 B. |
| Thamnatha = Timnah 4-6 G | Ziklag, on the border of Philistia (Neh. |
| Tharshish = Tarshish 1 - 7 D | II. 28. Zin, desert, or wilderness of . 4, 5, 6 - 6 G Zin, desert, or wilderness of . 3, 4 - 7 H Zion, the city of David, distinguished from Mt. Moriah (I Kin. S. 1) . 13 - 8 G Zion, the height of Jer. 31 . 12, also called the mount Zion (Is. 18. 7) = . 4 Mt. Moriah |
| Thebez | Zin, desert, or wilderness of 3, 4 - 7 H |
| Thecoe = Tekoa 6 - 7 G | Zion, the city of David, distinguished |
| Theras = Ava | from Mt. Morian (1 Kin. 8, 1) 13 - 8 G |
| Thessalomea | Zion, the neight of (Jer. 31, 12), also |
| Thimnaonan, or Timnan 4-0 G | Mt Moriah |
| The proof of the control of the cont | 7ion /To 9 3 59 11 - Torneslam 19 9 C |
| Mbrea Towards 14 - R C | Mt. Moriah |
| Thvatira 14 - 0 D | Zion, the mountains of (Ps. 133, 3, R.V.) |
| Piberias 13 - 7 R | Zion, the mountains of (Ps. 133, 3, R.V.) = Mt. Hermon, also called Mt. Sion |
| Tiberias, Sea of = Sea of Galilee . 13 - 7 F | (Dent. 4, 48). 6-7 E |
| Tigris, river 1-8 D: 7. 8. 9-12 D | Zior 12 - 5 F |
| Timnah | Ziph (hill country of Judah) . 4. 5. 6 - 7 G |
| Timnath = Timnah 4 - 6 G | Ziz, the cliff, or ascent of 6-7 G |
| Timnath-heres 6-7 F | Zoan |
| Timnath-serah 4-7 F | Zoar (?) |
| Tiphsah (1 Kin. 4. 24) 5-10 C; 7-11 D | Zoba, or Zobah 5-9 D; 7-11 E |
| Tiphsah (2 Kin, 15, 16) $6-7$ \overline{E} | Zoneleth, stone of |
| Tras 1-6 C | Zoran, also called Zorean 4, 6 - 6 G |
| Sion, or Zion, Mount = Mount Moriah 13 - 8 G Sion, Mount (Deut 4. 48) = Hermon 4 - 7 E | = Mt. Hermon, also called Mt. Sion (Deut. 4.48) 6-7 E Zior Ziopi (hill country of Judah) 4, 5, 6-7 G Ziz, the cliff, or ascent of 6-7 G Zoan 3-3 G Zoar (?) 2, 4-7 G Zoba, or Zobah 5-9 D; 7-11 E Zoheleth, stone of 13-8 G Zorah, also called Mt. Sion (4-7 E Zorah, also called Mt. Sion (5-7 E Zorah, also called Mt. Sion (6-7 E Ziz, the cliff, or ascent of 6-7 E Zorah, also called Mt. Sion (6-7 E Ziz, the cliff, or ascent of 6-7 E Zizims, or Zuzim, probably Zamzummin 3-8 G |
| | [H. C.] |
| | |